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Yours Truly
M. Simpson.

TO HOLINESS

MISCELLANY.

1886.

LXXVII.

1886, to July, 1886.

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Yours Truly,
M. Simpson

GUIDE TO HOLINESS

AND

REVIVAL MISCELLANY.

LXXVII

VOLUME LXXVII.

From January, 1886, to July, 1886.

"Holiness becometh Thy house, O Lord, forever."—Psalm 93: 5

EDITORS:

MRS. DR. WALTER C. PALMER,
REV. GEO. HUGHES.

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JANUARY, 1886.

OUR FATHER'S LOVE.

THE PEARL TEXT.—“God is love; and he that dwelleth in love dwelleth in God and God in him.”—1 John 4: 16.

We begin this year with a LOVE-NOTE! “God is love!” This is the royal proclamation from heaven to earth “And he that dwelleth in love dwelleth in God, and God in him.” Is this possible? It is—and constitutes the grandest of human privileges on earth. Reader, this year know the bliss of indwelling Godhead.

NEW YEAR HYMN.

BY REV. E. H. STOKES, D. D.



LORD! we thank Thee that the light
Comes to us on this New Year's Day,
We thank Thee that our nature's night
Through grace divine has passed away;
And joy that a Redeeming God,
Has cleansed us through His precious blood.

We bless Thee, Lord, though born in sin,
That Jesus Christ has power to save;
We praise Thee that we feel within,
The quiet which our spirits crave;
All glory, gracious Lord, to Thee,
For pardon, peace and purity.

And now another joyous year,
Dawns on us through Thy grace divine;
Our hearts are full of holy cheer,
Our hopes are blissful and sublime;
For Thou to us Thyself hast given,
And present God is present heaven.

But not content with this, O Lord—
Though this such sweet content imparts;
Moved by Thy Spirit, and Thy Word,
We weep and pray for other hearts—
That these may all be cleansed from sin,
And find through faith the rest within.

O, holy God, be this the year,
The great revival year of grace!
To every human heart appear—
Let all behold Thy glorious face!
Let valleys rise, let mountains fall,
And Jesus Christ be Lord of all!

Do Thou appear to every heart,
To every family appear;
To every Church Thyself impart,
Go through the nations far and near;
To all the islands, Mighty God,
Make known salvation through Thy blood.

SERMON.

THE GREAT COMMANDMENT.

[Preached in the Central M. E. Church, New York City, September 20th, 1885, and abridged for publication.]

BY REV. J. R. JAKUES, D. D.

Late President of Albert College and University, Belleville, Ont.

TEXT.—“*Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment.*”—Matt. 22 : 37-38

IN the parallel passage in Luke, these words of our Lord are in answer to the question, “What shall I do to inherit ETERNAL LIFE?” “THIS do, and thou shalt LIVE.” Do you wonder, then, that I, as an ambassador of Christ, tremble in view of the issues of the present plea? I am about to plead for the *life* of my hearers—each one!

We do well then to postpone *every other* question, and to consider this one supreme question of duty and destiny.

The theme is, “*The Great Commandment*.” Let us consider :

I. THE LOVE COMMANDED.

II. THE GREATNESS OF THE COMMANDMENT.

I. *The Love commanded* is evidently intended to pervade and influence our whole being. By the strongest repetitions, like those of a legal document, this commandment takes hold of “heart,” “soul,” “mind” and “strength,” leaving no room for doubt respecting its meaning. Now, man’s mental nature is divided into three great departments—the *intellect*, the *sensibilities*, and the *will*—all of which must be controlled by this supreme love.

1. *In the Intellect, this love implies and requires knowledge.* There can be no love without some knowledge of the object loved. There may be much knowledge of God with little or no love, but there can be no love without some knowledge of God, our relations to Him, and the

obligations growing out of those relations. Thus there is a work for the *intellect*. Men must think. If men will not think, they must accept the fatal consequences. Christ cannot help them while they refuse to *think*. Behold the Divine pathos of the lament : “Israel doth not know, my people doth not consider.” “My people perish for lack of knowledge.” Hear the words of the compassionate Christ : “If thou hadst *known*, even thou, at least in this thy day, the things that belong unto thy peace ; but now they are hid from thine eyes.” Love begins with *knowledge in the intellect*. This is the first step. But some stop here. They are correct and orthodox in creed. They may even “contend earnestly for the faith.” Multitudes of professing Christians go no farther than this : *they are orthodox in knowledge or theory*. But this of itself is vain. “Though I understand all mysteries and *all knowledge*, . . . and have not LOVE, *I am nothing !*”

2. *In the Will, this entire love implies submission.* All love implies a disposition to submit—a purpose to please. In the experience of this highest love, the attitude of the will must be that of uttermost submission to the Divine will, or loyalty to God’s government. There must be the perpetual purpose or intention to obey. This means *consecration*—unconditional and universal consecration—so far as the will is concerned. There must be a willingness to say, “Thy will be done !” Whatever may be the cross—whatever may be the cost or the consequences, the will must consent to the petition, “Thy will be done !” As Demosthenes said of King Philip of Macedon, that he was willing to lose eye and limb or whatever the fortune of war might take from his body, if with what remained he might live in honor and glory ; so the follower of Christ must be willing to pluck out a right eye or cut off a right hand, and to suffer any sacrifice in order to live in glory at last.

This is the second step toward this su-

preme love. But some stop here! They know their duty, and they yield the will to duty. They have an inflexible *principle* or *purpose* to do right. They thus do well so far as they go. They are *servants* of God—resolutely faithful in the performance of all Christian duties. This they do from *principle* rather than from *love*. They are heroic but, for the most part, loveless and joyless Christians. But there is a third element in supreme Christian love:

3. *In the Sensibilities, or heart, this entire love implies inclination to obey or do duty.* It is not only to know God's law, but to *submit* to it, and not only to submit to it, but to say with the Psalmist, "O how I love Thy law!" The heart now harmonizes with the orthodox head. Duty and inclination coincide. This is the Divine side of our religion. This is the sanctification of our spirit by the Divine Spirit. This is the supernatural in Christian experience. Here bondage ends. Here we find the meaning of such texts as these: "My yoke is easy and my burden is light." "His commandments are not grievous." Love's yoke is always easy—love's burden is always light—love's commandments are never grievous. There is no more dragging one's self to duty by force of principle in the intellect or of purpose in the will. Note the philosophy of all this: Whatever love impels us to do is not *drudgery*. Whatever the love of money, or of honor impels us to do is not *drudgery*. Whatever the love of the mother impels her to do for her child, is not a service coolly calculated and measured out by the hour. The loving heart can never do too much—never enough. When the love of God becomes perfect in the heart, the current of the heart sets in the right direction. Once the toiling servant sang,

"Prone to wander, Lord, I feel it,
Prone to leave the God I love."

Now the loving child sings:

"Prone to love Thee, Lord, I feel it,
Prone to praise the God I love."

Now the *undercurrent* of the heart is right—so that it can be trusted. God can now trust the man with some power, some responsibility. He cannot give to some of us great power, because He cannot trust us with it. The Hon. John Baldwin, of Ohio, now sainted, who gave hundreds of thousands of dollars to Christian Schools, sometimes subscribed large sums of money by faith, *before the money was earned*—trusting God for it. I heard him at a National Camp Meeting tell the secret of his success. He said, "John Baldwin can trust God Almighty," and then added, humbly but sublimely, "And God Almighty can trust John Baldwin." The men who have done the great work of the Church, are men that God could trust—whose hearts were "believing, true and clean." The heart must be true and trustworthy to fit a man for high responsibility, in the spiritual or secular realm. During the Franco-Prussian war, I had some experiences of heart illustrative of this great principle. *Logically* I was on the side of the Germans, believing them to be right in waging war against France. *Sympathetically* I was on the side of France, for reasons I could but vaguely define. Then I had a German head but a French heart. In vain I remonstrated with my heart for its perverse sympathy with the French. Whenever the news came of a reverse to the French, my heart was pained, while my head sided with the Germans. My *head* was right. I would have joined the army of the Germans rather than the French. Would I not have made a good German soldier? I could have truthfully sung, "I am glad I'm in this army," etc. But if General Moltke had known my *heart*, would he have trusted me with great responsibility? Would he not have said, "These *German heads* are not to be trusted while beneath them beats a French heart"? Now, in the army of the Lord, some of us have hearts that are not true. While the head is orthodox and right, the heart has sympathies

that wander away to the army of the aliens. So God cannot trust us with much power, nor use us for His glory. But perfect love makes the heart loyal to God and to His kingdom.

II. THE GREATNESS OF THE COMMANDMENT.

1. *This Commandment is great in its Requirements.* It is a rigorous law. It is a high standard. It could not be higher. The justice of God could not ask more than the entire love of the heart—nor can it be satisfied with anything less. It requires a miracle to make it possible for a human heart to be utterly loyal to a God of holiness. The law of perfect love requires that all the powers of heart, soul and mind be devoted to duty and to God. The commandment is therefore great in its requirements.

2. *This Commandment is great in its Simplicity.* The child can sufficiently understand the meaning of the word *love*. It is not a term of mystical meaning. It is like any other love. Here many stumble, supposing that God requires some service of strange, fanciful, or far-fetched meaning. There is mystery in the love of God in the heart, as there is mystery in every other love. Who has ever fathomed the mystery of love? But while nothing is more mysterious than Divine love, in theory or philosophy, nothing is more simple as a *fact* or *experience*. The greatest philosopher cannot explain it, but the child can *enjoy* it. Few can philosophize, but all can love. As no man can fully explain the science of the sunbeam, but all can *feel* and *enjoy* the sunbeam; so all can receive the beams of love Divine into the heart.

3. *This Commandment is great in its Impartiality or Justice.* It requires not some great feat of reason or memory which some could not achieve. It does not impose some task or penance which some could not endure, nor require some great gift of money which some could not bestow. But it requires what all can give,

and that is, the loving loyalty of the heart—to love God with all the heart. Nor does it require us to love God with all the heart of another, but “with all *thy* heart”; not with the great heart of John the beloved, but “with *all* thy heart,” small though it be; not with the great soul of Paul, but “with all thy soul,” damaged and weakened though it may be by the sins of the past; not with the mind of a Newton or an angel, but “with all thy mind,” impaired though it may be by the lost opportunities of the forgiven past; not with *all* the heart, soul and mind thou shalt have in heaven or on earth after long and loving service, but with all thy heart, soul and mind as they *are*, with all their infirmities; not with the heart, soul and mind thou mightest have had if sin had never impaired their powers, but with all thy heart, soul and mind now, washed and devoted to God. Thus this commandment is great in its justice.

4. *This Commandment is great in its Comprehensiveness.* “The end of the law is love out of a pure heart.” “Love is the fulfilling of the law.” It can be proved by mental and moral science that all ethics or morality is essentially embraced in the great commandment of love. All the graces of Christian character grow out of love. As in the one sunbeam are found all the colors of the rainbow and all the tints of the landscape, so in the blessed sunshine of perfect love in the heart, are found all the beautiful graces of the Spirit. Love is the opposite of malevolence, and hence excludes all the various forms and phases of malevolence, such as *anger, peevishness, impatience, jealousy, envy, and malice*. So love is patience, gentleness, long-suffering, and peace. Love begets zeal, self-denial, faithfulness, obedience and worship. Love is power; love is religion; love is heaven! If then you desire perfect patience, gentleness, meekness, or any other Christian grace, seek perfect love. If you would drive out the ugly vices and impurities of the

heart, flood the heart with love. A Hercules purified the Ægean stables by turning the river Alpheus through its interminable passages—thus doing at once what was supposed to be an impossible task. So we accomplish the otherwise hopeless task of purifying the heart by turning the river of Divine love through all the channels of the heart.

5. *This Commandment is great in its Universality.* This law is the same as that announced by Moses. It is quoted from the old Mosaic law by our Lord, It was doubtless the great commandment in the Garden off Eden. It is doubtless the great law of Heaven. There can be no higher law for men or angels. Obedience makes heaven. Without perfect love, in vain would be white robes and harps in heaven. With perfect love, hell would be turned to heaven.

6. *This Commandment is great in its Reasonableness.* (a) It is great in its reasonableness in view of what God is in Himself. Think of all that is loveable in human character; think of all that is beautiful in the material and moral universe, and then remember that all this is but a dim reflection from the Divine mind—the source of all beauty. God is in Himself infinitely beautiful and loveable. (b) This commandment is great in its reasonableness in view of what God is to us. Behold what God is to us in Nature. Nature is a stupendous revelation of God's wisdom, power and love. All things are made for man. So science teaches. Behold what God is to us in Providence. While nature is ever working for us, Providence is watching, planning and guiding in the lives of men. Providence is a revelation of the Divine justice, goodness and love. This commandment is great in its reasonableness in view of what God is to us in Grace. "We love Him," says the Apostle, "because he first loved us." If He asks us to love Him with all the heart, it is because He first loved us with all His Divine heart. "He so loved the world that

He gave His only-begotten Son." Who has measured the meaning of such words? It is said by the Apostle that "the angels desire to look into these things." But what angel can grasp the full argument of the Cross? O the love of God in Christ! Here words are insufficient. Seraphs can contemplate this love, but cannot express it. "Praise sits silent on their tongues." It is this unimaginable love of God in Christ that makes it a capital crime to reject Christ. Hear the words of inspiration: "If any man love not the Lord Jesus Christ, let him be accursed!" This commandment is, then, great in its reasonableness—a reasonableness based on the goodness of God in nature, and mounting up to all the dizzy heights of the infinite argument of the Cross!

7. *This Commandment is great in its Obligation.* It is an eternal law. God cannot repeat it. There it stands in the Divine Book. No caviling can blot it from the page. It embodies the majesty of the Divine government. The commandment is, then, great in its obligation—an obligation great as the authority of the Lawgiver. But this first and great commandment, how many make the last and least by neglect, and postponement, and objections and cavils, while the mercy of God entreats and the majesty of God commands!

AUGUSTINE kept upon his table this inscription: "Let him who loves to speak evil of the absent know that this table is unfit for him;" and none of his guests, not even the highest, were allowed to transgress this rule.

THE WORLD'S UNREST.—"There is a restlessness and a fretfulness in these days, which stand like two granite walls against godliness. Contentment is almost necessary to godliness, and godliness is absolutely necessary to contentment. A very restless man will never be very godly, and a very godly man will never be a very restless man. 'Be still, and know that I am God.' Let us restless, speculative, progressive, Anglo-Saxon Christians, study the meaning of that beautiful sentence, 'Be still, and know that I am God.'"—*Sel.*

HOLY FRUITAGE.

LOVE.—“*The fruit of the Spirit is love.*”—Gal. 5: 22. All Christian fruitage is produced by the Holy Spirit. Love is the pre-eminent grace, hence first named. It is the Divine nature, and when imparted to us in its fulness, we shine “with borrowed rays Divine.” It is the bright particular star, and around it all the other graces cluster, making up a brilliant constellation. Reader, be perfect in *Love*.

“My passions hold a pleasing reign,
When love inspires my breast,—
Love the divinest of the train,
The sovereign of the rest.”

LIVING FOR CHRIST.

BY REV. BISHOP SIMPSON.

“*For to me to live is Christ, and to die is gain.*”—Phil. 1: 21.



HE words of the Apostle are certainly very singular: “For to me to live is Christ.” How is it that “to live is Christ?”

If the great apostle could say these words, may you and I? Was the apostle’s life to represent Christ? Was he, in some sense, to be a Christ on earth? If so, may you and I, in our lives, represent Christ? May we be to the world, in some sense, a Christ? Is it possible for us to have such a grand conception of life—its mission, its duties, its responsibilities?

There is a sense in which the Christian may be said to show forth Christ in his life. “For to us to live is Christ,” further signifies that, in living, we receive into our hearts the Spirit of Christ. “If any man have not the Spirit of Christ,” the apostle says, “he is none of His.” If we belong to Christ we have the Spirit of Christ—that is, we have a mind like to His mind. Was He amiable? So are we. Was He meek? So are we. Was He patient? So are we. Could He bear with the perversity of others? So can we. Could He bear to be reproached without becoming angry? So can we. Was He long-suffering? So are we. Could He endure persecutions unmoved? So can we—that is, if we are Christ’s;

for all true Christians have in them the mind that was in Him. It is true, with this mind, we have temptations, and we have peculiarities of disposition which those temptations influence; we are liable to be thrown off our guard; we need constant watchfulness; but, just so far as we are Christ’s, we have the mind that was in Christ. Again, “for to us to live is Christ,” in this—that we show to the world how Christ would live, how Christ would labor and toil and suffer and act, were he in our place. Thus we show to the world that we are His. We stand up before the world, to point out to the world what is Christ-like; what are Christ’s dispositions as manifested to that world. If, then, you are set in this world to show to all around you how Christ would have lived, in what a responsible place has Christ put you! What a vast responsibility rests upon you if you stand to represent Him in your temper, words, and actions!

I think we may proceed still further, and say that, in a modified sense, every one of us stands in the relation of Christ to society. I say, in a modified sense. Have you ever marked the apostle’s language, “Now, then, we are ambassadors for Christ; we pray you, in Christ’s stead, be ye reconciled to God?” That is, the apostle was standing in Christ’s stead; was talking Christ’s words; was pleading as though Christ did plead. Now, Christ places us in this position. We are in Christ’s stead. We stand before the world to exhibit Christ’s loveliness; to do Christ’s work; to live Christ’s life on and on. He has gone up to heaven. He sends His Spirit into the world. The Spirit dwells in Christian hearts, and works out through Christian agencies to accomplish the good that is accomplished. And while we are doing this, it is Christ that is working in us to will and to do for His own glory; and we work amid the world in Christ’s stead, and stand before the world to represent Christ’s person.

HOLY FRUITAGE.

JOY.—“*The fruit of the Spirit is joy.*”—Gal. 5:22. How natural that Joy should follow Love! Love creates happiness; it opens up springs of delight in all the scenes of life. It is first joy in God—in His attributes, laws, ordinances, and in all His dispensations, however mysterious. Then joy in the creature, in all allotments, whether prosperous or adverse. Joy in the intelligent, godly use of all the good things of this life. In all these things, joy unspeakable and full of glory. Reader, do you possess it?

“Bliss to carnal minds unknown,
O, 'tis more than tongue can tell!
Only to believers shown,
Glorious and unspeakable.”

FULNESS OF LIFE IN CHRIST.

BY REV. W. HAY AITKEN.

(Mission Preacher of the Church of England.)



WE can hardly make a greater mistake in our theology than to suppose that the gospel dispensation has been designed by God in order to bring down the standard of the divine claims to the level of human infirmity. So far from this being the case the gospel dispensation has been inaugurated and designed specially in order that human infirmity may be raised to the level of the divine claims. However great this error may be, I am afraid it is a common one. As we contemplate the claims of God on the heart of man, extending as they do to the region of motive as well as that of conduct—embracing in fact the whole substance of our lives, we are ready to ask, “Who is sufficient for these things?” Impressed with this feeling, it is perhaps not surprising if we should feel disposed to regard the gospel as a kind of revelation of indulgence on the part of God. We are apt to conceive of Him as though He intended to say to us through the gospel, “I have found that you cannot rise to the claims I have already made upon you, therefore I will reduce my claims and be satisfied with something less than what I originally designed. Henceforth under the gospel the demands of the law are no longer to be rigidly enforced; nor the

threatened penalty, in case of failure and disobedience, to be incurred.” It is easy to see that if this were the true character of the gospel dispensation, we should have little occasion to glory in the cross, nor could such a gospel fail to exert a deteriorating influence on mankind.

Evangelical truth would soon prove what it is even now by some slanderously affirmed to be, demoralizing, and Christ Himself become a minister of sin to us! Let us rather believe that through the gospel new sources of spiritual power are opened up to us—new objects set before us, aye, and brought within reach of our hearts’ contemplation and comprehension. And this being so, God is in a position to expect of us greater things than could be realized under the law. And those who surrender themselves fully to Christ in the gospel dispensation stand upon a vantage ground such as did not belong to those who lived in the earlier periods of the world’s history.

In this passage the prophet was looking forward, as it would seem, to the glories of the Christian dispensation, and this was the characteristic of this new era that he contemplated with the most complete satisfaction, “An highway shall be there, and a way, and it shall be called The way of holiness.” But it may occur to some of us to ask, “Had there been no knowledge of the ‘way of holiness’ under previous dispensations? Does holiness of life belong only to the gospel age?” I reply, Undoubtedly there were holy and humble men of heart before the Incarnation—men who lived in advance of their age. These were the bold pioneers, of spiritual progress, who made their way through the pathless forest and trackless wastes ere the King’s great highway was opened for our feet.

My friends, it is even so, as it seems to me, with regard to the highway of holiness. Before the Christian dispensation earnest and devoted men attained to various degrees of holiness, but the King’s highway to holiness was not yet open.

It was not yet revealed to the world what true and perfect holiness was, nor how we are to rise to it. *Righteousness* rather than holiness was set forth in the law. It needed the Incarnation of the Son of God to reveal it to man. And not until the Word of the Father was clothed in human form, and lived among His fellow-men in fashion as a man, did human eyes contemplate the true ideal of holiness, the standard and type of absolute perfection. In the life and conduct of Christ that standard was embodied and revealed; by the death and resurrection of Christ the spiritual power was secured to us by which it becomes possible for us to rise to the level of conduct so indicated. The highway of holiness was thus opened; and, my dear brethren, it now becomes possible for "the wayfaring men, though fools," to walk therein.

There are two thoughts then specially suggested to our minds in this connection. The first is, that in order to open the highway of holiness it was necessary that a perfect example should be given to mankind, so that men could understand what perfect holiness means; and that has been presented to us in the human life of Jesus. And this is no small matter, my dear brethren; for till some such revelation had been made we might have groped after holiness in vain; nay, we might have mistaken something else for it, a mistake by no means uncommon amongst the fanatical devotees of the East.

But there is another thought. Not only does Christ stand before us as a perfect example, but He also imparts to us the secret of all true spiritual power by bringing us, the wandering children of men, into close and blessed connection with God. The same power which rendered it possible for Jesus Christ as a man to be perfectly holy is thus brought within our reach by the Incarnation, and death and resurrection, of Jesus Christ. All obstacles, all barriers and impediments, between us and our God have

been by Him removed; and hence it is possible for us to find in God all those resources of spiritual power by which we may be able to run and not grow weary, and to walk and not faint. Thus, we may say, not only have we the map and the chart of the highway of holiness placed in our hands, but also the highway itself opened up to us by the communication of a spiritual ability to tread therein.

PRAISE YE THE LORD!

BY THOS. CLEWORTH.

"For his name alone is excellent; his glory is above the earth and heaven."—Psa. 148: 13.



THOU Mighty Soul and Auditor of song,
To whom the realms of heaven and earth
belong,
The all-sufficient power whom none can see,
Who wast, and art, and shalt forever be;
Let all my powers to Thee in homage bow:
My spirit fill with sacred musings now.
In Thee I live. Of thee my soul shall sing,
Thou light of all, *The Lord, my Lord and King!*
Touch Thou my lips and let each note arise
Antiphonous with all the music of the skies;
Those rushing tides of song inspired by Thee,
Which roll in waves around the glassy sea.
Sun of our souls, and Crown of endless bliss,
Thine is the world and all that therein is.
The glow of heaven, the gloom of deepest hell,
Come into being by Thy mighty spell.
And suns and firmaments, from out Thine hand,
Sprang forth to witness of Thy strong command.
The earth, and all her fulness speaks of Thee,
And bear their witness over land and sea.
Angels, and thrones, and powers above are Thine,
And earthly orders show Thy power Divine!
The heights and depths, the azure and the sea
Mirror Thy wisdom and infinity!
Thy hand did measure, at creation's birth,
The mountain peaks and lowly vales of earth.
The icy poles, and each included zone,
Stretched out their regions by Thy word alone.
Vapor and cloud, the wind, the gentle dew,
Came at Thy voice, and do Thy service too.
Creator God, who all good things hast given,
Help us by all Thy gifts to gain Thy heaven.
But, most of all, help us to know Thee good
By the redeeming power of Jesus' blood!
Save us from sin; that cloud of human bliss,
Thy name is near us, tell us what it is.
No outward thing displays Thee as Thou art,
Thou life and comfort of the contrite heart.
Thou Lord and Ruler of the worlds above,
Rule Thou in me by Thy grand law of love,
And I shall show the beauty of Thy name
Nor cease to praise Thy purifying fame.

HOLY FRUITAGE.

PEACE.—“*The fruit of the Spirit is peace.*” —Gal. 5:22. Peace strikes hands with Joy. The two are inseparably joined. There is a perfect peace. The promise is, “Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee.” This Divine grace has a two-fold manifestation. 1st, Inward. 2d, Outward. Peace toward God, giving entire freedom from the law’s condemnation. Peace toward men, so that, as much as in us lies, we may “live peaceably with all men. Reader, is this your spirit?”

“Blest are the sons of peace,
Whose hearts and hopes are one;
Whose kind designs to serve and please,
Through all their actions run.”

WALKING CLOSELY WITH GOD.

BY REV. JAMES MUDGE.

TO reach and retain the greatest nearness to God is, beyond all comparison, the one supremely desirable thing. It is by far the most profitable pursuit in life. It is the highest object of existence. It is that which alone makes life truly sublime, and thoroughly worth the having.

It is evident that only he who takes this view of it, who considers it to be the *one thing needful*, will stand any chance of gaining it. For it demands the most absolute self-abnegation, the most determined perseverance, the most complete consecration of powers. No man can possibly succeed in it who does not give himself up to it with entire devotion and ardent love.

Clearly this is the first thing essential, to have a true conception of its paramount importance. And this conception will spring naturally and necessarily, although perhaps slowly, from much meditation and prayer. He who *thinks* a good deal upon life, death, and the hereafter, who fixes his gaze upon God, who stays his mind on Him, who broods over the words of revelation, and steadily reflects upon the cross of Calvary will find himself ever more and more deeply impressed with the insignificance of everything compared to entire Christ-likeness.

Next should come, and in many minds

readily will come, a *rigid*, and yet *elastic resolution* to obtain at all costs this pearl of great price. The resolution must be rigid to overcome the difficulties and obstacles. It must have an element of elasticity in it to insure its springing to the task afresh with unwearied effort, no matter how often repulsed or beaten down. To such a resolution, one that learns wisdom from past failures, one that says cheerfully, “I shall do better next time,” one that is ready for an unlimited number of new trials, and is never discouraged or impatient, everything is possible.

It is very desirable and helpful also to formulate, as far as may be, an ideal, a working model of what is the utmost practicable attainment in the way of Christian experience and growth. This investigation divides itself into two parts: First, what is possible to man with his general human limitations; second, what is possible to me with my special personal limitations. In both directions care is needed, that the standard be not needlessly lowered, and defects lightly accepted as inevitable when not really so; also that it be not put at an absolutely inaccessible height.

It should also be borne in mind that every man’s closest possible walk with God differs somewhat both from every other man’s and from his own at every other time. It is constantly changing. It depends to some degree upon circumstances, such as health, intellect, society, ancestry, surroundings and opportunities. Two men may be equally free from the slightest condemnation, and yet differ greatly in their practical exemplification of the highest righteousness. So long as they are putting forth every effort, taking all pains, to know and do God’s will, they are entirely blameless, even though there be some portions of that perfect will not yet revealed to them, or which they are not yet capable of fulfilling.

This closest possible walk, or in other words, this ripest type of Christian ex-

perience, finds its central point in *oneness of will with the will Divine*. And this latter phrase includes so much that a treatise only could properly set it forth. They make a great mistake who think that with slight effort they have fathomed its depths or explored its circumference. It is a mistake that yields deplorable fruits in the way of loud and hasty professions unaccompanied by corresponding correctness of life. Very many forget that the powers of moral discrimination need to be very fully developed and "exercised by reason of use" before we can begin to fully comprehend the length and breadth of the perfect will of God. There is nothing, rightly viewed, that is morally indifferent, nothing beneath God's notice or our care; nothing, however small, with reference to which it is not important to ask, Could I not do this better? Our spiritual affections also, might they not be fuller and more intense? Our zeal, might it not be stronger? Our obedience, could it not be prompter and more hearty? Is our sense of the Divine presence as keen as it should be, our recollections as constant, our motives as free from mixture, our thoughtfulness for others as ready, our watchfulness as close, our trust as implicit, our humility as profound, our patience as unwearied, our use of time and money as careful? At some or many of these points are we not failing to walk as closely with God as it is our privilege? It is a question that deserves the most careful and prayerful and continual consideration. Only thus can the most Christ-like type of life be steadily exhibited.

They who have the courage and wisdom to undertake this enroll their names in the small, select and glorious band that Christ makes His body-guard and entrusts with his choicest secrets. The outlay of self-denial they make returns them in pleasure and profit a thousand-fold. They stand at the head of earth's millions, Christ's best representatives and dearest friends.

HOLY FRUITAGE.

LONG-SUFFERING.—"*The fruit of the Spirit is long-suffering.*"—Gal. 5:22. Love, Joy, and Peace having sway in the heart, Long-Suffering naturally follows. Under this triple dominion, we are prepared to be patient under provocation, however severe or long-continued. In this we show the mind of Jesus, "who endured such contradiction of sinners against himself." When reviled and persecuted He answered not a word. No outward flush upon the cheek; no ruffle of the inward spirit. Reader, have you this mind?

"That blessed law of thine,
Jesus to me impart,
The Spirit's law of life divine,
O, write it on my heart!"

BIBLE HOLINESS.

BY REV. JOHN PARKER.



IN my last, after endeavoring to answer the question, *First, What is Bible Holiness*, I inquired, *II. What are its advantages?* In answer to this I gave two of the advantages: 1st. It restores the individual to harmony with God. 2d. It makes him answerable to the Holy Spirit's dispensation. Before stating my third point, I remark, That I am called to liberty and cleansing through the blood, and Divine guidance, and illumination and power; to the dominion of love, and the tongue of fire and the victory of faith; to inward sanctification and outward holiness. When the baptism of the Spirit comes in the New Testament sense, He will make me thus holy, a temple for His own enthronement. He will guide me into all truth and sincerity, integrity, genuineness, transparency of motive, singleness of eye. All these are the graces of holiness, and to these the Spirit will guide me. I shall not drift into fanaticism, nor rely on impressions, nor magnify side issues to the neglect of revealed truth. He, the Spirit of truth, is infinite intelligence, and will guide my consenting heart along intelligent Bible lines—and never away from or outside of His own truth. Evermore He magnifies His

word in the enlargement and edifying of sainthood.

3d. *Holiness of heart will quicken my spiritual sense, so that I shall see God.* "There is a sense of sight in the soul," says an eminent writer; "Neglect it and you lose it, and never miss it." You simply see nothing of the importance of eternal things. Develop it, along the line of a pure heart, and you see God. To this enlarged and clarified sight the universe is full of a holy God. "Your eye single, your whole body is full of light." "I counsel thee," said Jesus to the Church at Laodicea, "to anoint thine eyes with eye-salve that thou mayest see." It had lost the power to see God. Hence the call to "be zealous and repent." That is, do it at once. None can see or appreciate a nature largely exalted above his own. We can see and estimate natures and motives below our own, but not above them, and we are only elevated by natures we can appreciate. To see God, we must love the nature of God. His purity must be pleasing and attractive to us. Blessed is such a man! His life is answerable to its great design, fellowship with God.

4th. *Holiness of heart will redeem me from self-life.* If living to self, I am rapidly drifting outside of Christian motive and influence. The supposed attitude of every one born of God and in fellowship with the Holy Spirit, is the unselfish life of love and helpfulness to others. This is the very genius of Christianity. My chosen scope of effort to bless men will indicate my spiritual condition. Is it in bread and clothing and no higher; mine is the material realm—the bread and clothing scope. Is it in educating; mine is the intellectual realm. This is my ideal of man's highest needs—education, polish, schools, culture. But if beside these I regard and help in his spiritual needs, my scope is now a Divine one. In a limited sense I am like my Maker, in helpfulness to the entire man. The largeness of man has enlarged me. The limita-

tions of self are over. The perfect love of God holding rule in my heart has inclined me to a loving spirit of helpfulness to man. "I came not to do mine own will," said Jesus. So no man, who is entirely under the influence of Christianity, liveth to himself. The degree of self remaining in his life is the measure of his deficiency. I believe it to be a sin against the Gospel to limit it to forgiveness of sin, and the beginning of the new life. Gospel salvation means entire deliverance from all downward bias of the soul; the gravitation downward broken the attraction upward is fully restored. Now all the currents and forces of my redeemed nature are set toward God—strength for every duty; victory in every fight; and liberty from all bondage and fear are mine. Said a godly woman to me at a camp-meeting this summer, with tears of joy in her eyes: "I heard you preach of this full salvation two years ago at the Sterling Camp-meeting, and I have not been the same woman since." Her face shone with the light in which she was walking.

To all this, dear Christian believers, you are called by the Holy Spirit and the Divine Word. What is your response?

WHEN an old friend once said to Dr. Muhlenberg, "We are both on the wrong side of seventy," the Doctor replied, "The wrong side? surely the right side, for it is the side nearest heaven!"

WATCHING AND PRAYING.—A converted and emancipated slave, in the vicinity of Philadelphia, accosted a person thus: "Massa, me hear you are going to study to be a minister." "Yes." "Will you let poor Tom say something to you?" "Yes." "Well, you know the good Master says, 'Watch and pray.' Now you may watch all the time, and, if you no pray, the devil will get in. You may pray all the time, and if you no watch too, the devil will get in. But if you watch and pray all the time, the devil no get in, for it is just like the sword of God put into the hand of the angel at the entering of the garden—it turns every way. If the devil come before, it turn there; if the devil come behind, it turn there. Yes, Massa, it turn every way."

HOLY FRUITAGE.

GENTLENESS. — “*The fruit of the Spirit is gentleness.*”—Gal. 5:22. Gentleness is benignity, affability, tenderness. It is a rare but very beautiful grace. It shone brightly in the character of Christ. The apostle, in writing to the Corinthians, makes it a persuasive argument, saying, “I beseech you by the gentleness of Christ.” As the followers of Jesus, we must possess this grace; it should shine in our character with wonted radiance. Have you, beloved, this priceless quality?

“One with Thyself, may every eye
In us, Thy brethren, see
That gentleness and grace that spring
From union, Lord, with Thee.”

LIGHT IN A PENITENTIARY.

BY REV. O. VON BARCHWITZ KRAUSER.

[An interesting volume has just been published by Rev. Mr. Krauser, entitled “*Six years with Bishop Taylor in South America*,” from which we extract the following:



AFTER my conversion, I had not only testified for Jesus in jails, but also spoke in the name of Christ in the penitentiary of this State, to the prisoners there; and one day, after leaving the chapel, I noticed a prisoner walking up to an officer on guard, close by where I stood talking with him. The officer gave me a sign to stop, and the prisoner turned toward me and handed me a little pamphlet. His eyes were full upon me, and filled with tears. It seemed like a dream to me. Before I could tell what I had received, the prisoner had left me, for he was just permitted to give me this paper after the officer had examined it, but was not allowed to speak to me. Somehow, I felt it was something for me, and I could hardly await the time to see what it contained.

Once more I stood just over my bed, for I had taken no time to sit down to read; and then with trembling hand, I unfolded the pamphlet and read “*The Guide to Holiness.*” I was struck with the “Holiness.” I had not seen this par-

ticular word in such large letters before, and I hastily turned over the first leaf, and there once more I read “Holiness unto the Lord.” So many thoughts now crowded my mind. This book in the penitentiary! Somehow it had found its way there, and then, those tearful eyes, that man in the prison-yard, so full of emotion and love, it seemed. With an effort I drove away these pictures, and I read part of the “Experience of Hester Ann Rogers,” and another part of Fletcher. I had never heard those names before, and I did not care who they were, but what I read there thrilled my soul; and with trembling hands did I hold that blessed little paper, and with quivering lips, and with a heart full to overflowing, I perused those lines again. “My own experience!” “My own desire!” “My own experience!” I could only cry out again and again. “O, my God!” I cried, and completely overcome with this wonderful power that flooded my soul, I fell to the floor,—the book had dropped from my grasp. I felt the color of my face change, and a tremor ran through my entire frame; and then, stretching out my arms to heaven, my eyes fixed on Jesus, in Person, as it seemed, and “O my great Redeemer! my blessed Jesus!” was all I could say for a time.

Then burst forth that long pent-up desire of my soul,—the light had come, and now I lay drinking, drinking from the fountain of life. I opened my soul to God, and said, now, simply: “All, all is mine, blessed Jesus! I now believe! I now believe Thou dost cleanse me from my sin!”

The lines that spoke about Fletcher, had the text from John, “And the blood of Jesus Christ his Son cleanseth *“me just now”* from all sin.” It was written in that way, and the words “*me just now*” fastened themselves upon me, and thus I stood before God. The blood just now cleanseth me from all my sins.”

I arose quietly, as though I dared not

disturb the solemnity of the moments. I felt as though the room was filled with the angelic host, looking on in wonder and amazement to behold the mighty work of a crucified Redeemer, whose name is "Wonderful, Everlasting Father, Prince of Peace." Scarcely touching the floor with my feet, I walked slowly to and fro in the room, silently pressing my hands upon each other again and again. All was so quiet about me, and heavenly peace seemed to reign. There was not that same outward manifestation of joy as at the time of my conversion, but a peace, calm as a river, flowing deep down in my inmost soul—a peace that passed all understanding. I cannot explain it, but I knew it was there. I possessed a real, unwrought holiness. Without a sound scarcely, proceeding from my lips, I merely whispered: "Glory to God! glory, glory, glory!" Then I sat down upon my bed, intoxicated with Divine love. Then my physical man called for his rights, and when my head touched the pillow, I fell asleep, and O, what a sleep! like a man who had not been able to sleep for weeks, and dreaded the coming of the night, but had suddenly been healed and rested in sleep from a long and weary sickness. Sweet, refreshing sleep.

Thus the peace of God settled down into my soul, and when I awoke late in the evening, it was there—the same blessed, real holiness—the love of God made perfect in my soul: and as I write down these lines, I find it there still, but deeper, and sweeter, and more precious than ever before. Wondrous love! Wondrous keeping power of the mighty Christ! Glory be to His dear name! To Him belongeth all the glory; and if, in reading these lines, a soul is helped, a soul is rescued, a soul is filled with all the fulness of God and the power of a holy life, then the glory of God shall shine but brighter, and next we meet around the throne in glory, to crown Him Lord of all!

A REMINISCENCE.

BY MRS. R. B. BAKER.

"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee."—Isaiah 43:2.

WHILE reading my Bible one Sabbath, the comforting promises contained in the foregoing text so arrested my attention that I read them aloud to my three children. They also manifested a very marked appreciation of them, and we all, at once committed them to memory, and then each in turn repeated the text to the others.

At that time we were a happy and unbroken family, having known but little of the "waters" and "fires" of affliction. We were inclined only to look upon them as awful possibilities of the future, while feeling thankful for the precious promises of delivering grace for every trying hour. How little did we apprehend that the blessed Holy Spirit was thus preparing our hearts so soon to realize in our own experience more fully the solemn import of that lesson, and also the gracious fulfilment of its promises.

Little more than a week passed ere the "pale messenger" entered our home, and in three weeks' time two of those dear daughters who had learned with me that lesson, "were not," for God had taken them safely from this world of sorrow, triumphant home to heaven. During that time, I too had been brought so near the Border Land, I seemed hardly to know whether I would rather remain with the dear stricken ones here, or join those gone before. Yet through all those trying scenes the precious text which we had so recently learned together never recurred to my mind, but so precious were the promises fulfilled that I seemed at times lost in wonder at the amazing grace that sustained us. While almost incapable of thought, except for the welfare of my loved ones, I seemed kept above myself with an implicit trust in God, and acquiescence in His will.

It was not until a short time after our painful bereavement that I recollected the text referred to, and in the strength of which I seemed to have been sustained. How important that we take heed to the gentle monitions of the blessed Spirit, who is ever ready to lead us into all truth, and to fortify our minds against all the trials which may be our allotment.

OUR * BIBLE * STUDY.

"The law of thy mouth is better unto me than thousands of gold and silver." *Psa. 119 : 72.*

"FATHER of mercies, in Thy word
What endless glory shines!"

Holiness Lesson Leaves.

BY REV. N. VANSANT.

FIRST WEEK—LESSON I.

TOPIC.—HOLINESS IN THE OLD TESTAMENT. PENTATEUCH.

CENTRAL TEXT.—"*And beginning at Moses, . . . he expounded unto them in all the Scriptures the things concerning himself.*"—*Luke 24 : 27.*

STATEMENT.—With the beginning of another year we begin these Lessons where Jesus, the Divine Teacher, began His exposition of the written Word to His disciples, as narrated in the last chapter of Luke, namely, "with Moses," that is, the first five books in the Bible, written by him, and known as the Pentateuch. What are the teachings of these books on the subject of Holiness? The history of creation and the fall, of the flood and the cities of the plain, must furnish the answer for the present month.

I. CREATION.

The account of this naturally divides itself into the work of the first five days, and that of the sixth day.

1. *Note what is said of the first five days' work.* It is a significant fact that five several times the statement occurs, "And God saw that it was good." (*Gen. 1 : 4, 10, 12, 18, 21.*) This is said of the animal and material creation, and implies the double holiness, or perfection of freedom from all moral taint in both fact and tendency, and the holiness or perfection of rightness, suitableness, adaptation to the purpose intended.

The intimate relation of sin or its absence to the physical creation, is strikingly seen in the curse which befell it through the introduction of sin. "Cursed is the ground for thy sake," etc. (*3 : 17-19.*)

2. *Note the work of the sixth day, especially as it relates to man.* This last act of creation is introduced in a way to indicate its peculiar solemnity and importance. (*1 : 26.*) "In our image, after our likeness." What was this? The commentators are not agreed as to seve-

ral points, but they all agree in the one essential point of "righteousness and true holiness." (See *Eph. 4 : 24.*) The phrase "after God" is amplified at *Col. 3 : 10*, by the broader phrase "after the image of Him." It follows that man, as originally constituted, was distinguished by the holiness of a perfect purity and of positive holy affections. Such was his normal estate, and any condition below this is plainly abnormal.

SECOND WEEK.—LESSON II.

CENTRAL TEXT.—"*Lo, this only have I found, that God made man upright; but they have sought out many inventions,*" (*arts, devices, in the bad sense.*)—*Ecc. 7 : 29.*

II. THE FALL.

Study its causes, nature, and consequences.

1. *Its causes were twofold—temptation and transgression.* The temptation of "that old serpent, the devil," and the transgression or disobedience of the first sinless pair. (*Gen. 3 : 3-5, 12, 13; Rom. 5 : 12, 19; 2 Cor. 11 : 3; Rev. 12 : 9; 20; 2.*)

2. *Its nature was that of a Divine deprivation issuing in a human depravation.* The holy God could not do otherwise than withdraw His favor and fellowship from the sinning pair; for "what fellowship hath righteousness with unrighteousness," etc. (*2 Cor. 6 : 14-19.*) This Divine withdrawal left Adam and Eve with a newly-incurred tendency to positive and ever-increasing degeneration, from which has come to all their fallen posterity, that "original or birth-sin" which is fitly described in the VIIth Article of Religion, as "the corruption of the nature of every man that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil and that continually."

3. *Its consequences or effects:* These were threefold. 1. The Divine displeasure toward sinful man. Hence his prompt expulsion from Eden, and the flaming sword placed to guard the way of the tree of life. (*Gen. 3 : 14.*) 2. Disturbance of the whole order of nature. The cursing of the ground for man's sake was but the index of a universal disordering of the natural world by sin. The earth and heavens, the air and seas, felt the mighty shock. The curse pronounced upon the serpent extended in fact, though not in form, to all the lower orders of animate na-

ture, while the human pair themselves, with all their unborn posterity, became not only "earthly, sensual, devilish," (James 3:13-15), but also subject to suffering and death. Does not Paul teach all this at Rom. 8:19-22? in reading which substitute "creation" for "creature," as in the Rev., verse 3. 3. The painful alternative of utter ruin to the guilty or their redemption by the innocent suffering of another. The solution of this great problem was announced in the first promise, (Gen. 3:15,) graciously providing for man's restoration to holiness and happiness here, and his blissful immortality hereafter.

THIRD WEEK.—LESSON III.

CENTRAL TEXT.—"*And it repented the Lord that he had made man on the earth, and it grieved him at the heart.*"—Gen. 6:6.

III. THE FLOOD.

Slowly but surely "the seeds of sin" sown in the fall, "grew up for death" in the flood. The inspired account of this growth and the fatal harvest that followed, presents the situation substantially thus:

1. *God's holiness deeply offended.* What love could justify the extreme statement of the Central Text, and those of the context? (ver 3, 5, 11-13.)

2. *God's holiness (justice) graciously suspended.* An essential element of His holiness is that exact justice which disposes Him to render to all their dues. But in mercy to offenders the strict exercise of it is often suspended, as in the case before us. "For many long rebellious years" this sensitive Divine attribute was provoked by the crying sins of humanity. During more than sixteen centuries he bore with their aggravated and aggravating wickedness. "When once the long-suffering of God waited in the days of Noah while the ark was a preparing." (1 Pet. 3:20.) Why this Divine delay? The same apostle answers: "The Lord is not slack concerning his promise," etc. (2 Pet. 3:9.) Here is no abandonment or even relaxation of essential holiness, only a temporary suspension of punitive justice in mercy to the sinner.

3. *God's holiness defended.* Defended amid great prevailing ungodliness, in a clear, steady exemplification by the ante-diluvian saints, the Abels, and Enochs, and Noahs who "dared to do right." Defended by the open testimony of faithful witnesses such as Abel, who showed his faith by his works (Heb. 11:4),

and doubtless also by his words; and Enoch, who boldly prophesied, in language of solemn rebuke and warning (Jude 14, 15; and Noah, who was "a preacher of righteousness," (2 Pet. 2:5), proclaiming with his lips that Divine holiness which he so conspicuously illustrated in his life. Defended by asserting itself at length in a sudden overthrow of all its guilty defamers, who "knew not till the flood came and took them all away." (Matt. 24:39).

FOURTH WEEK.—LESSON IV.

CENTRAL TEXT.—"*Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom . . . and like unto Gomorrah.*"—Isa. 1:9.

IV. THE CITIES OF THE PLAIN.

The chief of these was Sodom, a fair sample, doubtless, of all the rest as to moral condition. Note—

1. *Their fearful destitution of holiness.* In all Sodom not ten righteous persons could be found (Gen. 18:32). Lot seems to have stood alone in his allegiance to God and holiness.

2. *The unspeakable value of holiness.* Even so small a number as ten righteous ones, whether men, women or children; would have saved the city and the plain. So in Isaiah's day "the very small remnant" of good population "left unto" Judah, saved that degenerate kingdom from speedy ruin. (Central Text.)

3. *The awful peril of unholiness.* Why did "wrath come upon" those ancient cities "to the uttermost? There can be but one answer, that of Gen. 18:20, "And the Lord said, Because the cry of Sodom and Gomorrah is great, and their sin is very grievous." Is unholiness in the individual, the Church, or the nation less perilous to-day than in those distant ages? "Be sure your sin will find you out" (Num. 32:23), never ceases to be true whether the offence be sin of neglect, or overt wickedness; the penalty must follow sooner or later, in one form or another.

4. *The Divine regard for holiness, however rare or unpopular.* A solitary dweller in Sodom was dearer to God than all the multitudes of those wicked cities. Why did God set his love on him? Not because of his name, or his worldly thrift, or his relationship to honored Abraham, but because he was "righteous Lot, sore distressed by the lascivious life of the wicked." (Rev. Ver. 2 Pet. 2:7. Cf. Mal. 3:17).

The Word of Testimony.


"That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus."—*Philemon, 6.*

"One undivided Christ proclaim,
And jointly glory in Thy praise."

The Tuesday Meeting.

Held at the residence of the late Dr. W. C. Palmer,
316 EAST 15TH STREET,
Near Second Ave., and opposite Stuyvesant Park,
New York, every Tuesday afternoon at 2½ o'clock.

In the year 1836, two social meetings, held in different Churches, at the suggestion of Mrs. Lankford (now Mrs. Palmer), were blended into one, and appointed to be held at Dr. Palmer's. The Divine seal was placed upon the first gathering, and it has been continued uninterruptedly now for nearly fifty years.

HE meeting was opened by singing the 736th hymn, commencing—

"Thou hidden Source of calm repose,
Thou all-sufficient Love divine,
My help and refuge from my foes,
Secure I am while Thou art mine:
And lo! from sin, and grief, and shame,
I hide me, Jesus, in Thy name.

Many requests for prayer were made, both written and verbal, after which Mrs. Palmer said: "The Church to me is an individual body, made up of you, and me, and if we fail, the work fails. I would ask the dear ones who have access to God, to pray that we may be answerable to the responsibilities resting upon us. There are special visitations, and God I believe is giving us a special visitation now. Let us be sure that we work together with God. I feel like afresh nerving up, and using every power as never before. Pray that I may, and that my dear ones may be saved. One has desired our prayers that she may be wholly consecrated, but that the person must do for herself, God will give the strength. *Who wants a clean heart* this afternoon? Means must be used, every step we take towards God, God takes a step towards us, glory be to His name! Is not that a grand thing the Bible says concerning God's people, 'They shall be abundantly satisfied'? I can never be satisfied without a positive assurance that my heart is right with God."

Rev. Geo. Hughes led in prayer.

Singing, "*He ever lives above.*"

Mrs. Palmer then said: "Now we will hear the Word of the Lord. We expect our God to answer our requests when they are according to His will. Our brother in his prayer asked most earnestly that the Lord would be in the reading of His Word, and give it light and power. Many hearts said, 'Amen!' Mine did. Look at this grand chapter for the Church at Ephesus; we have read it many times—I have, but have not received all the light I want from it (chap. 5th). The first exhortation is, 'Be ye followers of God as dear children.' There are many blessed exhortations here, but we will pass on to the eighth verse: 'Walk as children of the light.' We are expected to do so. 'Understanding what the will of the Lord is.' We may understand the will of God, and are in danger surely of not understanding it. One of the greatest desires of my life is not to mistake, but we must have a single eye to understand God's will. Verse 18 says, 'And be not drunk with wine, etc. Is that a command? Is the *second* clause as binding as the first? To be drunken with wine is a violation of God's command, and is not the failure to be filled with the Spirit a violation also? Sometimes we are more conscious of being filled than at other times, but I believe it is received by faith just as our justification and sanctification are. These are grand possibilities! 'Without spot or wrinkle, or any such thing,' etc. Are we truthful when we say that we are thankful for the thing we will not or do not accept? Let us accept this great, entire, perfect salvation. God would have us like Himself, by putting upon us *His* comeliness. The blessed Lord says, 'Thy beauty was perfect through my comeliness which I had put upon thee.' Yet that Church went far away from God, and it struck me almost with terror, the possibility of having this comeliness, and losing it. The Churches mentioned in Revelation stand as a beacon. 'I have somewhat against thee.' Has God anything against us? I do not like to say that I never felt the force of that question as I have last week, but I have felt it with increasing power of late. 'Is thine eye single?' Let us get right with God. It is possible for us to accept this blessing from God."

Singing—"I hear Thy welcome voice."

OBEDIENT CHILDREN.

Rev. Geo. Hughes—This is certainly a very rich and bounteous repast which the Lord has sent our beloved sister this afternoon to set before us. While she was reading the Lesson I had been saying, What rich blessings are provided in Jesus Christ! I was struck with the first sentence, "Be ye therefore followers of God as dear children," and I asked, "Is it possible that there can be this sweet intimacy between us and God, that He is pleased to call us His dear children? Wonderful grace! It surpasses all our thought that we who were afar off by wicked works should be brought nigh by the precious blood of Christ, so as to enter into this precious relationship. *Dear children* means loving, obedient children. They delight in the will of the father. O dear friends, if we can only get into this sweet, precious relationship, how well it will be for us! Last night I heard Mr. Aitken on this point: "What hast thou done?" He laid peculiar emphasis on this in its application to The Father. What hast thou done toward Him and for Him? Jesus taught us to look heavenward and say "*Our Father*." I never hear those words upon human lips but they thrill my soul. Let us get the spirit of little children, a loving, obedient spirit. Jesus said, "I please not myself," but He pleased the Father. He said, "My meat and my drink is to do the will of my Father which sent me." Every thought and affection, the whole outgoings of His nature were on the line of love to the Father. I will say that I love the Lord this afternoon. I thank Him that I am one of His children. In the eternity past the Father is represented as saying, "How can I put thee among the children?" The question has been answered in the person of Jesus Christ, and God has made me one of His children. Blessed be His name! I can look up and say, with an unwavering tongue, "My Father, God!" He has sent His Spirit into my heart to bear witness that I am a child of God, and I never felt more like being a loving and obedient child than now. I have been thinking a good deal lately about dear Doctor Palmer. He often seems to be near me, encouraging me and bidding me go on. His words come up with so much preciousness. He often said in this meeting, "that entire consecration was nothing more than common honesty with God." We ought to be honest with God; to render Him our little all, it is

but little we can render Him. O that we might be a whole burnt-offering, as a "sweet-smelling savor unto God!"

Singing, "*Refining fire go through my heart.*"

THE NEW COVENANT.

Sister Clarke.—"I have been very much impressed of late with the thoughts brought out in the lesson this afternoon. My heart has been overwhelmed with the infinite condescension of God that He calls the Church His bride. This is the most intimate relationship that exists in the world. He has shown us His love for His people. He pours upon all who will accept them, the riches of His grace, the fulness of His salvation. I have been thinking very much upon the new covenant God has made with His people. He has promised to sprinkle us with clean water. I praise God that I have accepted Christ in this wonderful relation, and that He saves me by His almighty power from all sin, by simple faith, every moment. He is my constant companion, an indwelling Christ. How wonderfully He does guide my steps and order my way before Him. I commit all into His hands constantly. I have been impressed in my work with the truth of what Mr. Wesley said, that where one soul is sanctified fully, ten will be converted. I find that where one soul is entirely sanctified, and filled with the Holy Ghost, it is a small estimate to say that ten will be converted as the result. I praise God for the wonderful teaching of His Word, and for the infinite provision set forth in that Word that we may be cleansed from all sin and filled with the Holy Ghost."

Singing, "*O come to this valley of blessing.*"

THE STANDARD BEFORE US.

Dr. Lowrey.—"We have, in one of the passages read, the standard placed before us up to which we are to graduate our experience. The passage I refer to is that, Jesus so loved the Church that He gave Himself for it, that He might sanctify it and cleanse it and present it to Himself without spot or wrinkle, that it might be a holy Church and without a blemish. Now there are five characteristics of this Church given. (1) That it is sanctified and entirely dedicated to God, and whether you regard it as another shade of thought or an expansion of the same idea, it is (2) cleansed from all impurity. The third characteristic is that the Church has no spot on

her: (4) she has no wrinkles on her; and (5) is that the Church be holy, and that she be without blemish, which makes a perfect picture. Bear in mind, brethren and sisters, that these words were not addressed to a congregation of sinners, but to believers. The object of the epistle was to accomplish a certain work for and in that Church. The assumption of course is that they were the subjects of saving grace, else those members so addressed could not constitute a Church. A congregation of sinners is not a Church. If a church be built and people go there sometimes and worship, they are a religious body, but they are unsaved and unbelieving only as they may believe in a general way, but properly they are not a Church. The apostles speak of a Church organized in a house, but there the apostle refers to those who had been converted. Now I make these remarks to show that this is a work done subsequent to being brought out of their sins. Now he puts before them a higher standard, a more perfect rule according to which we are to graduate our experience. Now the Lord proposes to sanctify the Church, but how does He do it? Not in the aggregate; not as a dyer would take a piece of cloth and dye it in the piece. Cloth dyed in that way is not so good as when it is dyed in the wool, in the fiber. So the Lord proposes to dye us, to sanctify us in the fiber, and to do that He has got to take us as units. He does not sanctify all of us by bringing down a great baptism upon us all, but goes through the moral constitution of each of us, dissects and unravels us, and cleanses us that we may be without spot or wrinkle, and we cannot be thus unless all filth is taken from between the threads, out of all the interstices. The reason why the Lord piles up so many expressions in reference to holiness is to show that it is no slipshod work that He will do for the Church, but that He will cleanse it through and through. Then when He has done that work He will present us as the bride is presented to the Bridegroom. Then God will live in union with such a virgin Church as that. Will the Church ever come up to that?"

Bro. Purdy—"It has been coming up in the Episcopal Church on Madison Avenue. That preacher prays for and preaches full salvation."

Dr. Lowrey—"What I want is that the work should go on here in hearts while the talking is proceeding; not for souls to get sanc-

tified to God just before going out, and then come back next week and tell what the Lord has done for you, but that you get it now. May the Lord help us to put ourselves into a state of expectancy."

Mrs. Palmer—"I feel impelled to speak of Bishop Janes, who resolved that in every sermon he preached there should be an exposition of the plan of salvation, so that if a sinner were there, he would *know* he was a sinner and would also know *how* he could be saved. Now it came so forcibly to me that you would tell them just *how* to get saved now.

HOW TO FIND.

Dr. Lowrey—"That can be said in a word. Christ gave Himself that He might sanctify the Church. Now, all you have to do is to go to Christ and say to Him, 'You have given yourself a sacrificial offering for me; I put myself into your hands, and now do that very work for which, blessed Lord, Thou didst die,' and then expect Him to do it; believe He is doing it. You will not be sanctified if you cling to your idols; you must give them up and swear fealty to Christ; you must give up all sin, in thought, taste and imagination."

Singing, "*I rise to walk in heaven's own light.*"

A GRADUATE.

A Sister—"I am a graduate from here, and a visitor of the Alumni. I come once in a while, but not often, as I have so much to do elsewhere. I am engaged in different lines of work, and cannot sit down and enjoy myself. I go around telling what a dear Saviour I have found. If you want to do a little practical work, go on board the steamship Minnesota and help us in the woman's temperance work. The desire of my heart is to lead souls to Christ. Some time ago I tried to gain the confidence of a little child, and succeeded. God has been trying to gain my confidence. God help any who are doubting to lay aside their doubts. Our doubts are traitors, and make us lose the good we oft might do by fearing to make the attempt."

STEPPING OUT ON THE WORD.

Mrs. Lowry—"Next week, if I live till then, I will pass the fortieth anniversary of my spiritual birth. I did not have an opportunity to know much about the higher life. My mind runs back to a meeting held by Dr.

and Mrs. Palmer. I remember Mrs. Palmer said what seemed to me very strange: 'Trust God, it seems like stepping out on to nothing.' It seems to me I can see how she reached out her hand and said, 'You are stepping out on to nothing.' I watched and waited, and finally that was what I had to come and do. She said afterwards, 'It is nothing but the Word of God, but it is solid rock.' It is wonderful how the word of God does support and what strength it does give. I had a great desire for something tangible. I like a religion that makes one feel. I heard some one say the other day, 'You do not need to say you are saved; Jesus is the Saviour.' But if Jesus is my Saviour, I am saved, and I want to know that I am saved.

A VETERAN.

Rev. F. H. Purdy.—"I am not a new beginner; there is not much of my life left, but what there is, is all the Lord's. Last August, while wife and I were at church one Sunday, I heard a man crying 'fire, fire!' The congregation broke up. I drove home and found my house all burned down. Glory be to God, all that did not disturb either of us. You cannot burn up what I have. I am the richest man there is in New York. I have never been troubled about being poor,—so far as that is concerned I have had enough. and I think I will to the end, if I do not live too long. I have been at services in an Episcopal Church on Madison Square, and the minister there retails the Gospel piece by piece. If the Methodist Church will not do her work, God will raise up a people who will. The rector said, 'Now respond heartily, and all of you sing!' We have people squeaking in the choir, and calling that salvation. I heard George Muller speak yesterday. He is eighty years of age, and he said he had never been fresher than now. We are here in the battle-field. What would we do in heaven? My room is not ready in heaven. We do not come here to enjoy ourselves. I am happier in my experience than ever before; when I had a burden for souls I could not stop to get happy. I have no sympathy with a salvation that does not go out after somebody. Now, brother, if you have the right kind of salvation, go out and speak a word; drop a little hint. I am so glad I have spent my life for God. A brother once asked me if I would soon *write an account of*

my life. I wrote him that my life was up yonder, I have a good many living who will preach when I am dead. I am so peaceful and happy and joyful, and I shall never want. Do not be troubled about what you shall eat and drink. God has control of the whole nation. Obey God and He will take care of you."

The company sang, while standing, the hymn beginning—

"I rise to walk in heaven's own light."

Dr. Lowrey then led in prayer and pronounced the benediction.

PEACE.

BY ALICE M. BALL.

DEAR Lord, I wait upon Thy sovereign will,
What may it be?
I feel the calmness of Thy 'peace be still'
Sweep over me.

It does not matter if fierce storms arise
When Thou art near!
If clouds obscure the brightness of the skies,
What need of fear?

Above the whirlwind and the tempest's roar,
Saviour, Divine,
Thy Heart of hearts doth sweetly evermore
Speak peace to mine.

Far be it from me to ignore the pain
Thou hast endured,
Or through Gethsemane's dark realms to name
The gifts secured.

I need not marvel if, though small and slight,
The Master sees
Within my heart desires to walk in white,
He pruneth these.

Each plant requireth, as the Master knows,
Culture and care;
On the low thorn bush we behold the rose
Fragrant and fair.

I pray Him, whose rich grace my garden show—
Grieved though He be, [ers,
Above the thorns to find but puny flowers,
To bear with me.

We thank Thee, Lord, that rescued from the
Our souls may be, [dross,
Cleansed by Thy blood and lifted by Thy Cross,
A part of Thee.

Holiness in Home Life.

"Through wisdom is a house builded; and by understanding is it established."—Prov. 34 : 3.

"Unite our hearts in love to Thee,
And love to all will reign."

HOME MOTTO FOR 1886.—"*I will walk within my house with a perfect heart.*"—Psa. 101 : 2.

POINTED NEW YEAR QUESTIONS.—

1. How may I rule my house well? See Psa. 16:8.
2. What is my principal home-work this year? See Deut. 6 : 6-9.
3. May I expect a special home blessing this year? See Psa. 128.

WALKING WITH GOD

AND what, then, is it to walk with God? If thou art a father, take thy little son by the hand and walk forth with him upon the breezy hills. As that little child walks with thee, so do thou walk with God. That child loves thee now. The world—the cold and cruel world—has not yet come between his heart and thine, and it may be hoped that it never will. His love *now* is the purest and most beautiful he will ever feel, or thou wilt ever receive. Cherish it well; and as that child walks *lovingly* with thee, so do thou walk *lovingly* with God.

But he walks *humbly* also. He looks up to thee as the greatest and the wisest man in the world—and in *his* world thou art such. He has not seen thee subject to the proud man's contumely—he has not witnessed thy visage become pale before "the cold charities of man to man;" he comprehendeth not the foolishness of thy wisest things. He only knows thee in thy strength, where thou art lawgiver and king, and where thy master is far away. Thus conscious of thy greatness and unconscious of thy littleness, he walks *humbly* with thee; and thus humbly as he walks, do thou walk with Him whose strength is real, for it can bear even the burden of thy sins; whose wisdom is real, for even thy foolishness cannot perplex it.

And thy little son has faith in thee—he walks *confidingly* with thee. The way may be long, and rough, and trying—but he knows that if he wearies, his father can carry him through on his arms. The way may to his thought be dangerous; he may deem that there may be evil beasts in the wood, or evil by the road. But he fears not. He feels that

his father's strong arm is between him and all danger, and he believes that no harm can befall him by his father's side. How happy is he, how free, how joyous in his trust in thee! The trials that perplex thy life are unfelt by him. The griefs that rend thy heart touch him but lightly. Thou bearest all his burden. His life's welfare rests upon thy going in, and thy coming out; and he knoweth it not. He needs not know it. He feels with all misgiving faith, that thou art his shield, and rests in gleeful peace behind that broad protection which shuts out all care and thought of the rough world from his view. Thus *confidingly* as thy son walks with thee, walk thou with God.—*Kitto*.

THE HOME STUDY.

DIRECTIONS.—These Studies are prepared for the Sabbath, to be pursued throughout the month, a portion for each Sabbath, so as not to be wearisome. Try to engage each member of your household therein. Set apart an hour each Sabbath to be devoted to these Studies. Home Studies, as well as Sabbath-school Studies should be pursued. Observe this order; 1st, Recite the verses for the day. 2d, Singing. 3d, Prayer.

LESSON FOR JANUARY.—"*In the beginning, GOD.*"—Gen. 1 : 1. The subject for Home Study this month is—

GOD THE CREATOR.

Note His wisdom, goodness, power. Collect the Scripture proofs of these attributes. Observe the illustrations given in the six days' work. In connection consider the SABBATH following the working days, establishing a Divine order to be perpetually observed.

PRACTICAL THOUGHTS.—There is a new creation—a spiritual creation (Eph. 2 : 10 ; Col. 3 : 10). Prior to this the heart is chaotic, like the primitive elements. Subsequent thereto there is order, life, beauty. Find Bible proofs. And the new creation has its SABBATH, beautiful, restful, invigorating. (See Heb. 4 : 3-9.)

HEART QUESTIONS.—1. Are the sinful, chaotic elements of my nature subdued? 2. Have I been created anew in Christ Jesus? 3. Do I enjoy a spiritual Sabbath?

THE HOME MITE BOX.—Let each family have a Mite Box, and each member of the family, as far as possible, drop in something on the Sabbath, the contents to be devoted semi-annually to some mission or other benevolent work.

A verse for each Sabbath from Isaiah, to be recited at the opening : 3d, Isa. 58 : 13-14. 10th, 40 : 1-2. 17th, 40 : 6-8. 24th, 40 : 11. 31st, 40 : 12.

A Hymn to be sung at the opening before prayer : Jan. 3, 133. 10th, 134. 17th, 138. 24th, 139. 31st, 140.

The Children's Portion.

MOTTO FOR 1886.—“*O God, thou art my God ; early will I seek thee.*”—Psa. 63 : 1.

CHILDREN'S NEW YEAR RESOLUTIONS.—1. I will be more like Jesus. 2. I will commit to memory the verse for each day in the Christian Holiness Almanac. 3. I will have set times to pray in my closet, twice or thrice a day.

(*It would be well for each child to have a copy of the THREE-FOLD CORD and commit to memory the Precept, Promise, and Prayer given for each day.*)

CHILDREN'S NEW YEAR PRAYER.—“*Teach me thy way, O Lord.*”—Psa. 86 : 11.

THE EDITORS' NEW YEAR LETTER.

Dear Children : A Happy New Year to each and all ! How good our Heavenly Father is to permit us to see the opening of another year ! Are your young hearts glad—are they full of praise ? No doubt you have been singing the Christmas and New Year songs in your Sabbath-schools. Angels delight to sing—they sung the first Christmas song, “Glory to God in the highest ; on earth peace, good will to men !” The blessed Saviour was born, and it was fitting that the glad song should sweep over Bethlehem's plains. Is it not likely that they sing it over again when each Christmas day comes round, in heaven if not on earth ?

And redeemed ones in the holy city are full of song. They make heaven ring with their melodious sonnets. Perhaps you, dear children, have some loved ones there, who have been joining with the angels in the Christmas song. You have heard them sing very sweetly on earth, but you have no idea of the sweetness and richness of the heavenly song. The only way to know about it is to get ready to go and mingle with the white-robed multitudes on high, and help them sing the song of Moses and the Lamb. Dear Doctor Palmer, who used to talk to you so nicely in THE GUIDE, has now been in heaven over two years. He delighted to sing here. One of the hymns that was a favorite was No. 743 :

“O could I speak the matchless worth,
O could I sound the glories forth,
Which in my Saviour shine;
I'd soar and touch the heavenly strings,
And vie with Gabriel while he sings,
In notes almost divine !”

Well, he has soared, and touched the heavenly strings, and is singing a song which Gabriel cannot sing—a song of redemption—praise to the Heavenly Lamb who washed and redeemed him in His own blood. He used to invite people at

Camp meetings to meet him in his heavenly mansion, saying that his earthly home was too small to contain them, but there was plenty of room there !

Children, will you go up to see Jesus, and the dear doctor, and all the blood-washed, and the holy angels ? Then live for Jesus—be good, be holy children, and the Lord will bless you. If you have given your hearts to Jesus, as we trust you have, you are the lambs of the *Good Shepherd*. Keep near His side this year, and it will be the happiest year of your life. And try to do something for Him every day, and the year will be full of sunshine.

—SOMETHING TO OBSERVE ! *The one whose heart is filled with Jesus' love will be well-behaved, everywhere.*

THE CHILDREN'S STUDY.

We begin this month a new series of Lessons for the young friends of the “TRY COMPANY.” We hope they will be carefully pursued from month to month, and that we shall hear from you regularly.

NEW YEAR PROMISE.—“*All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies.*”—Psa. 25 : 10.

NEW YEAR HYMN.—(No. 1084, Methodist Hymnal) commencing—

“Praise to God, immortal praise
For the love that crowns our days !
Bounteous Source of every joy,
Let Thy praise our tongues employ.”

LESSON FOR JANUARY—*Samuel*.

Read the beautiful story of his early life as given in the first book of Samuel ; then answer the following questions and send to us by January 10th. 1. For what was he greatly indebted for his early consecration to the Lord ? 2. What were his particular traits of character developed in early and after life ? 3. In what way did the Lord honor him ? 4. What are the most interesting facts in his history ? 5. How may you imitate his example ?

WRITING LESSONS.—From the first Psalm. 1st week, The good man—how he is known ; 1st and 2d verses. 2d week, His fruitfulness ; 3d verse. 3d week, The ungodly, his position in contrast ; 4th and 5th verses. 4th week, The Lord's knowledge of him, and its results ; 6th verse.

A MOTHER'S LOVE.—The intensity of maternal affection was illustrated in the observation of a little boy, who after reading Bunyan's “*Pilgrim's Progress*,” asked his mother which of the characters she liked best. She replied, “Christian, of course : he is the hero of the story.” The dear child responded, Mother, I like Christiana best, because, when Christian set out on his pilgrimage, he went alone ; but when Christiana started, she took the children with her.”

OUR SOCIAL MEETING.

NEW YEAR TESTIMONIES—1886.

THE NEW YEAR WORD. — “Sing unto him, sing psalms unto him ; talk ye of all his wondrous works.”—*Psa.* 105 : 2.

THE NEW YEAR SONG.—

“Hail, Father, Son, and Holy Ghost,
One God in persons three;
Of thee we make our joyful boast,
And homage pay to thee.”

Dr. Chas. Cullis, Boston.—My soul is filled with the glory of God.

Mrs. Lucretia A. Cullis, Boston.—The Holy Ghost has come. He fills my soul ! I no longer cry, Come, blessed Holy Ghost ! Christ had no sooner finished His work on earth, and entered glory, than He sent the blessed Comforter to abide, and I, as His redeemed child, am verily guilty if I go about gloomy and sad, and need to hear the Apostle saying to me in terms of holy amazement, What ! know ye not that ye are temples of the Holy Ghost ? Rejoicingly, adoringly, believingly, I open every avenue of my being to His incoming, and am thenceforth thoroughly equipped for every good word and work. His words shall be my words. His words of loving warning and entreaty. His work mine—His work of life-giving, self-sacrificing service. And more ; with a heart purified by faith, a momentary faith, I shall now behold my Saviour with open face, and be changed into the same image, from glory to glory.

Mrs. Mary H. Gulliver, Providence, R. I. (In her 83d year)—The Lord is making the evening twilight of my life brighter than its noonday. Praise His name !

Sing praises ! Sing praises !

Rev. Dr. E. H. Stokes, Ocean Grove, N. J.—The goodness of our God is marvelous ! Its breadth and depth and height, great billows of continuous and increasing bliss amazes me. I can account for it only upon the fact that “God so loved the world.” The Gospel plan is so free and full and blessed that it takes in me. Saved is my privilege, and to the uttermost, my experience. As each revolving year brings me nearer the Eternal Eden, the prospect becomes brighter, and the breezes therefrom, freighted with the Divine aroma, are more and more delicious—and so, I am persuaded it will be, on. forever.

Rev. Benjamin M. Adams, Brooklyn, N. Y.—My testimony is that never in my life have I known “the joy of the Lord” as now, and surely I never needed it more.

Lois L. Smith, Ocean Grove, N. J.—I joyfully record the past year as the most trustful of my life. Amid much physical suffering and distress, I have been surrounded as with a bulwark, by the promises of the “Blessed Bible, and my days have been crowned with the loving-kindness of my God. I hopefully lift my face to the stormy heaven, while my heart is as calm as a summer sea.

Cassie L. Smith, Ocean Grove, N. J.—Because the Lord giveth songs in the night, there’s music in my soul like unto the melody of heaven.

“Praise. O ye servants of the Lord !”

Rev. A. C. Morehouse, New York.—I am trusting alone in Christ for salvation from all sin, and if possible more fully convinced than when, many years ago, I entered into this precious experience, that our great need for success is the baptism of the Holy Ghost, to save this city and the world.

Carrie F. Judd, Buffalo, N. Y.—“I live, yet not I, but Christ liveth in me.” The responsibility of my life is His. I am bought with a price, He possesses me wholly. For seven years I have experienced the blessed quickening of the Holy Ghost, in soul and body, ever since the day when by His own direct power He raised me from a dying bed. He forgives, He cleanses, He heals me for himself.

Rev. John Parker, Jamaica, N. Y.—I am satisfied in God, and with Him. There is no drift in my life. I need no Church fence to keep me at home—no bit to restrain, or bridle to guide me, He guides me with His eye. His look along the line of duty is enough, then my feet have wings.

Sing—

“Fountain of o’er flowing grace,
Freely from thy fulness give;
Till I close my earthly race,
May I prove it ‘Christ to live.’”

Rev. J. S. Heisler, Camden, N. J.—Life is precious because of its opportunities to make known Christ ; and I am resolved by God’s grace to make it my *one* business to show forth His praise from this time, henceforth, and forever.

Rev. S. Townsend, Bethel, N. J.—All is clear as the sun ; Jesus saves to the uttermost.

Mrs. K. G. Townsend.—I trust the Lord for the healing of both body and soul, the blood of Jesus cleanseth from all sin.

Rev. Dr. Wm. Reddy, Syracuse, N. Y.—The spirit of prophecy serves in a glorious manner to confirm Jesus' divine mission as a Saviour and Revealer, and it is a new covenant endowment that believers, God's sons and daughters, under the anointing of the Spirit, have the spirit of prophecy—and this is the testimony of Jesus. The pure testimony comes of this "Spirit of prophecy." Hence, "Ye are my witnesses saith the Lord." The Holy Ghost is Christ's witness. "But he shall not speak of himself, but whatsoever he shall hear, that shall he speak, and he shall show you things to come." In like manner the testimony of Jesus as given by the saints in the spirit of prophecy, is not speaking of themselves, but it is, as Mr. Fletcher says, "magnifying Him, with the new heart of love, and the new tongue of praise."

My soul doth magnify the Lord and my spirit doth rejoice in God my Saviour. He is the divine magnet toward which my soul is drawn, and to whom it points, and He'll not live in glory and leave me behind. His service is delightful, and is freedom under sweet restraint.

Sing—

"Thou dear Redeemer, dying lamb,
I love to hear of thee;
No music's like thy charming name,
Nor half so sweet can be."

Capt. R. Kelso Carter, Chester, Pa.—For seven years I suffered with valvular disease of the heart. Same diagnosis made by Drs. Meigs, of Phila., Donaldson, Martin and Dickson, of Baltimore. In 1879 I broke down utterly, and could not stand anything in the way of exertion. Three days before college opened I went to Boston. Dr. Cullis prayed with me. I felt no better, but began to act faith. I noticed a marked improvement in a few days, was married in four months, and felt almost well. I have done more real hard work in these last years than in any similar period of my life. Have only lost one day from work, and feel that *Christ is my strength and my life*. My real soul freedom dates from the same time.

Rev. John Thompson, Phila.—The longer I am in this way of holiness the better I like it. The Lord has been carrying on a glorious work in my heart during the past year, and I am trusting Him to continue this state of

things through all time and eternity. I am glad to know there is a holy heaven just adapted to perpetuate what is now the abounding joy of my heart. All glory to the cleansing blood. Hallelujah! Amen, forever and ever!

Mrs. Kate Sumner Burr, Walworth, N. Y.—Many years since, in my girlhood, I was enabled to lay all upon *the altar which sanctifieth the gift*. How can I better give my testimony than by mentioning some of the blessed Divine assurances which from time to time have made me glad: "My presence shall go with thee, and I will give thee rest." "Thy shoes shall be iron and brass; and as thy days, so shall thy strength be." "No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn." "They that sow in tears shall reap in joy."

Mrs. Prudence Clark, (age 93), Hartford, Ct.—Truly I do love the Lord with all my heart. I feel to say like holy John, "In the beginning was the Word, and the Word was with God, and the Word was God." John was 90, I am over 90. Glory be to God for all the light and counsel given. The path is so bright from earth to heaven. If called, my soul would take its flight and soar to worlds on high. But if He says stay, my heart says yea, for Jesus is with me.

Rev. N. Vansant, Chatham, N. J.—My present experience is this: Overflowing gratitude to God for justifying and sanctifying grace, through the Son, attested by the Spirit; for faith unfaltering; for hope enlivening; for love redolent of first Corinthians, chapter thirteenth; for joy unspeakable and full of glory. Amen and amen.

Richard Grant (Bishop Taylor's Treasurer), Jersey City.—My experience may be given in very few words. You will find it in a portion of the 12th verse of the first chapter of second Timothy: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." If I should give you my whole experience I should take the whole chapter, leaving out the 5th and 6th verses. The work that seems to have been thrust upon me in relation to Bishop Taylor's work makes me feel, when I am reading that chapter, that it is the Bishop exhorting me, as did Paul, Timothy, and I reply "Amen" many times while reading it.

The Editors' Study.

Motto: Purity—Love—Power.

**No Censoriousness—No Wrath—No Strife—No
Malice, Enmity, or Evil-Speaking—
Love, Love—Only Love.
John 10: 35.**

EDITORIAL ADVICES. 1. *Be in the fear of the Lord all the day long.*—Prov. 23: 17.

2. *Be fully equipped for holy war.*—Ephes. 6: 11-13.

3. *Be very courageous—stand the storm.*—Joshua 1: 7.

4. *Be patient under all provocation.*—1 Thess. 5: 14.

5. *Be very industrious—ever seeking to win souls to Christ.*—Rom. 12: 11.

6. *Be ever on the watch-tower. It is possible for holy people to backslide.*—Matt. 2: 42.

“Forward! be our watchword,
Steps and voices joined;
Seek the things before us,
Not a look behind.”

UP WITH THE STANDARD!

HEAVEN smiles! The dawn of the NEW YEAR is upon us! A voice of love and mercy comes from Our Father's throne. Our lap is full of blessings. New light streams into our dwellings. Attendant angels are glad at our newly-born privileges. The whole surrounding atmosphere is richly freighted with celestial perfume. And there is music, too, in the air, as if choristers from the abodes of the blest were near, making sweet music. Every prospect pleases. The star-lit dome above us flames with the glory of God. Surely the lines have fallen unto us in pleasant places. Let every redeemed soul be attuned to praise—let the saints of the Most High bring their offerings, and let every altar smoke with holy incense! Let the New Year anthem be sung in every land, by every tongue!

But what is that I hear? “*Up with the standard!*” It is like the voice of a trumpet—it sweeps along the lines of our Israel. It is the call of the Captain of our salvation. “The Lord of hosts” is His name. The Lord is a “man of war”—terrible in battle—resistless when He throws Himself against the thick combinations of

iniquity. He is marshaling the myriads of the saved, the holy people, for new assaults and sublimer victories. May we not hope that 1886 will be glory-crowned—excelling all the years of the past? Let the people say, AMEN!

Up with the standard! That is the cry of the period. The standard of BIBLE HOLINESS must be uplifted—higher than ever. We say the standard of Bible Holiness,—radical, deep, unmistakable. We have much of what goes under the name of holiness that is not worthy of the name. It is on the surface—a mere sentiment, beautiful in poetry, but powerless to mould the life, or put the possessor (if it may be called a possession) in battle array against sin and Satan. We need a holiness that has a bright countenance, a living voice, a manly tread, and that wields the mighty weapon of love. Not a profession, simply, but a *confession*, of Christ—and a *possession*—bringing within the range of personal appropriation the riches of the New Testament inheritance.

Let the merely sentimental holiness step a few paces to the rear. It is too thin-skinned, too diluted, too much on tip-toe, for such a time as this. Give us a holiness that is not afraid of Bible terms, or Bible precepts, or Bible marching orders. A holiness that can be understood when it speaks; that needs no interpreter; that puts on the Christ-image; that gives heavenly tempers, and sweetens the whole life-aspects. A holiness that is as bright at home as in church—that will not wink at sin, or tip the balances in presence of worldly solicitations. A holiness that forces ungodly men to be respectful at least—that disturbs the peace of formal Church-members—that takes the grave-clothes off dead Churches—that alarms time-serving ministers—that shakes the trembling gates of hell and makes men everywhere think that the Messiah's conquest of the world is at hand.

Up with the standard! Fling it to the breeze! Away with fear—the fear of men or devils. Close up the ranks. Ye soldiers of the Cross, to battle all proceed. Leave no unguarded place.

“Take to arm you for the fight
The panoply of God.”

Let true holiness this year “dare to do right, dare to be true.” Be not afraid of men's faces—the mammon worshippers, or the hypocrites in

Zion. If ever you behaved valiantly, let it be now. *Up with the standard!* East, West, North and South. Up with the standard—the standard of *Bible Holiness*—and God, the mighty God, will thunder out of heaven, and mightily shake the nations.

—MAKE IT SURE! That is, “make your calling and election sure.” Be fully assured of present acceptance with God.

HOLY UNITY.

THE apostle counsels the Ephesians “To keep the unity of the Spirit in the bond of peace.” And, what is more, Jesus prayed on behalf of the disciples, “That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me.” The unity of the Spirit maintained among Christian believers is a demonstration of the Messiahship of Jesus. When the world is forced to exclaim,

See how these Christians love!

Marvelous impressions are made in favor of the truth. The unseemly controversies which have prevailed in the Church in the past have militated largely against the spread of Christianity. Now, however, a change is coming over the face of Zion. There is a disposition being manifested on the part of members of the several branches of the Church to say, as they look into each other's faces, “If thy heart be as my heart, give me thy hand.” There are two great words (not unimportant we grant), “Calvinism” and “Arminianism,” which used to be hurled around, sometimes most unmercifully, really seem now to have become almost obsolete. Now, “Christ,” the “Holy Spirit,” “Love,” “Power,” “Work for Jesus”—these are terms in more abundant use. Well, so let it be! We rejoice at this. Moody and his “Gospel Hymns” have done much to produce this change. But the “*Revival of Holiness*,” marking the period, is the prolific cause. At the great National and other Camp meetings for Holiness, the saints of God, of different denominations, have joyfully commingled, and been impowered. The separating lines have faded away. Now, the “Women's Gospel Temperance Union,” originating in the holiness movement, comes into the

“Union” train with more than queenly majesty. Episcopalians, Presbyterians, Baptists, Friends, Methodists, and representatives of all the Churches, wheel into line beautifully. They sing, they pray, they *love*, ardently—and throw themselves in solid phalanx against the giant liquor-power. And they will win the fight. *Holiness is the great unifier.* Push on the work, and let the people be one—one in spirit if not in ecclesiastical organization. Amen, and amen!

—ARE YOU on the Lord's side? If you say yes, then show it. Words without deeds will not do.

MARCHING ON.

“OUR GOD is marching on,” is one of our modern songs. And it is expressive of a great truth. God is marching on to work out His bright designs by prophets long foretold. We have had a new and remarkable proof of it in this city within the past few weeks. There has been a revival movement among the Protestant Episcopalians which cannot fail to be far-reaching in its results. A series of services, continuing over two weeks, has been held in St. George's Church, denominated the “*Advent Mission*,” under the direction of Rev. W. Hay Aitken, aided by Rev. James Stephens, Mission preachers of the “Church of England Parochial Mission Society.” For a considerable portion of the time Mr. Aitken has preached three times each day, besides holding *After-Meetings*, which have not closed some nights until near midnight. In addition to these arduous labors, he has given an address each day at noon in Trinity Church, Broadway, and great crowds of merchants, brokers and clerks, have waited on his ministry. Mr. Stephens, his associate, has held Children's and other services. In other churches, ministers of the “Mission” have been at work. To us it seemed like a strange sight to see this man of God, in an Episcopal Church, coming down from the pulpit and leading in some of our Methodist songs: “The angels are hovering 'round;” “O 'twas love,” etc. Then standing in the aisle, exhorting, praying, and passing from pew to pew, speaking to inquirers. The preaching of Mr. Aitken was richly evangelical, full of Christ, and marvelously impressive—at times it was almost overwhelming.

—A PRAYER for the period : Psalm 119 : 18. Offer it from the heart, with true faith.

The Inquiry Room.

We have opened this for the benefit of all sincere inquirers after truth. Those who are perplexed on any point, are at liberty to submit their questions, and we will endeavor to answer them, as the Spirit shall aid. In the absence of any special inquiries this month, we fill this column with what we trust will interest and profit.

THE GREAT ENDUEMENT.

Read Acts 2 : 1-21. Jesus had risen from the dead. He showed himself alive to His disciples, "by many infallible proofs." They desired to know if that were the time that He would "restore the kingdom to Israel." He declared that the times and the seasons were in the Father's power. He opened to their view the richness of the New Testament endowment. (See 1st chapter, 8th verse.) In this chapter we have the grand record of its fulfilment—a sublime record.

What lessons may we learn? 1. Under the New Testament dispensation, believers may be filled with the Spirit. 2. There is a preparation therefor—waiting upon God in prayer, consecration and faith. 3. The reception of this endowment qualifies for witnessing for Christ. 4. Witnessing in the Spirit will be followed by spiritual results.

Reader, have you received this endowment? If not, wait on God, in prayer, consecration, and appropriating faith. It is yours—claim it.

IN BRIEF : We present a few questions and answers in brief, that may be helpful.

1. Is there a distinct witness of entire sanctification? *Ans.* Undoubtedly. (See Heb. 10 : 15, in its connections ; also, 1 Cor. 2 : 12.)

2. What is this witness of the Spirit? *Ans.* As Mr. Wesley expresses it, in regard to Justification, so in Entire Sanctification. The witness of the Spirit is a Divine evidence or conviction imparted to the mind, whereby we know that the work is wrought.

3. Is this evidence received instantaneously, or gradually? *Ans.* In both ways, just as in conversion. Sometimes like the dawning of the morning, until the sun rises clearly above the horizon, the soul being held meanwhile to a steady exercise of faith. Then again, suddenly, the soul fully and strongly grasping Christ our Sanctification, is immediately and joyously conscious of receiving the heavenly gift.

YOUNG PEOPLE'S ALLIANCE.

"The Young People's Methodist Alliance," to which we have already referred, is duly organized, and in working order. Its headquarters is Chicago. The first two numbers of the "*Alliance Herald*" have been issued—neat, spiritual, Christ-like issues, with a real *salvation* tone. We wish a copy could be placed in the hands of every young member of the Church. If some who have plenty of the Lord's money should send to the Secretary enough to scatter them broadcast, they would do a good service. We counsel every one of our subscribers who can afford an extra 25 cents, to send it with the subscription to THE GUIDE, and we will furnish the two for \$1.25.

We hope for much from this movement. Wherever there are enough young people in a Church to sympathise, let an "*Auxiliary*" be organized. If they can be set in motion all over the country, instead of the "*Lyceum*," and substitute real salvation work for *dramatic entertainments*, it will bless the Church.

We intend to devote a column in THE GUIDE this year to chronicle the work of this Alliance. Pray for it—support it—give it the right of way. We trust every pastor who can, will inaugurate a "*Young People's Alliance*." The following is the Constitution, in part, for "*Auxiliaries*," setting forth the objects :

CONSTITUTION FOR LOCAL ALLIANCES.

ART. I.—NAME.

This association shall be known as "The Young People's Methodist Alliance" of the..... Church.

ART. II.—OBJECT.

Sec. 1. To interest young people in the systematic study of God's word, the catechism and the history, polity and biographies.

Sec. 2. To aid each other in the obtainment of heart purity and constant growth in grace.

Sec. 3. To heartily and loyally co-operate with pastors and leaders in the work of Christ.

Sec. 4. To assist in keeping alive the old-time interest in class meetings and revivals.

ART. III.—MEMBERSHIP.

Sec. 1. Young people and others directly associated with them in Christian work may become members of this Alliance under the following conditions :

Sec. 2. They must avow their belief in the doctrine of Christian purity as set forth in "Wesley's Plain Account of Christian Perfection." *

Sec. 3. They must have an experience of that grace or be earnestly seeking it.

Sec. 4. They must pledge abstinence from the use of tobacco and intoxicants as a beverage ; and refrain from card-playing and dancing, and from attending the theater, opera, circus and skating rink.

Sec. 5. They shall agree to spend at least five or ten minutes a day in the study of the Bible, to have stated seasons of private prayer and give daily thought to the winning of souls either by personal conversation, letter-writing or prayer.

Sec. 6. They shall apply for membership by filling out the following form, which must be signed by the Pastor in Charge or some member of the Alliance, and shall receive a three-fourths vote at some regular meeting of a local or general Alliance.

Make form of Application for Membership as follows :

Name..... P. O. Address.....
Of what Methodist or other Church a member.....
With God's help do you subscribe to the constitution?...
Proposed by..... Date of application.....
For General Constitution and Application Blanks, address the Corresponding Secretary,

J. A. HAMANN, 100 Washington St. Chicago, Ill.

—*THERE is a "joy unspeakable and full of glory." Reader, do you possess it?*

SOCIAL MEETING.—Part II.

—*Rev. Dr. H. W. Bolton, Boston, Mass.*—All for Jesus; resting now beneath His wings.

—*Rev. Dr. Sheridan Baker, Cleveland, O.*—My testimony is: *Temporally*, feeble in body, advanced in years, burial lot selected, will made, and ready to depart; *Spiritually*, strong in faith, young in the spirit, Christ chosen, the blood cleansing, and heaven nearing.

—*Rev. I. Simmons, Brooklyn, N. Y.*—I have passed the fifteenth mile-stone on this highway of love. The air is delightful, the climate invigorating, the scenery surpassingly lovely, and my companions are the Father, Son and Holy Ghost. I have come into the serene life of faith that steadies me in agitations, and keeps me poised and balanced amid the jostlings of conflicting demands upon time and strength. I have let go everything into the "I will keep thee" of my Almighty Saviour Hallelujah!

"The blood of Christ it cleanseth me,
Just now while I believe."

From the summit of my experience I see only glory farther on.

—*Rev. F. K. Stratton, Norwich, Ct.*—"I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him." I am walking by faith in perfect accord with Jesus, and realise an unspeakable sense of security—I live by the moment. His blood cleanseth now.

—*Mrs. F. K. Stratton.*—For I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come;

Nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord.

—*Rev. J. H. Robertson, Newark, N. J.*—Some years after my conversion the subject of heart purity was brought to my notice. At first my heart drew back with holy horror, but I soon determined that if there was such an inheritance, to press forward and possess the goodly land. Failing to find the entrance thereto, I attended the Tuesday Meeting, then I arose as a seeker and at prayer definitely consecrated myself to God, and believed He received me. Arising from my knees I declared what I had done and saying, I have not the witness of the Spirit but can trust the Lord for it. As soon as I was seated there fell upon me a baptism of the Spirit that rolled over me like a wave of electricity. I have set to my seal that God is true. He is able to purify his people and keep them clean.—Hallelujah!

—*Mrs. E. H. Farnum, (Friend.) Philadelphia,* writes:—

These promises are my rejoicing.—"I am He who blotteth out thy transgressions for my own sake and *will no more remember thy sins,*" and—"Thy iniquity is taken away and thy sin is purged," and again, "I will sprinkle clean water upon you and ye shall be clean, from all your filthiness and from all your idols will I cleanse you a new heart also will I give you and a new spirit, will I put within you and I will take away the stony heart out of your flesh; and I will give you a heart of flesh, and I will put my Spirit within you and cause you to walk in my statutes—and ye shall keep my judgments and do them."

I believe the Holy Spirit has given me His witness to the *reality* of these promises, and in the faith of this I stand by; rejoice and give thanks.

—*EXPECT to receive largely from your Father's Store-house.—Be spiritually rich, and let your stores be multiplied by distributing,*

WEALTH WISELY USED.

Wealth is not to be despised, if it come into our hands Providentially. We need, however, true holiness to enable us to use it wisely. This will give nice discrimination, such tenderness of conscience and such a sense of responsibility, that we will hold all our possessions at God's command, and have reference to His glory in every expenditure.

—A LONDON MERCHANT wrote down these four rules for his own guidance, and embodied them in his practice for fifty years. 'If rich, be not too joyful in having; too solicitous in keeping; too anxious in increasing; nor too sorrowful in losing.' The Lord gave him wealth, and he used it well."

—*BEWARE OF COVETOUSNESS! Such is the Bible counsel. Give good heed to it.*

TAKE CARE OF IT!

THAT is, take care of the body. The body is the temple of the Holy Ghost. He has entered in as a Divine Indweller, if we have been wholly sanctified. It is therefore very sacred. We must be careful of it. It should not be injured by excessive eating, or by eating at unseasonable hours, especially at night. Mr. Wesley said, "Late suppers are downright poison." It should not be overtasked, or unduly exposed. We need to watch the weather changes and shield the body properly. In this changing climate this is especially needful. And, certainly, if the body be the temple of the Holy Ghost, it must highly dishonor it by putting on worldly adornments. You say, "Does holiness take cognizance of such things?" Indeed it does. It lays its hand upon the body as well as upon the mind. And it will teach its possessor that a little fasting sometimes will prove helpful. The body needs to be kept under, lest the inferior gain the mastery over the superior.

The Harvest Field.

THE HARVESTERS' PROMISE.—"They that sow in tears shall reap in joy.—Psalm 126 : 5.

"Go, labor on; spend and be spent,
Thy joy to do thy Father's will."

AT HOME.

From different parts of the country we have encouraging words. But we want to hear of the mercy-clouds hanging o'er all the thirsty land, and showers of blessing. *Fairs and Festivals* have wide sway in the city until after the holidays, then the Lord's work will have more attention. Alas!

—The Tuesday meeting, at Mrs. Palmer's residence, New York city.

—Much activity has prevailed in the Protestant Episcopal and Presbyterian churches in New York during the past month, revival services quite general and showers of blessings.

—The Presbytery of Jersey City has commenced a series of systematic evangelical services in that city, to be continued throughout the winter.

—At Rockland, N. Y., G. W. Thompson, pastor, 100 have been converted or reclaimed.

—From the *Charleston Southern Christian Advocate*: "Revival meeting at Graniteville closed. A number converted; 35 joined the Methodist Church; Sunday-school nearly doubled." . . .

"Rev. T. G. Herbert writes: At Anderson City the Lord has been present to bless wonderfully. Dr. Watson preached with great power. The conversions were clear-cut, and many were entirely sanctified. The meeting was one of the 'old-timey' 'before-the-war' sort."

—Bros. Moody and Sankey recently held meetings in the rooms of the Young Men's Christian Association, Brooklyn, N. Y., for men only. The large lecture hall was crowded every night, and at the after-meetings, many decided for Christ. A very hopeful characteristic of the meetings was the large number of young men who eagerly applied for tickets of admission.

—Bro. Harry May recently closed a series of revival services at Hope, Ark. God's presence had been richly manifested. Rev. S. C. Stones, pastor of the M. E. Church, South, had received 94 converts.

—Willis Kenworthy and Jas. Newlin (Friends), have had a successful series of meetings at New New London, Ind. 53 names were presented for membership, including some over 60 years of age.

—A convention for the promotion of holiness was held at Marion, Mass., December 4th and 6th, under the direction of Bro. W. C. Ryder. Bros. Livesey, Gill, Damon, and others assisted. 11 converted, about 20 sanctified.

—Bro. D. L. Moody, spent a Sabbath recently at St. Albans, Vermont, holding four services, besides one on Saturday evening. Immense audiences

and a marked interest which the pastors are following up with good success.

—Noah C. McLean and Geo. W. Willis (Friends) of Greenwich, Ohio, have been holding a series of meetings in the Central Congregational Church. God has greatly blessed them in the conversion of sinners and the sanctification of believers.

—A convention for holiness at Waterville, Me., is reported to have been a benediction to the place. A large number were wholly sanctified, and some converted.

—At Shamokin, Pa., J. Milton Frost, pastor, 139 have found the Lord. Childhood, youth and age have been made subjects. Grace Weiser assisted four weeks.

—At Vermont St. Church, Quincy, Ill., David Gay, pastor, during a month of revival services, 470 were at the altar for prayers, and 425 professed conversion.

—A very quiet and remarkable work of grace is said to be progressing at Barton's Landing, Vt. Quite a number have already been converted. [We hope it is not too quiet.—ED.]

—Wm. W. Watts (Friend), of Indiana, has been holding meetings at Westboro', O. Over 50 have professed conversion.

—The work of holiness, it is said, is being revived in New Hampshire. The ministry are astir. A convention held at Penacook, December 8, was highly successful.

—A blessed work is in progress in Newport, Ky., A. U. Bael, pastor, J. S. Bitler, evangelist, aiding many being saved.

—Revival services at Normal, Ill., have resulted in 150 conversions. Major Cole, evangelist, has been aiding.

—Bro. J. H. Collins, has been making a tour in Georgia, during which about 100 were justified and 20 entirely sanctified.

—Bro. Sam. Jones is having great success in St. Louis. Several hundred have asked prayers, and about 100 have professed conversion.

—Bro. W. B. Godbey has been engaged in revival work at Queen City, Texas, 68 converted, 21 sanctified.

—At Harper's Ferry, W. Va., W. C. Griffith, pastor, nearly 100 conversions, many in middle life, some quite old.

—At Stillwater, N. J., S. C. Hall, pastor, 138 have professedly found Christ.

—At Mt. Horeb, N. J., W. C. Nelson, pastor, 60 converts.

—At Southport, Ct., W. C. Blakeman, pastor, 50 have been converted.

—"Pitman," "St. George's" and other churches in Philadelphia are having revival tokens.

—Sister Lizzie Boyd, evangelist, has been working at Gale's Ferry Co.

THE WORK ABROAD.

AFRICA.—In a letter of Bishop Taylor to Bro. Grant, his Treasurer in New York, written from Portugal, he says:—All our people in South Central Africa are comfortably settled in houses.

All were well and hearty, happy and hopeful when I left them except that L. Johnson and E. Chatelain had occasional relapses. We have 31 at the front. All had a turn at African fever except Minnie Mead, she was so occupied with the care of her six children she had no time for fever, like myself. We have six stations open and progressing, not counting *Mossammades*, which I assigned to the Quakers. We have one station at Mambo, inland from Mayumbo, two degrees south of the Equator; and 5 stations in Angola, extending along the direct route toward the centre of the continent from Loanda to Malange, 394 miles. In each place we have an ordained minister, except two, and there we have preaching men. I am making a hasty trip to this place. I am to see the King of Portugal to-day. Then I go to Brussels, London, Liverpool and return to Liberia Conference in January. I shall soon send (D. V.) an order for Missionary recruits for the ensuing year.

(Let unceasing prayer be made for this work, and let every one who can, send a New Year's Gift to this office to help these important Missions.—Ed.)

—Bible depots are established in every Italian city.

—Eight weeks of special services have been held in the Wesleyan Methodist Church, Cookshire, Quebec, Canada, and the work of salvation has been gracious.

The conversions among the Telugus since the great awakening in 1877-78 have averaged more than 2,000 a year, the Church members now being near 25,000, gathered into thirty-four Churches.

—The Anglican Church Missionary Society is organizing a set of extraordinary meetings to be held in England in at least fifty centres for the purpose of rousing the Church to greater energy in the work of evangelizing the world.

—The Church of England has organized the "*Church Army*," modeled somewhat after the "Salvation Army." It already has a membership of 5,000 and its design is to employ the lay element in evangelical work.

—In Ridgeway, Canada, there is a great awakening. Bro. J. E. Hunter has been aiding for two weeks, during which about 50 presented themselves as seekers, and the Church has been greatly quickened.

In London there are 100,000 foreigners from all parts of the world. These are visited as far as possible by nine city missionaries, speaking different languages, who are especially appointed to this work.

The Moravians, who are one of the smallest religious denominations, maintain 323 missionaries in various parts of the earth and 1,565 native assistants, and now have about 81,000 adherents in mission fields.

Through the zealous labors of Signor Luigi Capellini, the soldier evangelist in the Italian army, more than 1,000 soldiers have left the Church of Rome during the last thirteen years and been admitted as members of the Evangelical Military Church.

The British and Foreign Bible Society circulated last year, in France, 176,850 copies of the Bible. Testaments, and portions of the Scriptures. Fifty-five active men are now distributed throughout the country, constantly on the move, selling the Scriptures.

—Prof. Drummond, of Glasgow, has been addressing the students of Oxford University on Christianity and science, and making earnest personal religious appeals to them. He is the first Presbyterian theological professor ever invited to hold religious meetings at Christ Church College.

—A handsome new chapel has been opened by the natives of Mantautu, in the Samoan Islands, which was built entirely of timber from a forest which had been tabooed as the dwelling-place of one of the heathen deities. It was a triumph of their Christian faith over their former superstitious awe.

The agent of the London Religious tract Society, in Japan, furnishes a very encouraging report of the prospects of religion in that country. He says, "Nobles, commoners, and priests are all diligently studying the doctrines of Christianity. We hope that within the next ten, or, at the most, twenty years, Japan will be a Christian country."

—Judson preached to the Buddhists in Burmah for six years without a convert. Every first Sunday he and his devoted wife would celebrate the sacrament of the Lord's Supper, and would say at the conclusion, "We are the Church of Jesus in Burmah." Somebody wrote to Mr. Judson, after he had been there five years, to know what were the prospects for the conversion of the heathen. He answered, "As bright as the promise of God."

—Few in this country can understand the sensation which the conversion of Lady Maurice Fitzgerald from the Roman Catholic to the Episcopal faith has created in Ireland, and the bitter visitation it will provoke against the ancient Irish house of Fitzgerald, for many years the holders of Ireland's only dukedom, and to which the rebel Lord Edward Fitzgerald belonged. The lady is the daughter of the Earl of Granard, a convert of many years' standing to the Roman Catholic Church, and married the second son of the present Duke of Leinster.

The Spiritual Life.

HELPS TO TRUE HOLINESS.—We take it for granted that those who read these pages are either holy or aiming to be. Once having made an entire offering of ourselves upon the altar, Christ, which sanctifieth the gift, we should *keep our hands off* the sacrifice. Let it be once for all—stand to the main facts, as Bishop Taylor says. But, as the year opens, we may well be reminded of our consecration, and as each day rolls away, aim at intenser devotion, a fuller development of the *Christ-life* within us, and wider activities without, so that Emanuel's kingdom may be established on earth. To this end we devote this page to the work of instruction. We pray that our Father in heaven will graciously help us to make it edifying to the saints.

I.—CLOSET EXERCISES.

THE PRAYER UNION.—We have established THE GUIDE PRAYER UNION. Any of our readers may become members by sending us their name and address, which will be recorded in a book, they agreeing to pray daily in their closets, 1st, For the spread of holiness, 2d. For God's blessing upon the dissemination of holy literature. 3d, For those named in the *Prayer Requests* on this page. 4th, For the members of the Union and their families.

BIBLE STUDY.—Let each be provided, if possible, with a good Reference Bible, Concordance, or Bible Text Book, with Scripture subjects arranged systematically. Also, a "*Three-Fold Cord*," containing a Precept, Promise and Prayer for each day. It costs only 15 cents. We would like every reader of THE GUIDE to consult it early in the morning, commit to memory the three passages, and appropriate them for personal guidance and encouragement. From it we take the following

DAILY BIBLE CALENDAR.

1. Joshua 24; 15. John 12; 26. John 6; 68
2. Prov. 4; 7. Ps. 89; 15. 2 Chron. 1; 10.
3. Isa. 26; 4. Ps. 125; 1. Ps. 141; 8.
4. 2 Peter 3; 14. Ps. 125; 5. Luke 2; 29—30.
5. Hos. 14; 1. Ps. 103; 8-9. Ps. 28; 1.
6. 2 Kings 17; 13. Zech. 1; 3. Jer. 31; 18.
7. Rev. 22; 17. Matt. 5; 6. Ps. 42; 1-2.
8. Ps. 34; 14. Ps. 85; 8. Isa. 26; 12.
9. Ephes. 4; 25. Prov. 12; 19. Ps. 119; 29.
10. John 15; 4. John 15; 7. Ephes. 3; 17.
11. Ps. 50; 15. Ps. 46; 1. Ps. 60; 11.
12. 1 Pet. 4; 12. 1 Cor. 10; 13. Ps. 56; 13.
13. Lev. 20; 7. Matt. 5; 8. Hos. 14; 2.
14. Jer. 3; 12. Hos. 14; 4. Sol. Song 1; 4.
15. Colos. 3; 5. Rom. 8; 13. Ps. 79; 9.
16. Matt. 7; 7. John 16; 23. Luke 17; 5.
17. Ps. 27; 14. Isa. 40; 31. Ps. 5; 3.
18. Isa. 55; 6. Isa. 45; 19. Ps. 51; 1.
19. 2 Tim. 2; 19. Jer. 33; 8. Ps. 32; 5.
20. 1 Cor. 15; 58. Hag. 2; 4. Ps. 119; 117.
21. Col. 4; 2. Ps. 145; 19. Luke 11; 13.
22. Gen. 17; 1. Isa. 58; 11. Ps. 143; 10.
23. Eccles. 7; 13. Ps. 121; 4-5. Ps. 16; 8.
24. 1 Pet. 4; 19. 2 Tim. 1; 12. Luke 23; 46.
25. 1 Pet. 1; 16. 2 Cor. 12; 9. Ps. 51; 7.
26. Heb. 12; 14. Ezek. 36; 25. Ps. 19; 12.
27. Exod. 20; 7. 1 Sam. 2; 30. Ps. 86; 11.
28. Deut. 6; 5. Deut. 30; 6. 1 Kings 8; 57-58.
29. 1 Peter 4; 15. 2 Thess. 3; 3. Matt. 6; 13.
30. 1 Thess. 5; 17. Isa. 58; 9. Ps. 88; 2.
31. Gal. 6; 9. Gal. 6; 9. Ps. 90; 16.

CHAPTER FOR THE MONTH.—We will adopt as our "Union" chapter for the month, the

FIFTH CHAPTER OF MATTHEW.

Let us read it in concert in our closet each Sabbath morning early. Take a portion to meditate upon, especially during the week. Write your thoughts thereon, and if any are particularly profited by this exercise, let us hear from you *by letter*.

QUESTIONS FOR THOUGHT.—1. Is "the old man" really dead within me? 2. Is "self" fully crucified? 3. Do thought, will, affections, all say, *None but Christ*? 4. Wherein no I deny myself, daily?

THE PRAYER REQUESTS.

PROMISE FOR JANUARY.—"And all things, whatsoever ye shall ask in prayer, believing, ye shall receive."—Matt. 21:22. Birney says, "They who exercise that faith in prayer which God inspires, will ask only for the things which He wills to give, either in kind or in equivalent."

Note, chapter 7: 7-11; 1 John, 5: 14, 15.

GENERAL REQUEST.—*That God will make the present year one of great spiritual progress, at home and abroad.*

REQUESTS BY LETTER.—*New York, C—*, for a husband and wife to be sanctified, a daughter, a formalist to be aroused, for a wandering son, for revival. *Mass. F— R—*, for an aged pilgrim, (83), to be sanctified, and for the conversion of two brothers and a sister. *F—*, for a sister to have full assurance, for conversion of husband, and sanctification of sister *C—*, for a sister to have bodily healing, and for the salvation of a son and wife. *Ohio, C—*, for a sister to be sanctified, backsliden husband reclaimed, and children converted. *D—*, for a sister to be filled with the Spirit, and for salvation of brother and sister. *Iowa, S—*, for a sister to be filled with the Spirit, and children converted. *Vermont, E— E—*, for a sister to be restored to health. *S— J—*, for a husband and wife to be sanctified and children converted. *Minnesota, C—*, for a father and mother, and six children, that a shadow may be lifted from their home. *Louisiana, A—*, for the conversion of a son. *Wisconsin, M—*, for an only son to be restored to health. *Michigan, M—*, for the conversion of three daughters. *D—*, for conversion of an only son, wife, and two children. *Arkansas, L— R—*, for a mother to be enlightened by the Spirit. *Maine*, for the salvation of a daughter, husband, and intemperate son. *Maryland*, for a brother to be sanctified, also several ministers. *Kansas, B— O—*, for a sister to be sanctified and to have bodily healing; and for revival. *Kentucky*, for a brother to be sanctified. *Illinois, K—*, for the conversion of three sons. *Colorado, C— S—*, for a husband and wife to be sanctified, and daughter and husband saved. *Nebraska* for special support to two sisters, away from the means of grace; and for a sick man to be saved. *Pennsylvania, U—*, for a brother to be filled with the spirit.

It may stimulate your faith, before praying for the above, to sing or read the following

CLOSET HYMN.

- 1 PRAYER is appointed to convey
The blessings God designs to give:
Long as they live should Christians pray;
They learn to pray when first they live.
- 2 If pain afflict, or wrongs oppress:
If cares distract or fears dismay;
If guilt deject, if sin distress;
In every case, still watch and pray.
- 3 'Tis prayer supports the soul that's weak,
Though thought be broken, language lame;
Pray, if thou canst or canst not speak;
But pray with faith in Jesus' name.
- 4 Depend on him; th-u canst not fail;
Make all thy wants and wishes known;
Fear not; his merits must prevail:
Ask but in faith, it shall be done;

WORK FOR JESUS.

1. Get a book on holiness into some family.
2. Relieve some family in distress.
3. Attempt the reformation of a drunkard.
4. Seek to restore a backslider.
5. Confess Christ as your Sanctifier to some friend in the home-circle.
6. Visit the sick, and provide some good reading for them.

HOLY FRUITAGE.

GOODNESS.—"The fruit of the Spirit is goodness."—Gal. 5:22. This springs from a heart made "perfect and right, pure and good." It shows itself in acts of kindness and beneficence toward all men, their bodies and souls. The tree being made good, the fruit is good also.

"O may our sympathizing breasts
That generous pleasure know,
Kindly to share in others' joy,
And weep for others' woe."

GLANCES HERE AND THERE.

THE GUIDE.—Our agents and subscribers have been doing well. Let the work of canvassing continue throughout this month. Note the special premiums offered on the covers.

PORTRAIT.—We are sorry to be unable to furnish our readers with the portrait this month, as is our custom. Our plans were frustrated at a point when it was too late to remedy it. We shall have to defer it for awhile, but our subscribers will have it in due time. Bear with us this once; we have had no such disappointment heretofore.

MONTHLY READINGS.—We would like, this year, to have our subscribers pursue a course of reading, in concert. For this month we recommend the reading of

1. Wesley's Plain Account of Christian Perfection. In tract, 5 cts. each.
2. Entire Sanctification. By Dr. Adam Clarke. 5 cts. each.
3. Entire Devotion. By Mrs. Palmer. Paper, 15 cents. Cloth, 30 cents.

—THE beautiful little gem, the "*Christian Holiness Almanac*" is being widely distributed. It should go everywhere. Every subscriber should, if possible, have one for personal use, daily, throughout the year; and, whoever can spare the money will do well to circulate a dozen or more as a tract.

—Friends continue to write us, saying, how much they have been profited by reading "*The Beloved Physician*." Everybody, who can, should have the life of Dr. Palmer. By obtaining two new subscribers, and sending us \$2.00, you can procure it.

—At the closing noon service of Rev. Mr. Aitken, in Trinity Church in this city, he received a perfect ovation. The immense crowd insisted on shaking hands with him, before he retired, and they showered the bank-notes upon him, to aid in his work. Thus the men of Wall street, and the representatives of mercantile life in the metropolis, testified their appreciation of plain, outspoken, unctuous Gospel truth.

—A new and beautiful edition of "*Rifted Clouds*," the Life-Story of Bella Cooke, is in press. It is almost ready, It should be in every home and library in the country, wherever practicable.

—Sister Cooke has just sent us this note:—

I am resting amid pain and extreme weakness on the arm of my Beloved, who has ever been a strong hold in the time of trouble. My soul mounts up higher and higher as feebleness increases, and as it were I see and converse with the King of Kings, and our converse is very sweet, for He maketh all grace to abound. I am each day and hour waiting His call, "*Child, come home!*"

We received a testimony from Mrs. O. M. Fitzgerald, of Newark, N. J., too late for the Social Meeting. She says:—

I have never had sharper conflicts with the arch-fiend than during the past year. And yet I have never had greater victories. The armor given me by the Captain of my salvation has so completely shielded me that I am not conscious of having received even a scratch, much less a wound. Glory to the Lamb of God which taketh away the sin of the world. Jesus is on the vessel, and I trust my bark for all time in the hands of the Galilean Pilot, believing that He will take me safely through every storm of life, and with full sail bring me to the haven of eternal rest.

—We were late in sending out the December number of THE GUIDE. The present number is earlier, and we expect to arrange during the year to have each number reach the subscribers farthest off, on or before the first of each month.

—We are out of October and November numbers. We can send the December number to new subscribers, but they will soon be gone.

—Remember the "*Phoebe Palmer Fund*," designed to furnish holy literature, where it is needed, free. Our treasury is exhausted—replenish it.

OUR BOOK TABLE.

SERMONS by Bishop Mathew Simpson, of the Methodist Episcopal Church.—Edited from Short Hand Reports by Rev. G. R. Crooks, D. D. It contains twenty-five of the Sermons of this eloquent man, and will be held as a valued ed memento of the revered Bishop by all who possess it. Published by Harper Bros., New York. On sale by us.

BLOSSOMS.—Poems, by Rev. E. H. Stokes, D.D. These poems are in the well known glowing style of the Author. The volume is very handsomely bound and embellished. On sale by us, price \$1.25. The hymn on the first page of this issue is taken therefrom.

AROUND THE CROSS.—Some of the First Principles of the doctrine of Christ, by Rev. W. Hay Aitken, Mission Preacher of the Church of England. This is a volume of the Author's Sermons, on a line of practical Gospel themes. They are clear in statement and evangelical in spirit. We commend the work heartily. On sale by T. Whittaker, 2 and 3 Bible House, New York, and by us, price \$1.00. The proceeds are devoted to the Mission Work in which Mr. Aitken is engaged.

THE OPEN SECRET: or, The Bible Explaining Itself.—By Hannah Whitall Smith, Author of "*The Secret of a Happy Life*." A series of Bible Readings by this gifted Author, which will be welcomed by very many who are acquainted with the writings of Mrs. Smith. Truth is presented in a familiar and interesting style. Published by F. H. Revell, Chicago, and for sale by us. Price \$1.00.



FEBRUARY, 1886.

OUR FATHER'S WISDOM.

THE PEARL TEXT.—"O the depth of the riches both of the wisdom and knowledge of God; how unsearchable are his judgments, and his ways past finding out.—Rom. 11:33.

"O GOD! Thou bottomless abyss!
Thee to perfection who can know?
O height immense! what words suffice
Thy countless attributes to show?"

"High is Thy power above all height;
Whate'er Thy will decrees is done;
Thy wisdom, equal to Thy might,
Only to Thee, O God, is known!"

TRUTH IN BRIEF.

BY REV. GEO. HUGHES.



OUR FATHER! That is a precious word to a saintly ear and heart. A heart purified by the precious blood of Jesus can look heavenward and say, "Abba, Father,"—DEAR FATHER! This great fact of our sonship is witnessed to us by the Holy Ghost. He inspires the filial acknowledgment, My Father, God!

Then, beloved, think of Our Father's WISDOM! In His nature He is the infinite and eternal God. So all His attributes are infinite. There is no human or angelic sounding line that can reach the depths of His wisdom.

What is Wisdom? It has been defined to be, "the use of the best means for attaining the best ends." In the passage above cited, Wisdom and Knowledge are

conjoined. God, our Father, has perfect knowledge of the best ends and the best means, and infinite resources to adapt the means to the ends proposed.

Child of God, take courage! Are your needs great, multiplied and continuous? Your infinitely wise Father knows it and can draw upon His resources without limit. Are the perils of your situation appalling? Your Father knows it, and in the opportune moment will interpose. Are your foes boastful, furious, malicious? Your Father knows it, and it is declared, "He frustrateth the tokens of the liars, and maketh diviners mad: that turneth wise men backward.

Stand erect! Be dismayed by no want, peril, or exposure to enemies. Be bold, courageous, jubilant. Look heavenward, adoringly, and join with Paul in the strain, "O the depth of the riches both of the wisdom and knowledge of God!"

SERMON.

BELIEVING AND CONFESSING.

BY REV. DR. SHERIDAN BAKER.

TEXT.—“*With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.*”—Romans 10 : 10.



THE necessity of believing unto righteousness is conceded by all orthodox Christians, but confession unto salvation is viewed by many as an unimportant matter, and by others as a matter which it is more creditable for believers to omit. The inspired statement of the text, however, makes both exercises vital, and confession as necessary to salvation as believing is to righteousness. Examine

FIRST. *Believing unto Righteousness.* 1. The righteousness of which the apostle speaks he denominates “the righteousness of God,” or “the righteousness of faith,” to distinguish it from ceremonial righteousness. He means by it an inward state consisting of spiritual life, purity, and whatever else may be comprehended in being a partaker of the Divine nature. He means, also, an outer life harmonizing with the Word of God, and exhibiting the graces of love, peace, joy, long-suffering, gentleness, goodness, and other fruits of the Spirit. This state of the heart and manner of life, the apostle says, are produced by the Spirit through the belief of the heart. They are not the products of culture, discipline, and training, but of the Holy Ghost.

2. The believing mentioned is not feeling, or knowing, but the mind assenting to the truths, or at least the cardinal truths, of the Christian system. This assent is produced by the evidence which this system affords, external, internal, and collateral, but chiefly by man’s own

spiritual intuitions of need and the source of supply. This consciousness of need and conviction of an adequate and available supply in Christ may lead to the renunciation of sin and acceptance of Him as a personal Saviour. And when this is the outcome of the mind’s assent to the truth, the person is said to believe with the heart unto righteousness.

3. By the word “heart” the apostle means, as do all the inspired writers, the whole spiritual man. The Scriptures make no division of the mind into intellect, sensibilities, and will, or any other psychological distribution of faculties. With the sacred writers the heart perceives, reflects, reasons, and performs all other acts of the intellect; it loves, hates, enjoys, suffers, and performs all other functions of the sensibilities; and it wills, determines, plans, and executes and fills the offices of the will. Hence, to believe with the heart engages and calls into exercise the entire spiritual department of man’s nature. It is such an assent of the mind to the truth, such a consent of the affections to the truth, and such an acceptance of the truth by the will as places the soul in the hands of Christ to forgive, to heal, and to keep unto eternal life.

Special emphasis must be placed upon the word *believeth*, so as to distinguish it from *imagining* or *conjecturing*, from feeling or trying to feel, and from knowing or trying to know. The Spirit imparts righteousness through the heart’s belief of God’s record concerning His Son, and not through feeling, or knowledge, or the witness of the Spirit. Knowledge of the fact, the witness of the Spirit to the fact, and a joyful sense of the fact, must, in the nature of things, follow after the fact of deliverance takes place in the soul, and the fact of deliverance cannot take place till the heart believeth unto righteousness. Such is God’s order.

SECOND. Notice *confessing unto salvation*. 1. By *salvation* the apostle means more than righteousness. The belief of the heart

is followed by righteousness, or a new heart and life, but it requires an additional confession of these facts with the mouth to reach what he calls salvation. There are many in the Church who have abandoned a sinful life and received Christ; they believe in Him with the heart and are righteous; they are among the best and most reliable members of Christ's visible body, and yet they are not delivered from an enervating timidity and an enfeebling diffidence which interferes with their comfort and usefulness. They are not fully saved from self, from a man-pleasing and a man-fearing spirit, and from doubts as to their true inward state. They do not *enjoy their righteousness*; they have not *confessed unto salvation*.

Such is the Divine arrangement, that whoever would swing entirely free in associations and labors with Christians, and exert the influence and power among men which the Gospel offers, must confess Christ in the most open, definite, and pronounced manner. There must not only be a heartfelt, but also an *avowed*, identification with the cause of Christ.

2. There must be a confession with the mouth. Christian teachers and theologians may philosophize as much as they please upon the beauty, force, and eloquent utterances of a holy life, and, indeed, too much cannot be said on the importance of such a life in order to meet the Divine requirements, and give credibility to testimony; yet *confession with the mouth* will ever be a necessity while the Holy Ghost continues to utter the language of the text. No living, however exemplary and holy, will answer as a substitute for confession with the mouth; nor will confession with the mouth answer as a substitute for holy living. Both are required.

The necessity for this vocal confession is laid in the constitution of human nature. Every one knows that any passion of the soul, when excited, is sensibly intensified by any utterance upon the excit-

ing subject. Hence thoughtful persons, under the power of, or temptation to, anger, keep their mouths closed and turn from the temptation. They know that to open the mouth upon the exciting theme is to fire a magazine of powder. Hence also the necessity of frequent declarations of confidence and love between the members of the same household, and especially between those who are wedded for life. Accordingly every earnest Christian has noticed that distinct confessions of deadness to sin and life in God have greatly cleared and intensified his experience in these things. He has also noticed that the failure to confess with the mouth on proper occasions has been succeeded by more or less doubt and spiritual feebleness. And all who have indulged a protracted failure at this point have experienced conscious and painful loss of a happy union with the Adorable Bridegroom.

3. This confession of the mouth is to be as continuous as the believing with the heart. It is thought by some that when a confession of any gracious state, especially the state of entire sanctification, is made at any place, there is no necessity, but rather an impropriety, in naming the matter in that place at any subsequent time; that any restatement of the fact only tends to spiritual pride, and to awaken distrust and aversion in the minds of those who hear. But, while there are some who dislike to hear such statements repeated because it rebukes their lukewarmness, there are others who long to hear them again and again, because of the encouragement it affords to them.

Besides, these two exercises, like the Siamese twins who were born and raised together, were joined in the Divine conception of man's need, and must never be separated. A separation destroys both. A confession without righteousness is too hard to practice long, and righteousness without confession will soon smother to death. No matter, then,

how much some spiritual guides of the people may extol silence concerning religious states, there can be no true and deep experience in Divine things without declaring it with the mouth frequently, explicitly, and upon all proper occasions, not in any one set phrase, like a parrot, but in the beautifully diversified formulas of inspired language. The sainted Fletcher, and many others since his day, have tried to separate these exercises but with sad results upon their experience.

Whoever, therefore, would have a clear and satisfactory religious experience; whoever would feel free in his religious exercises; whoever would reach the maximum of his spiritual power, and whoever would perpetuate these desirable experiences must be, and continue to be, pronounced in his religious posture; he must burn all the bridges as he proceeds, and leave no temptation to retreat; he must confess, and continue to confess, *with the mouth*, no matter what may be the mortifications of self, and the pain it inflicts upon formalists, and others at variance with God's order.

A TRAVELER and a merchant differ thus: a traveler goes from place to place to see and be amused, but a merchant goes from port to port, that he may take in his lading and grow rich by trade. So a formal person goes from ordinance to ordinance, and is satisfied with the work; but the godly man looks to take in rich lading, that he may go away and take with him some of the spiritual wealth of the sanctuary.—*Spencer*.

EVANGELICAL UNITY.—“Very true, there are minor differences, but yet there is real unity. Ours is not a unity like that of the waters of a stagnant pool, over which the purifying breath of heaven sweeps in vain. Ours is not the unity of darkness, like the cloud-covered midnight sky, where neither moon nor star appears. Ours is not a unity of a forced conformity, such as is found in polar seas, where eternal winter has locked up the waves in fetters; but rather, the unity of evangelical Protestants is like the stream, flowing, ever fresh and free, from the rock; like the rainbow that combines the seven prismatic colors into one glorious arch of promise spanning the heavens; like old ocean's unfettered flow, as its waves rush in all their majesty and might, ‘distinct as the billows, but one as the sea.’”—*Weir*.

—“*Rest in the promise. do not SNATCH the comfort. TAKE IT FROM GOD—do not give it yourself.*—IBID.

A SONG OF PRAISE.

BY MRS. LIZZIE F. BAKER.



THE Lord whom I love is my strength and my song;

His rod and His staff, they have comforted long;

What gift shall my heart in its gratitude bring?
What tribute of praise to its Saviour and King?

O, tender His mercy, thro' years that are past!
In the “weary land,” broad were the Rock's shadows cast;

From the tempest I hid, in the Covert Divine!
The dry places ran rivers—Jehovah was mine!

In darkness I saw still His brightness! my Sun!
In conflict, my Shield, till the vict'ry was won!
And the grace, of His giving, unmeasured and free,

What am I, that the Master so showers it on me?

Wilt thou praise Him, my soul? yea, forever adore
And humble thyself that thou lovest no more!
His love everlasting, hath always been thine!
How hast thou requited thy Lover Divine!

* * * * *

This “full consecration”—how little it seems!
Thy most earnest efforts look worthless as dreams;
How poor is the work thou hast done in His name!

And yet, *He is Jesus*—forever the same.

At the dawn of the year, at His feet let me fall,
The feet once sore wounded for me, and for all;
And, seeking for naught save the smile of His face,
Crave anew His indwelling, and live in His grace.

At last, He *will* come, in His beauty and might!
And the whole earth behold Him, O glorious sight!

Thrice blessed forever, are those who will wait,
In meek trust for that coming, be it early, or late.

* * * * *

Praise the Lord, O my soul! while thy life shall endure,

Praise Him whose Word standeth, unchanging and sure.

In grief or in gladness, in cloud or in sun,
Let Thy will and not mine, O my Father, be done.

BISHOP BEVERIDGE made this rule for his own adoption: “I resolve never to speak of any man's virtues before his face, nor of his faults behind his back.”

A CHRISTIAN PRECEPT.

"Not rendering evil for evil, or railing for railing for railing: but contrariwise, blessing; knowing that ye are thereunto called, that ye should inherit a blessing."—1 Pet. 3: 9.

"Reign in me, Lord; Thy foes control,
Who would not own Thy sway;
Diffuse thine image through my soul,
Shine to the perfect day."

Christianity speaks in the above passage, sweetly, authoritatively—its Author is proclaimed to be Divine, but of Christ, humanity has no such voice. Evil for evil, railing for railing, is the demand of unsanctified nature. For these nature substitutes *blessing*. Hereunto are we called. In fulfilling it, we claim our inheritance, "*Blessing*." Note vs. 10-13; Matt. 5: 36-45; 1 Thess. 5: 15.

WITNESS-BEARING.

BY REV. JOHN BRASH.

NO ONE blames, or attempts to discourage a new-born child of God, when, with a grateful heart, he exclaims, "Come and hear, all ye that fear God, and I will declare what He hath done for my soul." Why then should a believer, who has found in Christ a full salvation, be blamed when, in the fulness of his joy, he proclaims the fact to his brethren. If he were telling of something that he had done for himself, there would be good reason why he should be exhorted to hold his peace; but he, just as much as the other, is speaking of a blessing received. All that he himself has done has been to fulfil God's conditions of blessing—conditions which in their nature make self-glorification impossible.

And not only is there no reason why such a one should be silent: there is, as it seems to us, the strongest possible reason why he should speak of God's goodness. Christian charity requires him to do it. If a man, who has suffered long from painful and wasting physical disease, finds at last a remedy, can he, when he meets others similarly afflicted, keep silence? A natural impulse constrains him to relate to them his own experience, and to tell them how they too may be cured. And when one who, after

weary months or years of conflict with inbred sin, has obtained deliverance, hears his brethren in the Church complain of their barrenness, their want of rest, their lack of power, how can he help saying to them, "I have felt it all, and will tell you how I found rest"? The spirit that would restrain him from doing this is not the Spirit of God. Silence would be inconsistent with Christian love, and would quench the holy fire that has been kindled in his soul.

And we have almost daily proof that these relations of personal experience are eminently stimulating and helpful. It is scarcely too much to say that greater numbers have been led into the rest of perfect love through reading or hearing the testimonies of those who had themselves found this rest, than by all the treatises that have been written on the subject. When a Christian merchant met an eminent preacher some time ago, and said to him, "Have you had, during the past week, absence of care, unbroken peace, and fulness of joy?" and then went on to tell him that for about six years this had been his almost constant experience. The soul of the preacher was stirred within him as it had never been before, and from that hour he could not rest until he had obtained the same grace. If Mary Fletcher, Hester Ann Rogers, Mary Cryer, William Carvosso, and a host of others that might be named, had hidden God's righteousness in their hearts in the way that some recommend, their biographies would have lacked that which is now their greatest charm, and would be scarcely read—the names of some of them would by this time have been forgotten, and the Church would have lost a rich heritage of blessing.

If it be as we have said, it is no wonder to learn that so many of the fully saved have found confession to be a necessary condition of walking in the light. When John Anderson was on the point of receiving a clean heart, it was sugges-

ted to him, "You will not confess it." "This," says Mr. Anderson, "was too much. Satan defeated his impious design. I saw his cloven foot, heard his lying voice; and in that moment my soul opened by faith, and the plenitude of God entered in and took possession of my heart." Wm. Bramwell, who knew more than most men, both by observation and experience, about this blessing, says: "I think such a blessing cannot be retained without professing it at every fit opportunity; for thus we glorify God, and with the mouth make confession unto salvation." The testimony of Fletcher is so much to the purpose, that we make no apology for giving it almost entire:—

"I received this blessing four or five times before; but I lost it by not observing the order of God, who has told us—'With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.' But the enemy offered his bait under various colors, to keep me from a public declaration of what my Lord had wrought.

"When I first received this grace, Satan bid me wait until I saw more of the fruits. I resolved to do so; but I soon began to doubt of the witness which before I had felt in my heart, and was in a little time sensible that I had lost both.

"The second time, after receiving this salvation (with shame I confess it), I was kept from being a witness for my Lord by the suggestion, 'Thou art a public character, the eyes of all are upon thee; and if, as before, by any means thou lose the blessing, it will be a dishonor to heart-holiness,' etc. I held my peace, and again forfeited the gift of God.

"At another time I was prevailed upon to hide it by reasoning:—How few even of the children of God will receive this testimony, many of them supposing every transgression of the Adamic law is sin; and therefore, if I profess myself to be free from sin, all these will give my

profession the lie, because I am not free in their sense—I am not free from ignorance, mistakes, and various infirmities. I will therefore enjoy what God hath wrought in me, but I will not say that I am perfect in love. Alas! I soon found again, 'He that hideth his Lord's talent, and improveth it not, from that unprofitable servant shall be taken away even what he hath.'

Now, brethren, you see my folly—I have confessed it in your presence; now I resolve before you all to confess my Master. I will confess Him to all the world, and I will declare unto you, in the presence of the Holy Trinity, I am now 'dead indeed unto sin.'"

There is no reason to believe that Mr. Fletcher ever lost the blessing after this time.

The practice we are recommending is liable to abuse. There are some who appear to think that confession is the only duty they have to perform in order to retain the blessing, and they continue to tell the old story of their deliverance from sin long after it has ceased to be a present reality. Others deceive themselves, and mistake a powerful emotion for sanctifying grace; while a few—very few, we believe—seek, like the Pharisees, a reputation for superior sanctity. But all these evils combined are not a sufficient reason why one who, through faith in Christ, has obtained holiness of heart, should deprive his brethren of a blessing by concealing from them "how great things the Lord hath done for him."

ARCHBISHOP USHER has been equaled by few, if any, in earnestness and assiduity of application to ministerial work. He began his course early, being converted at the age of ten, under a sermon he heard from Rom. 12:1, and he was a painstaking, laborious preacher for fifty-five years. Yet when on his deathbed, the last words he was heard to utter were, about one o'clock in the afternoon, when he cried with a loud voice,—“But, Lord, in special, forgive me my sins of OMIS-SION.”

A GRACIOUS PROMISE.

"If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you."—John 15 : 7.

"Can we find a friend so faithful,
Who will all our sorrows share?
Jesus knows our every weakness,
Take it to the Lord in prayer."

The above passage contains the sweet words of Jesus, our best beloved Friend, our almighty Saviour. The pre-requisites for successful prayer are distinctly stated: 1st, A vital connection with Him our Living Head. 2d; His words, preceptive and promissory, abiding in the heart. These give free access to the Throne of Grace. "Ask what ye will"—is there no limit? None, except His loving, adorable will. "All things are possible to them that believe,"—all things that harmonize with His will.

EARLY QUAKERS AND HOLINESS.

BY DOUGAN CLARK, M.D.



GEORGE FOX, the founder of the Quakers, was born in England in the year 1624, and died at London in the year 1690.

We may say therefore that he flourished and that he died just one century in advance of John Wesley, the illustrious founder of the Methodists. Quakerism was already one hundred years old, when Methodism was born.

George Fox says of himself, "When I came to eleven years of age, I knew pureness and righteousness." By this I understand him to mean, not that he was sanctified wholly, but that he was justified and by the power and grace of God kept *victorious* over sin. When he was about twenty-three, he fell into great and protracted distress of mind. His body also was greatly affected. He applied to the priests or clergymen of the English Church, which at that time had fallen into great coldness and outward formality—having, as a Church, but very little spiritual life, though there were many noble individual exceptions to this remark—but he could get no relief from them in his sore trouble. Physicians also found, on examining him, that his case baffled their skill. The blood would not flow from his opened vein. He was brought to the point where he despaired of help from any human source. "And

when," says he, "all my hopes in them and in all men were gone, so that I had nothing outwardly to help me, nor could tell what to do, then, O then I heard a voice which said, 'There is One, even Christ Jesus, that can speak to thy condition;' and when I heard it, my heart did leap for joy." The result of this fiery baptism was that he was made perfect in love—*or sanctified wholly*; and in his public ministry which began soon after, he proclaimed persistently and powerfully the doctrine of Christian perfection.

"But," he remarks, "the professors were in a rage, all pleading for sin and imperfection; and could not endure to hear talk of perfection and of a holy and sinless life." Of his own experience he says: "I knew nothing but pureness, and innocence, and righteousness, being renewed up into the image of God by Christ Jesus; so that I say, I was come up to the state of Adam which he was in before he fell." And again, "They asked me whether I was sanctified; I answered, 'Yes,' for I was in the paradise of God. Then they asked me if I had no sin. I answered, 'Christ my Saviour had taken away my sin; and in Him is no sin.' They asked me how we knew that Christ did abide in us." I said, 'By His Spirit, which He hath given us.' Then they temptingly asked if any of us were Christ. I answered, 'Nay, we are nothing; Christ is all!'

George Fox was mighty in the Scriptures, but he knew little of systematic theology—and he probably did not clearly discriminate between the Adamic perfection of our first parents and the Christian perfection of the Gospel dispensation. It may be, however, that his meaning in the expressions above quoted is that he was brought into the *moral* image of Adam before he fell—that is to say, into a condition of sinlessness and holiness—or what would now be called entire sanctification, or perfect love. In one of his epistles, speaking of the false teachers of his day, he says:

"Now, of what value, and price, and worth have they made the blood of Christ that cleanseth from sin and death; and yet tell the people that they must not be perfect on the earth, but carry a body of sin about them to the grave. And yet, ask them for what end Christ came? They will say, To destroy the devil and his works. And then ask them if the body of sin and death be not the devil's works and imperfection—they will say yes; and so are in confusion. Christ came to destroy the devil and his works, they say, and yet they must carry them to the grave. While you are upon earth, you must not be made free from sin. This is as much as being in Turkey a slave, chained to a boat, and one should come to redeem you to go into your own country; but say the Turks, 'Thou art redeemed, but while thou art upon the earth, thou must not go out of Turkey, nor have the chain off thee.'"

The ablest theologian among the early quakers was Robert Barclay, author of the Apology. In the eighth Proposition of that very able work, he says:

"In whom this pure and holy birth is fully brought forth, the body of death and sin comes to be crucified and removed, and their hearts united and subjected to the truth; so as not to obey any suggestions or temptations of the evil one, but to be free from actual sinning and transgressing of the law of God, and in that respect perfect; yet doth this perfection still admit of a growth; and there remaineth always in some part a possibility of sinning, when the mind doth not diligently and watchfully attend unto the Lord."

Among the distinguished polemical controversialists of the early Quakers was George Whitehead. In a debate held in the year 1659, between him and some other Quakers on one side, and a sect of religionists called "Mooreans" on the other, the Quakers "maintained that Christ came to destroy the works of the devil, and to restore and save man from sin and condemnation, and the grace of God in and through Jesus Christ, was sufficient for the attainment of perfect sanctification, perseverance in grace, and abiding in Christ."

—"Satan is subtle; he will make a man proud of his very graces; he will make a man proud that he is not proud."—BROOKS.

A SWEET PROMISE.

BY MRS. M. N. VAN BENSCHOTEN.

"**W**ILL hold thy right hand." It was such a hard place in which to stand. None but the mighty had spoken there, and I was afraid. As the time drew near, the pressure increased, and I sought the place of prayer. "Master," I cried, "I am but a child, how can I stand before kings?" Then, soft and sweet, distinct and penetrating, came the answering voice, "I, the Lord thy God, will hold thy right hand, saying unto thee, Fear not; I will help thee." Instantly my soul was filled with light and love. I sank down at the blessed feet,—did Mary more truly bathe them with her tears, or more tenderly wipe them with the hairs of her head? All fear and trembling was gone, all thought of self, so vivid and real was the personality of my Lord. The fear never returned.

"For there in the gathering twilight
I seemed to be clasping a Hand,
And to feel a great love constraining me,
Stronger than any command.
And I knew by the thrill of sweetness,
'T was the Hand of the Blessed One
That would tenderly guide and hold me,
Till all my labor was done."

This divine consciousness remained, making me, in a sense, oblivious to surroundings, and lifting me to where I hearkened only for the Master's approval and watched for His smile. How blessed is this *reality* of the Lord Jesus Christ. So strong and tender, so vivid and penetrating, it fills the soul with a perfect trust and an unshaken reliance on the sure word of promise.

This precious "fellowship" is for all, while superadded is the "communion of the Holy Ghost." The narrow path of complete consecration and unwavering trust leads into this glorious highway cast up for the ransomed of the Lord to walk in.

"God is wise to conceal the succors he intends thee, in the several changes of thy life, so that He may draw thy heart into an entire dependence on His faithful promise. Therefore, though thou perhaps might not see thy God in the way, thou shalt surely find Him in the end."—Gurnall.

JOYFUL TIDINGS.

"I am come that they might have life, and that they might have it more abundantly."—John 10:10.

"More of Thy life, and more I have,
As the old Adam dies,
Bury me, Saviour, in Thy grave,
That I with Thee may rise."

A joyful proclamation indeed—"I am come that they might have life." Who? Why, dead sinners. The omniscient voice of the Son of God penetrates the dull ear of death—the ear of a dead world. "dead in trespasses and sins." Abundant life, too, is in Jesus. Life to energize every faculty and set the soul on full stretch for immortality. Sin utterly dead—the life of Jesus fully imparted. Note Isa. 55:1-7; and John 1:14-17; 3:16; 6:37-40. Reader, have you this abundant life?

HOUSES.

BY ABBIE MILLS.



ON a pleasant October afternoon I was invited to ride with a friend. We passed many beautiful looking houses, and one after another was pointed out as belonging to this and that wealthy person. Each seemed to vie with the other in making their place the most attractive. The lawns outside were kept with the utmost care. Scarcely were the autumn leaves permitted to fall on the still green grass. Within, the windows displayed flowers of varied hues, showing that artistic taste was not wanting in the dwellers in these abodes.

Then I thought of my Scripture lesson in the morning, and the declaration, "Whose house are we." The Son of God, heir of all things, owns these heart-houses, and where there is no hindrance, from the perversity of the human will, He works according to His Divine power and love to have these houses and their belongings truly represent their Proprietor. He builds and adorns, prunes and roots out, and plants and transplants, as best favors His plan of beauty and utility. Nothing harmful or destructive; nothing unclean would He have remain in these hearts that He has purchased at so great a cost.

I have sometimes seen a house that looked fair on the outside, but upon en-

tering I have been greatly disappointed. Uncleanliness marred everything, and the inhabitants were unlovely and unhappy. Wealth was wasted, and comfort had fled. So there may be a fair outward profession of belonging to the Lord, while within the heart sin's disorder may still reign, and the peace of Christ be unknown. And as there are all grades of houses, from the happiest, whether they be lowly or princely, to the most miserable, whether the owners possess thousands or are daily laborers—so, there are heart-mansions that tell to all beholders that a Prince dwells within, and has carried out His full intention as it regards all manner of graces. And there are others which tell the sad story of the Lord's wasted goods, where the intrusted talent has been varied from one to ten.

Why should we fear to yield all, absolutely all, to the rightful Owner? He is no tyrannical landlord, grasping all he can from his tenants, but an interested Owner that wishes to show the skill of the wisest architects upon the dwelling that He chooses for His own abode. He will cause the loveliest flowers and fruits of grace to appear, and at the same time fully prepare us unto every good work. There will be no bungling arrangement, nothing forgotten, nothing curtailed for fear of added expense. If we can be made into but a plain, little cottage, yet His love can fill all within, and brighten all, for He who is the brightness of the Father's glory, disdains not the lowliest heart if only loyal to Him.

If the many talents have been committed to our trust, then let us be one of His palaces, fair without and within. He wills that we should be partakers of Christ, holding fast our confidence and the rejoicing of our hope firm unto the end. We can only hold fast what we have by getting more all the time. The joy of the Lord only tarries with the pure in heart; such have the delightful assurance that they are temples built of God, and for God.

A GLORIOUS EXPERIENCE.

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.—Gal. 2 : 20.

"Jesus, my Life, Thyself apply,
Thy Holy Spirit breathe;
My vile affections crucify;
Conform me to Thy death."

Here is, seemingly, a paradoxical utterance: crucified with Christ, alive with Christ. Nevertheless, a great verity. Observe the order: first, *the death*,—second, *the life*. A thorough death, a thorough life, brought in by faith, inspired by love, the love of Him "who gave Himself for us." Accurately punctuated and translated, says an able commentator, it reads thus: "*I am crucified with Christ; but it is no longer I that live, but Christ that liveth in me.*"

A PRESBYTERIAN TESTIMONY.

BY MRS. S. E. MARKLEY.



N 1854, I was led to give my heart to the Saviour. He called from earth, suddenly, a dear parent upon whom my heart's best affections were placed. It was then that I became weary of the world and its gaieties. In my anguish I cried unto the Lord for rest and peace. After seeking earnestly, these words of Jesus came directly to my soul: "Come unto me all ye that labor and are heavy-laden, and I will give you rest." I believed, and peace like a river flowed into my soul—all things became new. After years of weary conflict, I was at rest. I had found Jesus, "the chiefest among ten thousand, and the One altogether lovely." I was very happy for weeks, yea months. Then came doubts and fears—though I never doubted my conversion, it was so marked—but "when I would do good, evil was present with me." I had seasons of rejoicing, but oftener the reverse. I felt that my heart still had sinful tendencies. I could not readily forgive those who injured me. My love at times for the dear Master was warm and full, but O, how often was it only lukewarm! Thus I lived for twelve years, longing for something I thought I could never attain in this life. I hun-

gered and thirsted after righteousness, and as the desire was intensified I searched the Word, hoping to find relief—but, alas! I did not understand at the time that I was under deep conviction for sanctification. I read in God's Holy Word, "Be ye holy, for I am holy." "Be ye perfect, as your Father in heaven is perfect." I said, it is impossible—how can I be holy and perfect, as God is perfect, in this life? But the blessed Holy Spirit, who was leading me on, and who knew my heart, led me step by step. I should state here, that I tried by works to obtain that peace and rest for which my soul was longing, but I only grew more restless. At last, after months of weary conflict, I yielded up my whole being to the Lord, and while on my knees before the Lord, these thoughts were suggested: "Are you willing to part with home, husband, and children, for His sake, and go whithersoever the Master shall lead you?" I said, "Yes, Lord, take all, but give me Thyself—I cannot live without Thee." But the dear Lord tested my consecration—it was not complete. He showed me that my will was not wholly given up. My home was taken, and then my child in whom my heart's affections were centered. Other trials which nearly crushed me came upon me, until at last, humbled and broken, emptied of self, I lay at the Master's feet, and cried out, "Lord, though thou slay me, yet will I trust thee." I was ready to live or die for the Master, just as He should see fit, if He would only use me for His glory. Then a rest came into my soul which I had never felt before. It was a new experience to me,—a peace which passeth all understanding. I realized as never before that I was all the Lord's. I had a conscious union with Christ; my will was no longer my own, but His; Christ was all in all to me. I was satisfied, happy, and content. I looked for nothing more, but O, when reading, about a week after, the twenty-fourth psalm, the baptism of the Holy

Ghost fell upon me—it was indeed a weight of glory! It seemed as if this poor frail body could not contain such a manifestation of God's love to me. How wonderful! Refining fire went through and through every fibre of my being, and the seal of His love was placed upon me. I was cleansed, purified, made perfect in love.

Nine years last August has passed since then. I have never lost the conscious union with Christ, nor His abiding presence. My love for Him is pure and intense. I would rather die than sin wilfully against Him, or grieve the blessed Holy Spirit. My chief delight is to do His will, and my aim is to attain more and more to the perfection of Jesus. He keeps me sweetly from day to day, free from anxious cares, from disquietude within, freed from inbred sin. I have no foes to conquer but Satan, and when temptations assail me, I flee to Jesus, and before His fiery darts can reach me, they are quenched in the precious blood of Jesus.

"O, the blood, the precious blood,
That Jesus shed for me:
Upon the Cross, in crimson flood,
Just now by faith I see!"

I have learned that this grace cannot be attained nor grown into. It must be received by faith alone. As Jesus forgives our sins instantaneously, so He cleanses our hearts from all sin—and as we trust moment by moment, He keeps us clean through the power of His might.

I praise God every moment of my life for full salvation. I praise Him for His keeping power, and all may come into this blessed experience if they will seek Him with *all* the heart, for "the Lord is nigh in the valley of decision."

"WE SHOULD accustom ourselves to self-denial and patient waiting; for the blessings that God reserves for His people are like fruit which will be wholesome when it has had time to ripen, but will certainly be noxious if greedily and prematurely gathered."—*Scott*.

Like raising heavy weights—all the labor is lost, unless it be kept up to the end.

PLENTEOUS REDEMPTION.

BY REV. H. B. BEEGLE.



BREAD famine is a great calamity. A water famine is an equal misfortune. Deprivation of any of the great food staples is painfully felt. A lack of clothing material would involve great suffering. But, as a nation, what little we know of want. How continuous and abundant our blessings. And the hand of our Father and God, who supplies so abundantly these material mercies, has been equally lavish with His spiritual blessings. Here, there *never* is lack. No famine is ever known. Hear Him: "O Israel, trust in the Lord. For with the Lord there is MERCY, and with him is PLENTEOUS redemption; and he will REDEEM Israel from ALL his iniquities. Plenteous redemption! No lack here, blessed be God!"

It does sometimes happen that people suffer for want of bread. But God's spiritual storehouse is always full, and we may ask and receive; eat and be satisfied. People do sometimes thirst, and there is no water at hand. But the "wells of *salvation*" are ever full, and "with joy" we may "draw" therefrom. People do sometimes suffer for want of proper clothing. But the "garments of *salvation*" and the "robe of righteousness" may ever be had for the asking. I have known people to spread out the cloth from which to cut the new garment. They lay down the pattern pieces and turn them in every possible way, to see if there is enough. And after all their efforts they are sometimes compelled to *skimp* the garment. But for the "garments of *salvation*" the provisions are abundant. We may take the patterns of our various needs and wants and lay them upon the Gospel provisions and promises; but we shall never find a *lack*. Look at our needs as we may, and lay them down as we will, there is always enough. Plenteous redemption! Plenty for all our spiritual necessities. Plenty for complete deliverance from *sin*, in *all its forms*. Plenty to restore us to the image of God. Plenty to resist the powers of darkness, and overcome the world, the flesh and the devil. Plenty for spiritual endowment for successful work for God. Plenty for all the needs, of every one, for all time!

INSPIRING PROSPECTS.


"He shall not fail nor be discouraged, till he have set judgment in the earth, and the isles shall wait for his law."—Isaiah 42 : 4.

"We wait Thy triumph, Saviour King;
Long ages have prepared Thy way :
Now all abroad Thy banner fling,
Set time's great battle in array."

Jesus is the mighty Captain of our salvation. He has not come to send peace on earth, but a sword. No peace to sin or Satan. There must be an utter overthrow. He will win the fight. Prophecy assures it. His promise and oath guarantee it. Saints, be joyful! The triumph comes on apace. Are you, reader, fully equipped for the glorious war?

CONVENTION IN AUSTRALIA.

AN interesting Convention for the Promotion of Holiness has been held in Sydney. Ministers of the Wesleyan and Primitive Methodist Churches, and Isabella Leonard, who is now laboring in that land as an evangelist, participated. The occasion was one of great interest and spiritual edification. We lay before our readers some of the remarks which were made :

HE president, Rev. W. G. Taylor, said : The deepening interest of our people throughout this colony on the subject of Entire Sanctification was one of the signs of the times, for which we thank God. Too long we had kept this great doctrine in the background, and the Church had suffered in consequence, both in its inner life, and in its efforts to spread out throughout the country. It was to-day as it had ever been, that in proportion as the doctrine of Holiness—the depositum of truth committed to the Methodist Church—was brought out to the front, our Church prospered. There had been a remarkable quickening of Christian life in America and England of late years, and in each case it was found to be closely associated with the prominent proclamation of this glorious truth—one which John Wesley had preached with no uncertain voice, and which he had committed to us, his sons in the Gospel, and for withholding which from our people we and our people have suffered. The Conventions on this subject, held in connection with our Church in the Mother Country, had resulted in great good, and he was full of hope that similar results would follow similar action in Australia.

REV. J. Blanksby, Primitive Methodist, said : There was one danger against which we needed to guard ourselves, viz., *indefiniteness*. We so often hear of "a closer walk with God"—a desire to be "drawn nearer"—prayer for a "deeper work of grace." Let

us not forget that cleansing is a definite and distinct act. It is not enough that we resolve upon entire consecration, and reckon ourselves as not our own. If we are to know fulness of joy, the Divine seal must be set upon our work, and the witness received that we are accepted of Him. And just as the Spirit bears witness to our pardon, so He gives, according to our faith, the assurance of cleansing. Let us not be content, then, until that inward testimony is ours. And then that definiteness must obtain in after and in everyday life. Consecration must be lived out, and in all things we must be led by God, doing all in His sight and at His pleasure. Do not fear that this involves an impossible perfection. There is perfection *and* perfection—one of quality, one of degree; perfection of purity, and perfection of maturity. Purity is the best way to maturity. The healthy babe grows most surely—the tree grows better if free from blight : so the soul, when cleansed, develops more rapidly into a fuller likeness to God.

Rev. J. A. Nolan (President of the Conference), expressed his thankfulness to God for the general awakening on the subject of Christian holiness in the present day. He was sure that the revival we needed was a revival of holiness. It had just been expressed in prayer that we might not only have victory over outward sin, but deliverance from inward sin. Unhappily, vast numbers of Church members and, indeed, Church workers, do not even go as far as constant victory over outward sin, though God's Word says this is not sanctification, but regeneration only. "Whosoever is born of God doth not commit sin ; for his seed remaineth in him, and he cannot sin, because he is born of God." Every regenerate person should have victory over outward sin, but deliverance from inbred sin was the privilege of the believer. Just in proportion as the truth of holiness had been recognized and proclaimed, had there been success in the salvation of sinners. This was noticeable in Miss Leonard's meetings, and was just in accord with what Mr. Wesley said. If a revival of holiness break out and spread, evangelistic, aggressive, soul-converting work will more and more increase. Personally, he felt that his experience was not of a kind calculated to encourage his hearers, though there were some features in connection with it which he

was thankful for. He remembered that twenty-six years ago, when sent to Newtown circuit, he had a theoretical knowledge of full salvation through faith in Christ. During the time he was there he carefully read Mrs. Phœbe Palmer's works, and became thoroughly interested in the subject. He was thankful that so far as the theory of the doctrine was concerned he had never faltered. It was his firm conviction that entire deliverance from sin, full salvation from all indwelling sin, is the privilege of all believers, and is to be obtained through faith. There had been times when fully consecrated to God he had laid hold of the glorious fact that Christ did save him fully, but he had very often not been a living witness to that truth. He had, however, never lost a longing, earnest desire to live in the constant enjoyment of it.


Rev. E. C. Pritchard quoted the words—"The wind bloweth where it listeth; and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth: so is every one that is born of the Spirit." The person who was a stranger to this new and higher life could not be made to understand it; but when people were earnestly seeking it, their reasoning must be met. He had too often met Christians asking questions evidently designed to puzzle those who professed the experience, and to establish themselves in no state short of full salvation. He gave an interesting account of a gentleman who had long been trying to reason himself into the blessing, and who was at length touched by the simple prayer of an evangelist on his behalf, and at length led into glad and clear experience of it. He considered that it was important that it should be understood that persons might experience the blessing notwithstanding that their intellectual powers and attainments greatly differed; and remembering this would help to reconcile what appeared to be inconsistent or difficult to understand in the varied expressions of that experience.

Rev. S. Wilkinson said there was no doubt in his mind of the possible attainment of that holiness of which they heard so much. It was the grand central truth of Christianity. The habitual possession of it would make the believer mighty in service and happy in life. And certainly what God commanded them to be, that He would enable them to be; He commanded them to be holy, and He would

surely carry out His command in the hearts that were fully surrendered to Him in faith. In their experience there would often be special promises of God's Word applied to their hearts, by the Holy Spirit, that would be particularly helpful. Some such blessed portions had come to himself with great sweetness and power. Among the rest there was that one, "That ye may be sincere and without offence till the day of Christ." These words, and the other parts of the chapter in which they are found, had often been to him very profitable and encouraging in seasons of doubt and fearfulness.

THE PEARL OF PRICE.

BY REV. JOHN SCARLETT.

HE blessed Christ is precious gold,
Outshining crowns that monarchs wear;
In His own "Book of Life" enrolled,
God's kings and priests are written there.

His merit is my only plea
By which I claim the gold of grace;
Though poor, I rich in faith may be,
And in His kingdom have a place.

Faith, Hope, and Love, are jewels rare,
The contrite heart to beautify;
No wealth will with their worth compare,
Naught finite can their place supply.

'Tis Jesus gives the quiet mind,
He calms to peace the troubled breast;
Aside from Him, no soul will find
In all its life, unbroken rest.

God guides His people with His eye—
His Spirit leads to Christ, "The Way";
Through His atoning blood brought nigh,
From Him our footsteps need not stray.

No costly gem on beauty's breast
Can vie with Christ, the Pearl of Price;
The gold of precious faith, how blest!
'T will honor saints in Paradise.

The Pearl of Price has crowns to win,
Obtained, they are, thro' grace Divine,
By sinners, saved from guilt and sin,
O blessed hope, one may be mine!

You lie nearest to the river of life when you
bend to it. You cannot drink but *as you stoop*.
—Evans.

Our Bible Study.

"The law of thy mouth is better unto me than thousands of gold and silver." *Psa. 119:72.*

"FATHER of mercies, in Thy word
What endless glory shines!"

Holiness Lesson Leaves.

BY REV. N. VANSANT.

FIRST WEEK—LESSON I.

TOPIC.—HOLINESS IN THE OLD TESTAMENT.
PENTATEUCH.

CENTRAL TEXT.—"*For the gifts and calling of God are without repentance.*"—*Rom. 11:29.*

STATEMENT.—Our Topic finds a further and fit illustration in the biography, the history, the ethical teaching, and the ritual service, which are to constitute the themes of this month's Lessons.

I.—THE CALL AND MISSION OF ABRAHAM.

1. *His call involved a separation from his native country and kindred for holy purposes.* (*Gen. 12:1; Acts 7:3.*) "It seems that in ten generations after the flood, mankind had again corrupted its way, and had fallen very far into forgetfulness of God. Yet God would not again destroy the earth, for man's sake. The purpose of the Most High was to choose a man, and in him a family and a nation, to be His witness upon the earth, and the repository of ancient truths and Messianic hopes, until the fulness of the redeeming time should come."—*Kitto.*

To facilitate this Divine plan, Abraham was not only removed from a grossly idolatrous country to one less involved in this sin, but was separated from his immediate kindred, who themselves were idolaters. (*Josh. 24:2.*) One plain object of this isolation was to secure and promote the personal holiness of himself and his posterity.

2. *His special mission was the establishment of a great nation for great and universal moral ends.* These ends were the redemption, through Christ, of the human race, and their salvation in holiness here and hereafter. In fulfilment of this high mission, Abraham becomes the promised progenitor of the world's Messiah, and a model of personal faith and holiness. Hence the distinguishing titles, "father of all them that believe," (*Rom. 4:11,*) and "friend of God," (*James 2:23.*)

Dr. Kitto, after quoting *John 8:56*, says:—"In Christ, therefore, and in His great redeeming work, his faith centered. This was in his view the ultimate object of all the promises he received; and while he did look forward to a numerous posterity through Isaac, he was also permitted to behold in faith the far larger heritage which should accrue to him through that great Son—the heirs of his faith, the inheritors of the blessings belonging to his spiritual seed."

SECOND WEEK.—LESSON II.

CENTRAL TEXT.—"*O sing unto the Lord a new song, for he hath done marvelous things; his right hand, and his holy arm, hath gotten him the victory.*"—*Psa. 98:1-*

II. THE EXODUS.

1. *Note the Divine instrument used—Moses.* The Divine requirement, "Be ye clean that bear the vessels of the Lord," (*Isaiah 52:11*), applies not to priestly service alone, but to every other branch of work for Him. So the great work of delivering Israel from Egypt and leading them to Canaan, must be committed to a man of clean hands and a pure heart. Such a man was Moses—a man distinguished by a tender sympathy with suffering (*Ex. 2:11; 5:4*); a deep humility and self-distrust (*4:10, 13*); a true, unselfish meekness (*Num. 12:3*), and an unswerving fidelity (*12:7; Heb. 3:2, 5*).

2. *The immediate object announced, namely, to "serve" God.* (*Ex. 4:23. Cf. 3:18; 5:1, 3; 7:16; 8:1.*) But could not Israel serve God in Egypt? Yes, they both could and did; but he would have a higher, holier, more unreserved service than they could render in their bondage, like that of *Rom. 12:1*.

3. *The solemn institution of the Passover.* (*Ex. 12:3-28.*) Three features of this institution are especially noteworthy: (1) *The bitter herbs to be eaten.* "These herbs were no doubt primarily meant to awaken the remembrance of the bitter bondage to which the Israelites had been subject in Egypt; but besides this, they were apparently designed to show the necessity of penitence for sin. . . . And it is doubtless as impossible spiritually to partake of Jesus Christ, as the paschal lamb of our salvation, without abiding godly sorrow for sin."—*Kitto.* (2) *The use of unleavened bread.* The full significance of this requirement, so often repeated, may be gathered from *1 Cor. 5:8*: "Therefore let us keep the feast, not with the old leaven, neither

with the heaven of malice and wickedness," etc. The least vestige of remaining leaven was to be searched out and destroyed—fit emblem of remaining sin and its complete destruction from our hearts. (3) *The sprinkling of blood.* The victim was to be a lamb without blemish, the most gentle and innocent of all God's creatures, and therefore the most fitting type of "the Lamb of God, that taketh away the sins of the world." And as the blood of the paschal lamb did not save the Israelites by being *shed*, but by being *sprinkled*, so it is not the blood as shed on Calvary, but as sprinkled on the soul, that saves us from sin and wrath. See Heb. 10 : 22 ; 12 : 24 ; 1 Pet. 1 : 2 ; 1 John 1 : 7.

THIRD WEEK.—LESSON III.

CENTRAL TEXT.—"*Wherefore the law is holy, and the commandment holy, and just, and good.*"—Rom. 7 : 12.

III. THE DECALOGUE.

Frequently called "the law" and "the commandment," as in the Central Text, and at v. 9 ; meaning the moral law of God as formulated in the Ten Commandments. This law in its relation to holiness may be viewed in a three-fold aspect :

1. *As a vivid expression of the Divine holiness.* Like its all-perfect Author, it is "holy, and just, and good." Perhaps the best and grandest human description of it is Mr. Wesley's : "This law is an incorruptible picture of the High and Holy ONE that inhabiteth eternity ; a copy of the eternal mind, a transcript of the Divine nature ; yea, it is the fairest offspring of the everlasting Father, the brightest efflux of His essential wisdom, the visible beauty of the Most High."

2. *As a solemn declaration of the duty of human holiness.* In this aspect we find the law consisting of two grand tables or divisions, the one imposing duties toward God, the other duties toward man. The first four belong to the former class, the last six to the latter. These two tables of the law are epitomized by our Lord at Matt. 22 : 37-40, and at Mark 12 : 29-31, in which passages the plain teaching is that loving God with all the heart, soul, mind and strength is the gist of the first table, and "Thou shalt love thy neighbor as thyself," the substance of the second division. What is all this but a Divine enjoining of universal holiness ? In agreement with this, Mr. Wesley's favorite definition of holiness, or Christian perfection, is "the loving the

Lord our God with all our heart, mind, soul, and strength, and the loving our neighbor, every man, as ourselves."

3. *As a Divinely appointed instrument of holiness.* The great practical mission of the law was to restrain men from sinning, and stimulate them to all holy living. "Wherefore the law was our school-master to bring us to Christ." (Gal. 3 : 24.)

FOURTH WEEK.—LESSON IV.

CENTRAL TEXT.—"*Worship the Lord in the beauty of holiness.*"—1 Chron. 16 : 29.

IV. THE TABERNACLE SERVICE.

The second tabernacle, here referred to, "was that erected by Moses for Jehovah, at His express command, partly to be a palace of His presence as the King of Israel, and partly to be the medium of the most solemn worship which the people were to pay to Him." The very names of its different apartments or divisions implied its sanctity—holy place, and holy of holies. "When the tabernacle was finished it was *consecrated*, with all the furniture therein, by being anointed with a peculiar oil prepared by Divine command for that purpose." (Ex. 30 : 32, etc.)

The service appointed for this sacred place was to be conducted by a priesthood in whom "purity of body and sanctity of life were alike indispensable." Over all the other priests was placed the high-priest, who was deemed peculiarly holy, one striking emblem of which was the sacred inscription on his crown or mitre—"Holiness unto the Lord." Every sacrifice to be offered was to be pure and immaculate, otherwise it was rejected as unacceptable to Jehovah. (Lev. 22 : 21.)

Finally, the Hebrew people were to be what they were called, namely, "a holy nation, a kingdom of priests, and also saints, their covenant relation to God being urged upon them as a motive to holiness of heart and life." (Lev. 19 : 2, etc.) [See *Horne's Introduction.*]

Such in brief is the teaching of the Pentateuch on this important subject, one not introduced rarely or incidentally, but which enters prominently into the very nature of these five earliest books of the Bible. And herein they constitute a true index to what follows in the later books. Thus from the beginning of human history till now, the voice Divine has been sounding in human ears the high behest, "Be ye holy, for I am holy."

The Word of Testimony.

"That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus."—Philemon, 6.

"One undivided Christ proclaim,
And jointly glory in Thy praise."

The Tuesday Meeting.

Held at the residence of the late Dr. W. C. Palmer,

316 EAST 15TH STREET,

Near Second Ave., and opposite Stuyvesant Park,
New York, every Tuesday afternoon at 2½ o'clock.

In the year 1836, two social meetings, held in different Churches, at the suggestion of Mrs. Lankford (now Mrs. Palmer), were blended into one, and appointed to be held at Dr. Palmer's. The Divine seal was placed upon the first gathering, and it has been continued uninterruptedly now for nearly fifty years.

THE meeting was opened by singing the 946th hymn, commencing—

"Sing to the great Jehovah's praise;
All praise to Him belongs;
Who kindly lengthens out our days,
Demands our choicest songs.

A number of requests for prayer were presented. Prayer was offered by Rev. Mr. Browning.

Singing, "*O happy day that fixed my choice.*"

Sister Palmer then read the last verse of the 9th, and the first two verses of the 12th of Romans, with marginal references, and said: "Know, therefore, that the Lord thy God, He is God." Can we commit ourselves to this God? "I beseech you therefore, by the mercies of God," etc., give yourselves, a sacrifice, to be consumed in His service. We belong to Him—we have been bought by Him. Another reference: "The Lord shall deliver thee from every evil work." Another: "The God of grace make you perfect in every good work, to do His will, working in you that which is well-pleasing in His sight." And what is pleasing in God's sight but purity, holiness? "Unto Him that loved us," etc. Shall we not surrender ourselves to One who has done all this for us? Let us do it now as never before. "Having therefore boldness to enter into the holiest," etc. God has invited us, and opened up the way—has told us to put off the old man and be renewed in the spirit of our minds. Shall we put off the old and

put on the new man more fully than ever before? Let us allow God to do His work. He is here, and we want as many as possible to give expression to their desire, and purposes to let the Lord work. This heart never was as conscious of God's claim as now, and I have had an inexpressible desire for the dear ones who profess to love God, that the Holy Ghost should be poured out on them. We need to be emptied that we may be filled. I prayed on first waking this morning that the eyes of my understanding might be opened; that the Holy Spirit may so fill us that when we speak it may not be us, but the Spirit which speaketh through us. We are the Lord's. We have been singing, "O happy day, that fixed my choice." This choice is so delightful; it seems more so as I pass on year after year. We are to love, serve, and enjoy God even here, and not wait till we pass hence.

Singing—"Refining fire go thro' my heart."

ALL THE LORD'S.

Rev. Geo. Hughes.—I was much impressed with the couplet of the opening hymn, "We all with vows and anthems new, before our God appear." The order is, first the consecration, and then the praise. I think from the reading of the Scripture lesson, that this will be a consecration meeting. Our residue of days or hours we consecrate to God, and I thought, is it possible that in the case of any of us the residue of life is reduced to hours, and if that be a fact in the history of any of us, if God sees that to be the case, then it becomes us to see that every thing we have and are be from this moment upon God's altar; that there shall not be one iota kept back from the God who hath redeemed us by the sacrifice of His dear Son. We had a conversation at the breakfast table this morning concerning this matter of consecration. What have we to consecrate to the Lord? Everything we have belongs to the Lord, and the idea of consecration comes in only under the reign of grace. Naturally we belong to God, and by our natural depravity we have taken away from God what belongs to Him. Under the reign of grace we are permitted to come to His altar, make a consecration of ourselves to Him, and receive the answering fire on the sacrifice. I feel like saying, "My residue of days or hours, I consecrate to Thee." I am all the Lord's this afternoon, blessed be His name! I made the transition from the old to the new year on my knees. I

woke up on New Year's morning and took out my little text book, and the first injunction I found there was, "Choose ye this day whom ye will serve." I said, my choice is made already. I have chosen to serve the true and the living God. I am His for time and eternity. I expect God to do marvelous things this year, from the letters which I read from various parts of the country. I find that there is a deep and ardent longing for the revival of the work of holiness in the Churches. I expect God will do more in this year of eighty-six than in any former period of the world's history, and I pray that we may be so thoroughly consecrated that we shall be ready to go into the chariot with Christ.

Singing—"How sweet the name of Jesus sounds."

A Sister.—I feel as if one moment could not be lost. God is here! I never so sensibly realized His presence as I do now. Glory be to God for ever and ever.

THE CENTRAL IDEA.

Dr. Lowrey.—I have a strong desire that this meeting should be a very great blessing to me personally. I think I can say truthfully that I am rooted and grounded in the belief that personal holiness is the central idea of Christianity. It is the Mississippi river which drinks up all tributaries, the all-comprising essence of the religion of our Lord and Saviour Jesus Christ. Now I want this in all its branches and traits and fulness. If I am not fully forgiven, I want to be—if I am not fully sanctified, my desire is that God should go through my entire being and sanctify every fibre of my nature. It would be an awful thing if at the beginning of this year, and at this stage of my existence, I should not be thus saved. Now is the time to review the mercies of God upon us as a people, a nation, and as Churches. And by these I would be moved, and would have you moved, to present ourselves afresh unto the Lord as living sacrifices. No man can antagonize holiness who enjoys religion at all, who believes that Jesus is no failure, but a grand and glorious success. Unity of spirit makes unity of sentiment. Mr. Spurgeon, the great London preacher, has made some of the severest criticisms upon those who advocate and experience holiness. But I believe him to be a good man, and when he was alone with God, expounding His word, he brought

out nearly identically with Wesley the doctrine of Christian perfection. In his "Treasury of David," commenting on Psa. 51 : 7, he says, that snow is white, but ceases to be white, and we are to be whiter than snow. Then he expresses a desire that his readers will press into this experience, and adds, "The promise of God warrants it, and the atonement encourages it." It has been a great benefit to me to make a study of this subject. I do not read much of the daily newspapers, but I do of Scripture, and in this way I have been kept from fanaticism and superstitions, which are apt to associate themselves with the revival of holiness. I thank God for what I realize in my soul. Before I sit down let me request that you will pray for Bishop Taylor, who is about this time sailing from Liverpool to Liberia, that unhealthy place. Pray that this man of God may be preserved, and that he may be the instrument of a great revival there.

Singing—"My body, soul and spirit."

SAVED BEYOND QUESTION.

A Brother.—I praise God for this blessed salvation. I am thankful for this thing, that God can so work in our hearts that we will not have to ask the question whether we are sanctified or not. Thank God He can give the clear evidence on that point. We need not keep on saying, "I think I am sanctified, or, if I am not sanctified, sanctify me now." God can lead us beyond that, where we can say we *know* we are sanctified. That is the blessed experience He gives me, and I praise Him for it.

Sister Searles.—It seems as if I cannot stay away from this meeting. I am drawn here every week when I can come. I was thinking of that positive language of the apostle, "Beloved, now are we the sons of God." I bless God for this positive evidence in my soul all the year round. I have passed through great tribulations in my life, and the enemy has done everything to destroy me; but here I am by the grace of God, through the precious blood of Jesus cleansing and keeping me clean.

IN GOOD CONDITION.

Rev. Bro. Freshman.—With Dr. Lowrey, I desire this meeting to be a great blessing to my soul. When I come I am wonderfully helped, and I thank God for it. I am here to-day to report to you on this first meeting of the New Year, that I am in good condition.

I commenced the year well. God is with me. I have given myself to Him, and the blood cleanses me from all sin. God is graciously leading me in my own experience. May I take the liberty of saying, that we shall hold a convention in our Hebrew Church the last week of this month. I want your prayers for that work. I have just come away from a conversation in my house with a Jewish Rabbi who had come to me to talk about Jesus Christ and Christianity. I commenced the year with this text: "*Jehovah-Jireh*; the Lord will provide." He has taken care of me in the past, and He will in the future. He provided a lamb for the sacrifice, and the blood has been shed, and it has reached my conscience. Glory be to the Father, the Son, and the Holy Spirit!

Singing—"All hail the power of Jesus' name."

A COMPLETE OFFERING.

A Brother.—I thank the Lord to-day that I know that God did His work in me nearly three years ago. I gave myself into the hands of the Holy Spirit, and I thank God He said to me, that "one day is as a thousand years, and a thousand years as one day," and I do not need to trouble myself—He saves me. What I am desirous of doing now is to lead others to Jesus. I have given myself to God completely and entirely.

Singing—"All the way along it is Jesus."

SALVATION FROM SIN.

Rev. H. Moore.—I came here this afternoon fighting against a very strong temptation, and with the desire in my heart that the meeting might prove a blessing. The beautiful hymn just sung is right on the line of my thought. I have listened to a great deal of preaching in the past where it has been represented that Jesus is to deliver us from the wrath of God, and save us from hell. I remember that was about the only thought I had about Jesus, and when I was under conviction for sin I did not think of anything else but of being saved from hell. I was often afraid at night, lest before morning I should find myself in hell; and for many years, after I had confessed that I was a Christian, I thought that was about all salvation could do, and all God intended to do. I remember listening to a sermon by a brother who is now one of the most popular and eloquent ministers in the South, who preached on Jesus being the Author and Finisher of our faith. He likened

Jesus to a great architect who began the plan and left it to an apprentice to work it out, and did not come near him till he had done all he could, and then at the end the great architect would come and touch it up. There is the same thought. I have come to understand that Jesus is to be with us all the time, and to save us from sin as well as from hell. He takes from us the desire of sin, and lives in us, and I enjoy this blessed experience. The apostle did not say, "I threaten you, brethren, by the terrors of the law," but, "I beseech you, by the mercies of God," etc. That means, if we offer ourselves to God, He will receive us. A few weeks ago I received a letter from a friend who attends this meeting. He said, "I have a present I want to make you, a book; I think you will be interested in it, and if you are in the meeting I will be there and give it to you." The moment I read that letter I thanked him; it seemed I was in actual possession of the book. I came here without any doubt. For two weeks I was virtually in possession of the gift, yet it was not in my hand. I think that was faith, and so we should trust God.

OUR ASSENT NEEDED.

Rev. W. G. Browning.—It is a great privilege to be here on this Tuesday, the first of the new year. In a remarkable way God opened my way to come here. I realize I am all the Lord's, and so I am rich, and I praise God. He gives this witness to all of us. The holidays fell on the day that the people come to the meeting held at our house for the promotion of holiness. The text, "His name shall be called Jesus," seems to impress itself on my mind. As brother Moore has alluded to the substance of that passage, Jesus taking away our sins; I bless God I know something of this salvation to-day. It seems it might resolve itself into a single thought, that of recognizing God's right to us. All we have belongs to the Lord, but the question is, whether we have consented that He shall have possession of it. God gives us all the powers we have, and yet we talk about giving this and that and the other to Him! They all belong to God, and the only question is whether we are robbing God by keeping what is His. God at this time is giving me some wonderful evidences of His presence with me.

SATISFIED BENEATH THE CROSS.

Sister Bottome.—I am so glad for the little song sung a few moments ago, "All the way

along it is Jesus." I go back to my childhood when I first heard it, but the real meaning of it I never knew so well as to-day, though I have sung it all my life. I had a dream the first night of the new year; it was so good of the Lord to give it to me, and when I awoke I thanked God for it. Now I know my bridal robe is Jesus. He is everything to me, wisdom, righteousness, sanctification and redemption. He is made unto me of God all of these. It is so lovely to me to call Him by each name. The motto I have taken for the New Year is this: "From strength to strength,"—going on *from strength to strength* and not from *weakness* to strength—but starting with strength at the cross. I get life there. I have lost sight of my work and of other people's work, but not the work done on the cross. I thank God for this truth, which has been so wonderfully emphasized by the dear man who has come over the sea, Mr. Aitken, to whom I have listened time after time.

A DELIGHTFUL CHRISTMAS.

Sister Lowrey.—The past weeks have been exceedingly crowded, so that I have not been able to enjoy what sister Bottome expressed. I heard Mr. Aitken only once, but I have the memory of him years ago in England. Though I have been prevented from attending the meetings, yet I have not been without the Saviour. I have had a very delightful Christmas, because I received a Christmas gift, and had a delightful time listening to a very beautiful presentation of the "Prince of Peace," by Mrs. Knapp. O how my soul was lifted as I recognized the work the Redeemer has wrought! I am glad to-day that it is my privilege to come here and present myself anew to God. God knows that all I have is His, and for His glory.

Singing—"Just as I am, without one plea."

DESIROUS OF BEING FILLED.

A Sister.—I too have been so busy that I could not get to watch-meeting, but I spent the time with Jesus at home, and realized that I was His and He was mine. My one object is to do His will. I used to come here often, formerly, but cannot always find time now. To-day is one of my first leisure days. I have asked God to so empty me and fill me that there should be no question in my own mind as to where I should go or what I should do, and that I might always obey without hesitation.

TEMPTED TO SILENCE.

Sister Tichenor.—I have been tempted not to speak of my verse for the year, because it came to me as a temptation. When I opened the Bible on New Year's morning, asking the Lord for a verse, the first one that came was: "I rejoice that I have confidence in you in all things." I then prayed, "Help me, Lord, so to walk that I may merit Thy confidence. I felt I ought to tell this in my own church. Then came the thought that I was boasting; but I am not boasting.

Singing—"Every day, every hour."

"TOO MUCH."

Mrs. Palmer.—It has been whispered to me, now "Pray for my son, that he may receive the blessing of sanctification." I will say it, that son is here, and his mother says "he is so interested," and she wants him to have the experience this afternoon. While our sister was speaking of a fear of boasting, I thought of 45 years ago, when one day I was hurried with some earthly thing. We had a meeting at our Church in Mulberry Street, and I said, "I will not go; I must attend to these things." Something said to me, "Your testimony will be needed." The conviction was strong that I must go, and I said, "Dear Father, Thou knowest all things; my weak mind, and Thou canst give strength and courage and vigor so as to make it possible for me to attend that meeting and give a testimony for Thee. If so, grant me the clear, fresh consciousness of purity, that I may give a clear testimony." I was startled, for it came like a flash: "Thou art all fair, my love; there is no spot in thee." I said, "that is for Christ," and marvelous. I put it away with an emotion, "*too much, too much,*" for me! Then it came to me that Christ hath loved the Church and given Himself for it, that He might cleanse it and make it a glorious Church, not having spot or wrinkle or any such thing. I was compelled to say, "that means me." All that day it was glory, and going to the meeting at night it was glory. Dear brethren and sisters, only yield yourselves up, and you know not what revelations God will give you.

At the close, all who would fully surrender to God were invited to rise and sing,

"I rise to walk in heaven's own light."

Mrs. Palmer led in prayer, the Doxology was sung, and Dr. Lowrey pronounced the benediction.

Holiness in Home Life.

"Through wisdom is a house builded; and by understanding is it established."—Prov. 24 : 3.

"Unite our hearts in love to Thee,
And love to all will reign."

PLEA IN PRAYER.—Rev. Philip Henry, after praying for two of his children who were dangerously ill, said, "If the Lord will be pleased to grant this my request, concerning my children, I will not say as the beggars at our door used to do, 'I'll never ask any thing of him again;' but on the contrary, He shall hear oftener from me than ever; and I will love God the better as long as I live."

TRAINING OF CHILDREN.

BY MRS. BOOTH.

WHAT an awful responsibility arises out of the influence which God has given us over our children! This influence, wisely used, will never wear out, but will spread like an atmosphere around the child's moral nature, moulding and fashioning all his future life.

Well, I think I hear some mother say: "I see, I feel my responsibility, and I long to train my children in the way they should go, but, *how am I to do it?*"

Let us look at the meaning of the word *train*. It does not mean merely to *teach*. Some parents seem to have the notion that all they have to do in training their children aright is to *teach* them; so they cram them with religious sentiment and truth, making them commit to memory the Catechism, large portions of Scripture, a great many hymns, and so on. All very good as far as it goes, but which may all be done without one single stroke of real training such as God requires, and such as the hearts of our children need. Nay, this mere teaching, informing the head without interesting or influencing the heart, frequently drives children off from God and goodness, and makes them *hate* instead of love, everything connected with religion. In the early part of my married life, when my dear husband was traveling very much from place to place, I was frequently thrown into the houses of leading families in Churches for three or four weeks at a time, and I used to say to myself, "How is it that these children seem frequently to have a more inveterate dislike for religion and religious

things, than the children of worldly people, who make no profession?" Subsequent observation and experience have shown me the reason. It is because such parents inform the head without training the heart. They teach what they neither practice themselves nor take the trouble to see that their children practice, and the children see through this hollow sham, and learn to despise both their parents and their religion. Mother, if you want to *train* your child, you must practice what you teach, and you must show *him* how to practice it also; and you must, at all costs of trouble and care, see that he *does* it.

TRUTH OF PROVIDENCE.—Look above you and, in the overarching firmament, read the truth of an all-pervading Providence. Your sky is God's outspread hand, and the glittering stars the jewels on the fingers of the Almighty. Do you not see that His hand closes tightly around you on all sides? and that you cannot go where universal love shines not?—REV. H. GILL.

THE HOME STUDY.

We hope some portion of each Sabbath will be devoted to the study of these Home Lessons.

OUR LESSON.—John the Baptist.

OPENING HYMNS.—Feb. 7th, 90. 14th, 160. 21st, 165. 28th, 169.

VERSES TO RECITE.—Feb. 7th, Psalm 123 : 1. 14th, Psalm 123 : 2. 21st, Psalm 123 : 3. 28th, Psalm 123 : 4.

Then read the portions of Scripture relating to John the Baptist. The 1st Sabbath in the month may be devoted to the Old Testament predictions concerning John. The 2d Sabbath, to his birth, early life and public ministry, as recorded in Matt. 3, and Luke 1 : 5-15. The 3d Sabbath, to his prominent characteristics, especially his fidelity to Christ, baptism, etc. The 4th Sabbath, to his tragic death, its cause and results.

PRACTICAL QUESTIONS.—1. Do we love Jesus as much as John did? 2. Would we be willing to die for Him? 3. Are we as courageous in witnessing for Him?

THE HOME MITE BOX.—It may be well at the close of the exercises to take the Mite Box from the mantel and have some deposits made. Have a definite object of benevolence before the household. If you cannot make any better selection, let the contributions be for the *Phæbe Palmer Fund*, or, for the *Taylor Fund*.

INFLUENCE.—As a little silvery ripple set in motion by the falling pebble, expands from its inch of radius, further and further on the pool; so there is not a child, a youth, a feeble, humble Christian who may not cause a gentle wave on the pool of life, and exercise some influence, however small, upon the world.—Sel.

The Children's Portion.

A COMMAND TO OBEY.—“*Say not, I will do so to him as he hath done to me. I will render to the man according to his work.*”—Prov. 24 : 29.

A PRAYER FOR EACH DAY.—“*O satisfy us early with thy mercy ; that we may rejoice and be glad all our days.*”—Psa. 90 : 14.

AFFECTIONATE OBEDIENCE.—*Several boys were playing marbles. In the midst of their sport, the rain began to fall. Freddie S. stopped, and said, “Boys, I must go home: mother said I must not go out in the rain.” “Your mother,—fudge! The rain won’t hurt you any more than it will us,” said two or three voices at once. Freddie turned upon them with a look of pity, and the courage of a hero, and replied, “I’ll not disobey my mother for any of you!”*

LETTER TO THE CHILDREN.

COME, children, gather around my chair. Sit as close as you can while I look into your clear, bright eyes, and tell you a true story.

I was teaching school many thousand miles from this country. It was January, but the door was open, and the lovely white-rose tree in the court was nearly covered with fragrant blossoms, while the lemon and orange trees shook their leaves in the soft summer air.

Within, bright-eyed, richly-dressed little boys looked eagerly toward me, for it was time for our five minutes’ talk. I always prayed and thought before I talked with my boys, for they knew that they would never forget what I told them. I said, “Boys, when a little heart is all stained with sin, what is the only thing that can take the stain away?”

You must remember that my little pupils spoke no English before they came to our school, and none of them had ever attended Sabbath School. When I asked my question, up came the little hands. One said, “Water—make—clean.” With great effort, another said, “*Soap y* (and) water.” Another said, “Paint—white—so!” (pointing to the door). Another arose in his animation and said, “I can (tell), Miss Watty—a dust-feather (feather-duster) make clean.”

When I had their attention I told them how Jesus died to make naughty hearts all clean. I said, “His blood can wash hearts as white as”—and then I waited for the boys to speak.—Up came the little hands. “Paint,”

“Paper,” “Soapsuds,” “Marble,” they answered, in turn. I said, “No, whiter than that.” Then Jorge rose with flashing eyes, and leaning eagerly over his little desk, said, “I tell, Miss Watty, whiter—snow!”

Now none of those little eyes had ever seen a flake of snow. They had read in their English books, and listened with wide-open eyes while I had told them of wonderful slides and rides and drifts and snow-ballings. It touched me very much to think that Jorge thought of this comparison himself, and I shall never forget his pleased look when I said, “That is right ; whiter than snow.”

Some days later I asked, “What can wash a little boy’s heart whiter than snow?” My little, lisping Horatio, in his eagerness forgot to raise his hand. He rose and said, “I tell, Miss Matty, vun (one) leetle drop—blood—De-sus.” Your loving friend,

Lelia Waterhouse.

A LONG PRAYER.—“Pa,” asked a little boy, “does the Lord know everything?” “Yes, my son,” replied the father ; “but why do you ask that question?” “Because,” replied the boy, “our preacher, when he prays, is so long telling Him everything, I thought he was n’t posted.”

THE CHILDREN'S STUDY.

PROMISE FOR FEBRUARY.—“*Thou shalt guide me with thy counsel, and afterward receive me to glory.*”—Psa. 73 : 24.

HYMN FOR THE MONTH.—No. 1,066 (Methodist Hymnal), communicing—

“Who are these arrayed in white,
Brighter than the noon-day sun,
Foremost of the sons of light,
Nearest the eternal throne?”

LESSON FOR FEBRUARY—*David.*

Read carefully the Scriptures giving an account of his early history and subsequent career. Then write us and answer the following questions by Job. 10th : 1. What were his prominent characteristics? 2. Why was he called the man after God’s own heart? 3d. What was he specially chosen of God to accomplish? 4. Of whom was he a type as a conqueror? 5. In what position do his psalms place him?

WRITE LETTERS.—Write and tell us what you are doing as members of the TRY COMPANY. Are you growing stronger as young Christians? Do you love your Bible much, and do you delight in secret prayer?

WRITING LESSONS.—1st chapter Proverbs. 1st week.—Wisdom : What is it, and how does it show itself? 2d week.—The fear of the Lord : Its nature and manifestations (v. 7). 3d week.—Parental instruction : Its value, and how it is to be regarded. 4th week.—Sinful enticements : How given ; how overcome (v. 10-19).

Loved Ones Gone Before.

DR. SLADE ROBINSON.—This "beloved Physician" closed his earthly life in Toronto, November 7th, 1885. His first residence in Canada, was the city of Quebec, where he resided when the Rev. James Caughey held his first revival campaign in that ancient city. Here, Dr. Robinson and his beloved wife were brought to a knowledge of the truth as it is in Jesus, and immediately joined the Methodist Church.

About forty years ago he removed to Toronto, where he soon afterwards welcomed his beloved spiritual father, Mr. Caughey, and labored with him in the revival services which he conducted in Richmond and Adelaide Street Churches, when hundreds of sinners were converted to God. In the subsequent visits which Mr. Caughey made to Toronto, he always found warm supporters in Dr. and Mrs. Robinson. Mr. Caughey designated him "the beloved physician," a name by which he was often known, and on account of his kind, loving labors, the designation was strictly just.

As a physician, Dr. Robinson was eminently successful, and though his practice was for many years very extensive, he did not seek to enrich himself as he might have done. His labors were more frequently devoted to the poor than to the rich; hence he did not acquire great riches as some members of the healing art have done. Such was the esteem in which he was held that when the infirmities of age rendered him incapable of following the duties of his profession, many of his patients refused to give him up as their family physician; hence he attended them as long as his health would allow.

As an official member of the Methodist Church in Toronto, he was well known, first in Richmond Street and then in Elm Street Church. Of the latter he was one of the first members, and the last prayer he was heard to offer was for its prosperity. For many years he and his beloved wife, who linger on these mortal shores, were leaders of two large classes each. In his capacity of class-leader he was eminently successful, and in all the affairs of the Church he took the deepest interest. He was never ambitious to be heard in Church courts but, in evangelistic services, in the public and private means of grace, he was always prominent, and especially excelled as an instructor of anxious inquirers who were weeping at the mercy seat. He was indefatigable in his visits to the abodes of the suffering; hence in his death the poor have lost a true friend. Like his Divine Master, he went about doing good.

Dr. Robinson was a saintly man. The present

writer often regarded him as truly a beloved disciple. In his experience of entire sanctification he was clear and truly Wesleyan. None doubted his attainments in Christian purity, as his consistent life and godly conversation were a fine embodiment of the purity of a holy life. Dr. Dewart, editor of the *Christian Guardian*, said respecting him, "He was more eminently distinguished by godly simplicity of character, single-hearted devotion to his Master's work, unwavering faith in Christ in all circumstances, Christly charity towards all who needed sympathy, and unruffled heavenly-mindedness, than any man I ever knew."

I became acquainted with Dr. Robinson about thirty years ago, when stationed in Toronto, and it was my privilege to spend many profitable seasons in his company. From him I received the first copy of the *Guide to Holiness* that I ever saw, and at his recommendation I purchased Mrs. Phoebe Palmer's charming volumes on Holiness, for which I shall always feel thankful to God.

The Master spared his servant to a good old age, and did not call him home until he had lived 85 years in this world. The 90th Psalm, which was read at his funeral, was especially appropriate to him. The service in connection with his obsequies was of the most impressive character. The church was crowded by a deeply affected congregation. Dr. Potts, his beloved pastor, made a short address, in which he said that he mourned for Dr. Robinson as a son mourns for his father. His regard for his deceased friend was a regard which he could not put in language. He loved him because of his likeness to the Lord. He loved him because of his loyalty to Christ.

Rev. W. H. Laird, of Woodstock, formerly pastor of the Church, spoke in the highest terms of the sanctified life of the deceased.

Thus our beloved friends are passing away. Their removal should remind us of our own approaching demise. The consistent life and happy departure of Dr. Robinson should incite us to live in the enjoyment of that holiness without which no man shall see the Lord.

At Dr. Robinson's request, the following hymn was sung at the funeral:

"Hear what the voice of heaven proclaims
For all the pious dead!
Sweet is the savor of their names,
And soft their dying bed.

"They die in Jesus, and are blest;
How calm their slumbers are!
From sufferings and from woes released,
And freed from every snare.

"Till that illustrious morning comes.
And all Thy saints shall rise,
And, decked in full immortal bloom
Attend Thee to the skies;

"Their tongues, great Prince of Life, shall join
With their recovered breath,
And all the immortal host ascribe
Their victory to His death."

E. BARRASS.

Our Social Meeting.

THE WORD.—“Come and hear, all ye that fear God, and I will declare what he hath done for my soul.”—*Psa. 66* · 16.

THE SONG.—

“Nor shall my tongue alone proclaim
The honors of my God;
My life, with all its active powers
Shall spread Thy praise abroad.”

Holy Memories.—Mrs. Bella Cooke, New York. How often, as I lie here week after week, and year after year, I live over again those hours I spent in *The Tuesday Meeting*. It was by the founder of them I was led to take hold and grasp a present Saviour; a Saviour from all sin. And still the precious blood is efficacious to the cleansing of my heart. Yes, it cleanseth just now. Glory be to Jesus, for its cleansing and keeping power! Kept by the power of God! Although I come empty-handed, having nothing to set before my Royal Guest, yet He comes and feasts with me, for has He not said, “*I will sup with him*”? Yes, He deigns to sup with me, even me!

“O could I speak the matchless worth,
O could I sound the glories forth,
Which in my Saviour shine;
I’d soar and touch the heavenly strings,
And vie with Gabriel while he sings,
In notes almost Divine!”

Happy Transition.—Dr. I. M. Ward, Newark, N. J. In our transit from the old to the new year, I am moved to tell you how wondrously God, through grace, has delivered me from the world, and through the inworking of the Holy Spirit, has been, and is, transforming me by the renewing of my spirit into the likeness of His Son. Never before have I so recognized the Holy One as having come to do this work in me, so that my heart has been drawn out in holy admiration of Him who has come to indwell in this heart, to fashion it in the image of Christ, thus making Him the centre of all my affections, by revealing Christ in me.

More Luminous.—L. Janney, Mound City, Mo. I have been 56 years on pilgrimage to the Heavenly Zion, and the pathway becomes more luminous every day. I rejoice in a full salvation through the blood of the Lamb, and in my 76th year the blessed God enables me to publish salvation to perishing souls.

Good Seed.—Almon Healy, Drayton, Dak. Thirty-four years ago I called on Sister Waldron, whose experience recently appeared in *THE GUIDE*, in Elora, C. W. She inquired if

we had witnesses of perfect love among us, and urged me to seek the blessing. It was good seed that took root, and sprang up. In about one year after I entered the rest from inbred sin. All fear of death, hell and judgment was extinguished, leaving only a filial fear of offending God. It was my happy privilege to attend two Camp Meetings with Dr. and Mrs. Phæbe Palmer. At the first, the doctor gave us an invitation to visit him in his heavenly mansion. I accepted it. God helping me, I will be there.

Entering In.—Mrs. B. A. Gordon, Port Jefferson, N. Y. I have taken *THE GUIDE* for three years, and read it with interest. Four years ago my eyes began to be opened to see that there were richer blessings for me. For six months I prayed for an application of the cleansing blood, but did not receive it. While trying to consecrate myself, I learned at length that my will was not given up. It was made a test that I should, on going home, witness of this grace in the congregation. The struggle was great, but I remained one night in the church after the congregation had gone. The test was urged and I yielded, —and at length I said, “I will, Lord, live or die!” Then the Lord gave me His great salvation, and I praised Him all night. Afterward, when an opportunity was given by the pastor, I gave my testimony in the congregation, without fear of man, and the Lord blessed me.

Prevailed.—Mrs. W. F. Ward, Eldred, Pa. Grace hath prevailed. I am my Lord’s, and He is mine. I do praise Him for a salvation that fills the soul and lifts us up to things above. How rich—praise Jesus!

The Pearl.—Mrs. Mary Brady, Morley, Mich. I have been benefited by reading the testimonies in the “*Social Meeting*,” and desire to add mine. I was converted in March, 1884. After walking one year in the clear light of justification, by searching the Scriptures and reading *THE GUIDE*, I was led to see my need of heart purity. In February, 1885, I sought and found the pearl of great price, a pure heart. The past year has been the brightest of my life. I am conscious that Jesus is dwelling in my heart to-day as a complete sanctifier. I have that perfect peace which passeth understanding. I am not a stranger to trials. In these I have learned my most precious lessons, and been enabled to sing my sweetest songs of love and trust.

The Editors' Study.

Motto : Purity—Love—Power.

No Censoriousness—No Wrath—No Strife—No
Malice, Enmity, or Evil-Speaking—
Love, Love—Only Love.
John 10 : 35.

EDITORIAL ADVICES.—1. BEWARE of forgetfulness.
—Deut. 6 : 12.

4. BEWARE of unholy leaven—the leaven of hypocrisy.—Matt. 16 : 6.
2. BEWARE of passing certain places—there is death in a look.—2 Kings 6 : 9.
3. BEWARE of false prophets—they are abroad, and seductive.—Matt. 7 : 15.
5. BEWARE of covetousness—Satan makes dreadful havoc with souls here.—Luke 12 : 15
6. BEWARE of the error of the wicked—very specious, very insinuating.—2 Peter 3 : 17.

HALLELUJAH !

A SIGNIFICANT and inspiring word, HALLELUJAH ! It has a place in our Christian vocabulary on earth, and is constantly upon the lips of the glorified in heaven.

What is its significance? It is a praise-note. Dr. Adam Clarke, our eminent commentator, says, "Hallelujah is, *praise ye Jah or Jehovah* ; which the Septuagint, and St. John from them, put into this form, *Allelou-ia*, a form of praise which the heathen appear to have borrowed from the Jews, as is evident from their *pæans* or hymns in honor of Apollo, which began and ended with *eleliuie* ; a mere corruption of the Hebrew words. It is worthy of remark that the Indians have the same word in their religious worship, and use it in the same sense. In their places of worship, or *beloved square*, they dance sometimes for a whole night, always in a bowing posture, and frequently singing, *hallelujah, Ye-ho-wah* ; praise ye Yah, Ye ho vah, probably the true pronunciation of the Hebrew which we call *Jehovah*."

St. John gives an interesting view of the heav-

enly host in the 19th chapter of Revelation, chanting their hallelujahs. He heard "a great voice of much people in heaven, saying, Alleluia, ; salvation, and glory, and honor, and power, unto the Lord our God." What was the occasion of these loud-ringing hallelujahs? Why, the destruction of Babylon. God had avenged the blood of His saints at her hands, and she was utterly cast down.

"Her smoke rose up forever and forever. And the four and twenty elders of the four beasts fell down and worshipped God that sat on the throne, saying, Amen ; Alleluia. And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia : for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him ; for the marriage of the Lamb is come, and his wife hath made herself ready."

Illustrious day, the day of Messiah's triumph ! The onweeping centuries have borne us nearer the day of union of the Bridegroom with His beloved Bride. Zion, individually and collectively, may exultingly say, "Now is our salvation nearer than when we first believed." Every setting sun hastens the long-expected day. Saints and angels await it with joyous hope. Heaven has been full of hallelujahs, O so long ! in anticipation. But what will it be when the moment of blissful realization comes, the whole series of inspired prophecies claiming fulfilment, and Jesus receiving His crown of ineffable glory !

Saints, do you believe the predestined day is coming? Myriads of voices say, Yes ! Our eye is upon it—our faith grasps the promise—our hope buoys us up amid life's sorrows and conflicts. Well, be practising the Hallelujah Chorus. Here is the training school for the celestial choir. This praise-note must be learned here if we would chant it in heaven. It is only suited to a pure heart, and pure lips. It sounds strangely enough breaking from un-anointed lips. Be holy, be holy—washed in the blood of the Lamb, whiter than snow ; then will hallelujahs be the natural outflow of your loving heart here—and by and by you will swell the chorus of the skies—Hallelujah ! the Lord God omnipotent re neth.

—"Remember the days of old, consider the years of many generations."—Deut. 32 : 7.

FIFTY YEARS !

ON the second Tuesday in February, the 9th, the TUESDAY MEETING will reach its semi-centennial anniversary. For fifty years the Lord's dear children have been invited to the residence of the late Dr. and Mrs. Phœbe Palmer, and more recently of Mrs. S. A. Lankford Palmer, to bear their testimony to the great Bible doctrine of Christian Holiness. The meeting has been held without intermission during all those years, and it continues still with unabated interest. God has wondrously honored these gatherings of His people. To His great name be all the glory !

Friends have urged that this semi-centennial anniversary should be appropriately celebrated. In response to these repeated calls, arrangements are being made for an ALL-DAY SERVICE, to be held in St. Paul's Church, 22d Street and 4th Avenue, in this city, on Tuesday, February 9th. The Church has been very cordially tendered by the pastor, Rev. Dr. Day. The services will open at 10.30 A. M. with a Memorial Sermon, to be preached by Rev. Dr. J. R. Jaques, late President of Albert University, Canada. In the afternoon, a meeting for thanksgiving, prayer, and testimony, conducted as the TUESDAY MEETING is usually conducted, to be continued in the evening at 7.30 o'clock. Ministers of the Gospel, and people of all evangelical denominations, are cordially invited to attend and participate in these services. Seasons of altar consecration will be enjoyed as the Lord may lead. The afternoon, now, is always too short to allow those who desire to give their testimonies, and on this occasion it is deemed advisable to have a continuous meeting (with appropriate intermission) during the afternoon and evening, so as to give the friends of the cause the fullest possible opportunity to testify, voluntarily, concerning the great salvation, thus avoiding the formality of pre-arranged addresses.

Those who are accustomed to read THE GUIDE from month to month, following with interest the records of the Tuesday Meeting, will have their thoughts and prayers turned to this semi-centennial anniversary. We bespeak the prayers of all,

to the end that this may be a day of glorious salvation to many. We shall look for a Pentecostal enduement, that the cause of Bible Holiness may, on that day, have a mighty impetus given to it in New York, and in all the surrounding region. That this may be the happy issue of these services, we earnestly request that each reader will, daily, until the memorable ninth of February, in the closet, and at the family altar, make earnest and believing prayer.

—Thanksgiving makes our prayers bold and strong and sweet ; feeds and enkindles them as with coals of fire.—*Luther.*

MIS-READ SCRIPTURES.—I.

"FOR I know whom I have believed." (2 Tim. 1 : 12.) Now, this passage, so expressive and exultant, is often weakened by those who quote it thus : "For I know *in* whom I have believed." The little word "*in*" is added, but it has no place there. I know *whom* I have believed, or trusted—that is the apostle's triumphal declaration. The word "*whom*" fixes our eye directly on a great Person, infinitely worthy of the full trust of the heart, not only of the great apostle but of every child of man, especially every Christian believer.

The apostle amplifies the thought in the other member of the text : "And am persuaded that he is able to keep that which I have committed unto him against that day." There had been a solemn commitment to Christ, of vital interests, and he was fully persuaded of the safety of the trust. Some think it was his *life*—others, his *soul*—and still others, the *Gospel*, of which he was an ambassador, and that he was comforting himself by this reflection, in anticipation of his martyrdom. We prefer the view that it was the commitment of his *all*, embracing these several particulars. All was in the hands of the mighty Christ, and in His hands all safe—safe "*against that day*," the day of eternity.

Happy are all they that can adopt this significant language, saying, *I know*—here is a person in trustful attitude, reposing the whole being, with its varied interests, upon Christ—unreservedly, unshrinkingly. Faith in Christ brings the mind into Divine equipoise, into blessed rest, amid

earthly labor and conflict. And then when the other Personality is brought to view, "I know *whom* I have believed—Christ appears in the infinitude of His love, wisdom and power—and the blood-sealed stipulations of the covenant. Resting there, we may well abide the issue, for time and eternity!

—"When the threshold of your heart is sore with the tread of departing joys, remember that Christ is emptying you of all else that He may fill you with Himself."

"A FORM OF GODLINESS."

THE apostle Paul, in writing to Timothy, apprizes him that "*perilous times*" will come, saying, "This know also, that in the last days perilous times shall come, for men shall be lovers of their own selves," etc., and then follows a description of the prominent characteristics of the "times" which is frightful to contemplate. The last feature given is this: "Having a form of godliness, but denying the power thereof: from such turn away."

Are we verging toward the "perilous times of the last days"—are we on the threshold of these "perilous times," or, are they actually upon us? Solemn question! Read the first four verses of 2 Tim. 3:1-4. Ponder them. One thing is certain, formal Christianity is wide-spread—formality in the pulpit, formality in the choir, formality in the Sabbath-school, formality in every department of Church life. Ritualism, sentimentalism, floral displays, science and philosophy, entertainments of all sorts—these are the popular features in many of our Churches. There is no use of attempting to close our eyes to this state of things; the facts are too palpable to be ignored.

Well, what are we to do? The apostle tells us, explicitly, "*From such turn away.*" How? Go out of the Church, and leave the formalists to have undisputed sway? No! God forbid! The lines are being sharply drawn between living and formal Christianity. There is a living seed, Israelites without guile, and with undefiled garments, and the number is increasing. They are to turn away from the formalists, by making sure of an opposite character—while *they* deny the power, let the living ones possess the power, and *testify* of the power, wisely, but unflinchingly. If compelled to sit

in a church which is formalistic and death-like, keep up close connections with heaven—it is possible to be in such surroundings and yet inhaling the pure, life-imparting atmosphere of the celestial world. And be sure to take hold of Paul's words in the 14th and following verses. Be panoplied with the WORD OF TRUTH—and you will stand the storm.

—"Nothing but the cross of Christ can set other crosses straight."

"WITH THE LORD!"

It is a delightful thought that on the instant of a saint's departure from the earth, he is present with the Lord. Apostolic authority says, "*Absent from the body, present with the Lord.*" No Jordan to cross, no grave-slumbers, no pause in the life-march, but an immediate ushering into the presence of their Lord. What a quick, glorious, rapturous transition! They have washed their robes and made them white in the blood of the Lamb, hence they are ready for the upward flight, and the triumphal entrance into the city of the Great King. The beloved Mrs. Phoebe Palmer, on November 2d, 1874, entered the holy city. Our dear Dr. Palmer, on July 20th, 1883, was almost instantly translated. They have been for over two years unitedly singing the new song before the throne. What holy and rapturous fellowship they have been enjoying in the presence of their adorable Lord! Who knows but that they may be permitted to mingle, though unseen, in the semi-centennial exercises of the Tuesday meeting on the coming ninth of February? Last March, Walter C., their only son, passed away, we trust, into the same blessed fellowship.

—"In the deepest night of sorrow God gives us so much to be thankful for that we need not cease our singing."

"SIN NOT."

"MY little children, these things write I unto you, that ye sin not." Little children were addressed by the beloved John, babes in Christ. And were they capable of living without sin, actual, voluntary sin, in their infantile state? Certainly, so the apostle teaches. Sinning is inconsistent

with Justification. Regenerate life, the life of the new convert, will keep him from sinning, if he keep himself in the love of God. But still he has the bent to sinning, arising from remaining carnality, held in check by the regenerate life which has been imparted. But the soul must be fortified by the omnific voice of Jesus, speaking the second time, "BE CLEAN"! Then, while it is possible for even the wholly sanctified to sin, the probability of sinning is immeasurably lessened. Be clean, be clean, every whit clean!

—The *Psalmist* had a delightful realization of the preciousness of God's thoughts unto him. See *Psa.* 139:40. How is it with you, reader?

The Inquiry Room.

Let us thoughtfully and prayerfully consider some questions relating to the things of the kingdom:

PENTECOSTAL RESULTS.

In our last number we directed attention to THE GREAT ENDUEMENT as a qualification for our Christian life-work. Turn again to *Acts* 2d, and read from the 22d verse to the 41st verse. We see here the immediate effects of the spiritual baptism which had been received. *Lessons*:—1. The boldness of Peter's testimony concerning the Messiah whom they had rejected. The fear of man was utterly removed. 2. The deep conviction wrought by his testimony. The multitudes were "pricked in their heart," and cried out, Men and brethren, what shall we do? Christian testimony under the influence of the Holy Ghost is clothed with power. 3. How skilfully the stricken ones were directed to the Saviour. See *vs.* 38-40. 4. What a glorious ingathering of souls followed this mighty testimony (*v.* 4). Beloved, rest not without the New Testament baptism; and when received be a bold witness for your Lord, and saving results will follow.

IN BRIEF.—1. What is the condition of entire sanctification? *Ans.* Faith. It is preceded, however, by an act of full consecration to God. Until such complete surrender is made, faith cannot be exercised. 2. What is the faith by which we are fully sanctified? *Ans.* A heart-trust in or reliance upon the all-cleansing blood of Jesus—appropriating it according to the promise (1 *John* 1:7). 3. But suppose I am not conscious of any imme-

diate change passing upon me when I thus believe, or trust, in the efficacy of the atonement—what then? *Ans.* Resolutely hold the promise. God hath "magnified His word above all His name,"—and will do so in your case if you do not waver. Look not at your frames and feelings, but look at the promise, and THE PROMISER behind the promise. Hold the promise, we say, unflinchingly, and the noon-tide glory will, in due time, flood your soul.

YOUNG PEOPLE'S ALLIANCE.

THIS new organization on the line of Christian Holiness is gradually extending its influence. We urge pastors who are in sympathy with the propagation of the doctrine and experience of holiness, wherever they have in their Churches enough young people willing to form an auxiliary Alliance, to encourage such a movement.

LOCAL ALLIANCES.—There was one organized at Woodstock, Ill., Oct. 1st, with 43 members. At Oak Park, Ill., Nov. 26th, with 20 members. At Sycamore, Ill., Nov. 23d, with 30 members.

The Secretary of the parent organization received the following:

December 12th, 1885.

We the undersigned, students in the East Greenwich Academy, East Greenwich, Rhode Island, respectfully request the National Alliance to recognize us as members of the Young People's Methodist Alliance.

(Signed by 14 students.)

Accompanying the document was also one from Rev. J. W. Scott, the Principal of the School, in which he requested an answer by telegram, so that an organization might be effected before the holiday vacation.

READINGS FOR THE MONTH.—The Epistle to the Romans, and the 1st and 2d Epistles to the Corinthians.

OTHER READINGS.—*Amusements*; Plain and Kind Words, by Dr. J. H. Vincent. *The Rink Mania*, by Rev. Dr. Arthur Edwards. *The Modern Dance*, by Rev. A. B. Leonard. *Can I Play Cards?* These are tracts published by the Methodist Book Concern, and may be had on application to us.

Mrs. FRANCES WILLARD says of this organization:

EVANSTON, ILL., Dec. 28th, 1885.

Dear Brothers and Sisters:

Your Society seems to me the cap-sheaf of Methodism. If our young people would take as their life-motto: "More holiness give me," and keep to it, instead of being led away by the bugle-call of ambition or the siren voice of pleasure, they will become the Spartan Band of Christendom. All other aims are commonplace compared with this supreme purpose. It is the highest arrow-flight of souls. What would I now give if such an Alliance had sought and secured my membership in girlhood! The *Herald* is a blessed little paper, with just the marching orders that infallibly conduct to victory. Though no longer one of the favored "Young People," please put me down as a subscriber, and count me one who wants all Christ has to give to human souls.

For Constitution, Sample copies of the paper, *The Alliance Herald*, 35 cts. per year, address SECRETARY, "Alliance Herald Office," Evanston, Ill. The *GUIDE* and the *Herald* sent together for \$1.25.

The Harvest Field.

THE HARVESTER'S PROMISE.—"*Of the increase of his (Christ's) government and peace there shall be no end.*"—Isa. 9: 7.

"The glory of the Lord displayed,
Shall all mankind together view."

AT HOME.

—The harvesters are at work in many fields, and gathering the ripe grain, and many a song is wafted heavenward. We would see many more at work, and abundant sheaves brought into the Master's garner.

—THE TUESDAY MEETING has been very rich in interest and saving influence during the past month.

—At Plumb Grove, Ky., Bro. G. R. Frenger, pastor, 75 accessions to the Church.

—At Goodland, Ind., Bro. G. W. Bower, pastor, 140 professed conversions.

—At Laurel, Ind., there has been a great revival—115 professed to have found Christ.

—As the result of special services at Bicknell, Ind., there have been 120 conversions.

—Bro. C. K. Fleming, Ocean City, N. J., has received 60 probationers in the past 10 months.

—Bro. J. L. Sooy, pastor of the State Street Church, Trenton, N. J., has been engaged in revival services. About 30 professed conversion.

—Bro. B. M. Lippincott, pastor of First M. E. Church, Long Branch, N. J., has received 200 during his pastorate.

—At Manasquan, N. J., 100 have professed conversion under the pastorate of Bro. J. Ward Gamble, late missionary in India.

—Major Cole, at this writing, is conducting special services in the 33d St. Tabernacle (Rev. Mr. Simpson's), and much interest prevails.

—Fifty persons have professed conversion and united with the M. E. Church, Fairmount, N. J., G. H. Winans, pastor.

—Rev. A. Hartt has entered on a series of services at Fairhaven, Mass. The watch-night occasion was crowned with saving results.

—At last accounts, 160 had professed conversion in Newberry M. E. Church, Williamsport, Pa., under the labors of Sister Grace Weiser.

—"I am enjoying revival showers," writes Bro. G. F. Oliver, Greentown, O. About 35 converted, and a score or more wholly sanctified.

—The churches in Westfield, Conn., have been united in a powerful work of grace for five or six weeks, resulting in about 300 conversions.

—There have been over 500 conversions in Connerville Dist., O., of which Rev. C. Tinsley is presiding elder.

—At Asbury Chapel, Bruceville Circuit, O., (Bro. Wm. Watson, pastor,) 130 have united with the M. E. Church, and 200 professed conversion.

—A Home Camp Meeting, at Port Republic, N. J., held by the Pastor, Bro. W. N. Ogborn, was a success. Saving power was realized.

—Rev. Sam Jones is about to engage in services in Cincinnati, O. The ministry and laity of the several churches are in hearty accord, and will actively co-operate.

—Rev. James Cairns, Suncook, N. H., reports that there has been a rising tide since the Convention held at that place. Believers are being sanctified, and sinners converted.

—Gospel services are being conducted each Sabbath afternoon in the Academy of Music, Jersey City. The large audience room is crowded, and many go away unable to find access. About one hundred have thus far professed to accept Christ.

—The *Wesleyan Methodist* has an account of a gracious revival at Ontario, N. Y. A large number of sinners have found peace in believing, and the Church is panting for heart-purity. The work has extended to the Baptist Church.

—The Churches in Zanesville, O., are said to be working earnestly. Bro. S. A. Keen, pastor of the Second Street charge, is vigorously engaged, and it is thought this old charge is on the eve of a gracious revival.

—Dr. Munhall, evangelist, has been working in Los Angeles, Cal. A tabernacle accommodating 5000 was in use, and was filled. At the end of the fourth week, 800 had professed conversion.

—A Union meeting has been held at Alba, Jasper Co., Mo., by Bro. Corn of the Southwestern Holiness Association. The power of God was wonderfully manifested. About 50 were converted or sanctified.

—Sister L. O. Robinson, of Indianapolis, has been working in the Tabernacle, Denver, Col. (Bro. Uzzell, pastor.) A thorough work has been done, the place too strait for the crowds, 100 converted in three weeks. On the last night 30 were at the altar, and 20 converted.

—Bro. G. D. Watson has been holding services in Jacksonville, Florida, in the Ebenezer M. E. Church, and "Cookman Institute," with saving results. Among the converts were an elderly white man, over 60, and a venerable son of Africa, over 70. They walked up and down the aisles, praising God. There was quite a work among the students, some being converted, others sanctified.

—Bro. W. McNally, pastor of the M. E. Church at Auburn, N. H., gives an interesting account in *The Witness* of a Convention for the promotion of holiness. The power of God was signally manifested. There were seekers at every altar service, fifty-five in all, and nearly all went down into the fountain of cleansing. The services terminated in complete victory, and a halo of glory rested upon the whole assembly.

THE WORK ABROAD.

We gather from our Exchanges some interesting facts:

AFRICAN MISSIONS—BISHOP TAYLOR. The Bishop has recently visited the King of Portugal in the interest of the African Missions. He found ready access to the king, notwithstanding, the officials say, court etiquette requires about two weeks routine to reach the palace. The Bishop had a similar experience of ready access when he went to Chili and called on the President, and in Brazil when he visited the Emperor, Dom Pedro. Surely this is attributable to God's interposition, who has the hearts of all men in His hand. Bishop Taylor gives this account of his interview with the King of Portugal:

"The King met me at the door, extending his hand with a hearty welcome, and conducted me to a good seat, and we chatted forty minutes. King Leopold is about 6 feet 4 in height, well proportioned, high forehead, very open countenance, social and communicative, and speaks the English language well; and has a high appreciation of America and of Americans. He expressed great pleasure in the prospect of my planting missions in the Congo Free State, and will gladly co-operate with me in this great work by all means at his command."

—The Methodist Episcopal Church, South, is proposing a mission in Japan.

—A Sunday-school Missionary paper, in English, specially adapted to India, is to be issued.

—The American Baptist Missionary Union has recently sent several missionaries to India.

—At Rose Hall, Wellington Circuit, Bay of Quinte Conference, nearly 100 have found Christ.

—At Meaford, Can., Bro. E. R. Young, pastor, 70 probationers have been received, the fruit of revival services.

—Bishop Ferguson, of West Africa, has baptized the king of the Cape Palmas Greboes, and his wife.

—Gifts to Buddhist shrines in Japan have greatly declined, and Protestantism is steadily advancing.

—"If London did not have its four hundred city missionaries," said the late Earl of Shaftesbury, "It would require 40,000 more police."

—The new Methodist Publishing House has been opened at Calcutta, which will be of great advantage to the missionary work.

—Cherry Valley Circuit, Bay of Quinte Conference, has been visited with a gracious revival, and is said to have become "as a well watered garden before the Lord."

—Rev. T. Campbell, of Bond Head, Ca., writes to *The Christian Guardian*, "For the past two weeks we have been visited with showers of blessing." We have been aided by one of Bro. Savage's bands.

—*The Gospel in all Lands* says: "We are glad to note that the bloody reign of King Thebaw is ended, and what was known as Independent Burmah will hereafter be a part of India."

—The Salvation Army issued, in London, the "Christmas Fire," a Christmas extra of the "War Cry," pictorial and full of interesting matter. On the first page there is a view of the Headquarters of the Army at Port Elizabeth, South Africa.

—During revival services held at Upton, England, in the Primitive Methodist Chapel, conducted by Mrs. Horton and Miss Packer, crowds attended and souls were saved. At the afternoon meetings for the promotion of holiness, saving results were reached.

—The last Foochow Conference of the Methodist Episcopal Church was full of interest. We notice, among other things, a "Temperance and Anti-Opium Meeting," and the formation of a Preachers' Aid Society, to relieve disabled ministers. Sabbath was a great day. The preaching, the sacrament, the love-feast, and memorial services were all owned of God.

—At Mahmoodpoor, where Mrs. Hawks, of the Women's Foreign Missionary Society, stopped during an itinerating tour, more than fifty women came together. She says, "I had prayer with them, and went to my conveyance to go, when a large number of them came and said, 'We cannot let you go away until you sing another *bhajan* for us.' They followed me a long distance, talking of what they had heard."

—Rev. E. P. Hammond is holding evangelistic meetings in London. During three weeks' services in Dr Sinclair Patterson's Church, 500 professed conversion.

—A Mahomedan recently saved through the instrumentality of the Salvation Army, writes to an English brother, "The *War Cry* is most to my delight. I will risk everything in advocating the cause of the *Salvationists*."

—Recent deciphering of the cuneiform inscriptions on the Babylonian tablets in the British Museum revealed twenty-six names mentioned in Genesis, and confirmed the Biblical record of the migration of Abram from Ur of the Chaldees.

—A converted drunkard at Temuka, New Zealand, was going down the street wearing a red Sheffield jacket, when he met a woman who had known him in bygone days. She said, "Why, whatever do you wear that thing for? You're enough to frighten the devil!" "Bless you, ma'am, that's just what I'm trying to do!"

—The editor of *The Friend*, London, says: "Some of the best ministerial service we have is where the preacher, with Bible in hand, expounds a number of consecutive verses, or turns quickly to the familiar page and reads passage after passage, which give point and strength to the lessons taught."

—A liquor-seller in a certain place in England said, recently, "I wish the Salvation Army had kept away. I sell two barrels of ale a week less than I used to." A baker said, "I'm very glad they came; I sell two sacks of flour more than I used to, besides getting a lot of back debts paid which I never expected to get."

Helps to Christian Devotion.

EJACULATORY PRAYER.—The word comes from *jaculum*, a dart, and refers to the archer, who directs his arrow on the string, takes a sure aim, and follows the arrow with his eye, to see if it has done any execution. Ejaculations are swift messengers that need not much time to deliver their errand, nor much time to return again to the soul. You may point your earthly appointments, as men do their writings, with stops, and such pauses are no hindrances.

CHAPTER FOR THE MONTH.—*The Guide Prayer Union* will read in concert this month,

THE 116TH PSALM.

Not only read it, but ponder it, pray over it, and endeavor to get its lessons deeply rooted in your hearts.

I.—CLOSET EXERCISES.

QUESTIONS FOR THOUGHT.—1. Do we realize the fact that God is our *Father*? 2. Do we have the child-like access to Him? 3. Are we conscious of the indwelling presence of the Holy Ghost as an *Intercessor*? 4. Do we mingle thanksgiving with our prayers, as we should?

DAILY BIBLE CALENDAR.

1. Prov. 4; 14. Prov. 13; 20. Psa. 17; 13-14.
2. Phil. 2; 4-5. Mark 9; 41. Psa. 119; 173.
3. Heb. 12; 28. Prov. 28; 18. Psa. 118; 23.
4. 2 Pet. 1; 5-7. Job 17; 9. Psa. 143; 10.
5. Ephes. 4; 27. James 4; 7. Psa. 71; 12.
6. Ephes. 5; 15-16. Zech. 10; 12. Matt. 6; 13.
7. Psa. 37; 4. Psa. 37; 4. Psa. 145; 24.
8. Ephes. 5; 14. Psa. 37; 6. Psa. 88; 9-10.
9. Ephes. 4; 31. Gal. 6; 16. Psa. 141; 4.
10. Isa. 1; 17. Psa. 54; 13. Psa. 119; 33.
11. Prov. 3; 9. Exod. 20; 6. Psa. 25; 5.
12. Ephes. 5; 18. Luke 11; 13. Psa. 51; 12.
13. Ezec. 18; 30. Acts 5; 31. Lam. 5; 21.
14. Psa. 146; 3. Psa. 9; 9. Psa. 17; 8.
15. Heb. 3; 8. Psa. 34; 18. Psa. 69; 17.
16. Prov. 1; 10. James 1; 5. Psa. 27; 11.
17. Isa. 8; 13. Mal. 4; 2. 1 Chron. 16; 35.
18. Deut. 4; 9. Gen. 28; 15. Psa. 16; 1.
19. Col. 4; 6. Prov. 16; 21. Psa. 141; 3.
20. Rom. 12; 18. John 14; 27. Psa. 5; 8.
21. Col. 3; 2. John 14; 3. Psa. 73; 25.
22. Amos 4; 12. Heb. 8; 12. Luke 18; 13.
23. Rom. 12; 14. Matt. 5; 11-12. Isa. 38; 14.
24. Psa. 100; 1. Psa. 36; 89. Psa. 80; 1.
25. Luke 8; 18. Isa. 55; 8. Psa. 119; 34.
26. John 5; 39. Prov. 2; 3-5. Psa. 119; 18.
27. Rev. 2; 10. Deut. 33; 12. Psa. 32; 7.
28. 1 Tim. 2; 22. Micah 7; 19. Psa. 91; 2.

THE PRAYER REQUESTS.

PROMISE FOR FEBRUARY.—“*And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.*”—1 John 4: 22.

An excellent commentator says, “If we have the full assurance of the Spirit (Rom. 8: 1, 16), and of a good conscience (Heb. 13: 18), that in all things we are *pleasing* to God, then we have such confidence in him as to receive of Him whatever we ask according to His will.”

GENERAL REQUEST.—“*That the Church, universally, may be led to pray and work for the preservation of the sanctity of the Sabbath.*”

REQUESTS FOR PRAYER.—An old man asks prayer, specially, for three persons. *Connecticut*, N—B—, for the conversion of two sons, religiously educated. *Dakota*, E—P—, for a husband to be sanctified, and sons converted. *Illinois*, P—P—, for a blessing upon a Tuesday night prayer meeting for holiness. C—, for the sanctification of a minister, and the salvation of a family. *Indiana*, for a sister to be sanctified, and a husband to have his eye-sight restored. *Iowa*, D—A—, for a sister to have her eye-sight restored. G—, for a revival. T—, for the conversion of a son-in-law. *Kansas*, H—, for the salvation of a mother and family. *Maine*, E—B—, for bodily healing, and a clear witness of entire sanctification. *Minnesota*, H—, for a revival, and for a husband and wife to be filled with the Spirit. For an aged sister, 83, to be sanctified. *Michigan*, T—R—, for a sister to be restored to health. H—, for a local preacher to be sanctified. *Missouri*, B—, for a wife's restoration to health. *New Jersey*, K—, for a daughter and her unsaved husband. *New York*, T—, for a sister to be sanctified. For a child tormented by evil spirits. A—, for the conversion of two sons, just reaching manhood. A sister for a brother who has been overcome by temptation. P—M—, for one to have a clear witness of salvation. *Ohio*, H—, for a sister to be sanctified. F—, for a minister and wife to be sanctified. *Rhode Island*, C—, for a daughter and aged mother to be sanctified, and son and daughter converted. *West Virginia*, D—, for a brother to be sanctified, and a family converted. *Wisconsin*, S—, for one greatly afflicted. B—E—, for a sister to be filled with the Spirit, and husband converted. *Canada*, B—, for a husband to be sanctified, and healed, bodily, and for a backslidden brother to be reclaimed.

Prayer and praise should go together. We commend to you for this month, the following

CLOSET HYMN.

INFINITE excellence is Thine,
Thou glorious Prince of grace!
Thy uncreated beauties shine
With never-fading rays.

Sinners, from earth's remotest end,
Come bending at Thy feet;
To Thee their prayers and songs ascend,
In Thee their wishes meet.

Millions of happy spirits live
On Thy exhaustless store;
From Thee they all their bliss receive
And still Thou givest more.

Thou art their triumph and their joy;
They find their all in Thee:
Thy glories will their tongues employ
Through all eternity.

WORK FOR JESUS.

1. Exercise on this line—James 2: 14-20.

2. Another exercise for the month—James 5: 19.

3. And still another—Rom. 12: 20.

4. Exercise some on this line—Rom. 12: 13 vs.

5. Get a book on Holiness in the Sabbath-school Library.

6. Endeavor to get one of your Sabbath-school scholars converted.

THE SEMI-CENTENNIAL ANNIVERSARY OF THE TUESDAY MEETING, WILL BE HELD IN ST. PAUL'S METHODIST EPISCOPAL CHURCH, NEW YORK, FEBRUARY 9TH, 1886.

Notes by the Way.

THE GUIDE CANVASS.—Our friends continue to work and forward new names. We are grateful for this loving interest manifested. Many write us, "with them it is next to the Bible," and they declare their purpose to increase its circulation. Credit will be given on the tags for subscriptions received as soon as practicable.

MONTHLY READINGS.—We recommend our subscribers to read, this month,

1. Love to God, and our Neighbor. A Sermon by Dr. Adam Clarke, 3 cents each.
2. Wesley's Sermon on Sin in Believers. 3 cts. each.
3. Five Years with the Indwelling Christ. By Dr. D. Steele. 3 cents each.

—BOOKS IN DEMAND.—There is a constant demand for "*The Beloved Physician*," the life of Dr. Palmer, \$1.00; "*Rifted Clouds*," the life-story of Mrs. Bella Cooke; the "*Soul-Winner*," by Mrs. James, 80 cents; the beautiful Holiness *Wall Roll*, 75 cents; and our pocket companion for 1886, the *Christian Holiness Almanac*. paper covers, 5 cts; flexible cloth, 10 cts. each. People are doing wisely in scattering them by the dozen.

—Everybody who can, should procure a copy of our new and cheap edition of "*Four Years in the Old World*," by Mrs. Phoebe Palmer. It is a work of about 700 pages, and is reduced from \$2.50 to \$1.50. Get it in your homes and in the Libraries.

—JENNIE SMITH has just published a charming little book, "*Ramblings in Beulah*," a fit companion to the preceding issues. It traces the kind dealings of the Lord with her in her recent missionary work among railroad men. Only 50 cents a copy in cloth; in paper, 25 cts. Send for it.

—A precious little work has been written and published by our good Canada friend and correspondent, Rev. E. Barrass, entitled "*Smiles and Tears*." We commend it to the attention of our readers.

—We have this kind word from California: "I value the *GUIDE* very much: it always refreshes, strengthens and comforts me. I prize the sermons very much, the lesson leaves, and all of it. I think it has been a great benefit to me. I love to read the testimonies in the Tuesday Meeting, and send up a silent prayer for its prosperity.

—We were not long since called to part with a dear friend, Mr. Nathan J. Bailey, of this city, husband of Mrs. L. A. Bailey, one of our valued correspondents. After a long and successful mercantile career, he has for some years been in retirement. We were once his pastor, and frequently enjoyed pleasant fellowship in his home-circle, sharing his generous hospitalities. He was a genial spirit, enjoying the society of his friends, and earnest in promoting the interests of the Church with which he was connected, taking especial interest in the Sabbath-school work. He has closed his earthly life well, after a painful and somewhat protracted illness, entering into rest. We lovingly cherish his memory, and hope to meet him in the home of the blest.

—Fannie Crosby has composed a hymn, which is being set to music and will be sung at the Semi-centennial Anniversary of the Tuesday Meeting at St. Paul's, on Feb. 9th.

—*Another gone!* Rev. J. S. Petty, of Front Royal, Va., an ardent lover of the *GUIDE*, fell asleep in Jesus, Oct. 1st, 1885. He was called suddenly, but was ready, to the last day of his life being engaged in his Lord's work. It was through him that the *GUIDE* found its way to the homes of the poor, and cheered the hearts of sorrowing ones. He has left a blessed memory.

—Rev. J. B. Foote, our esteemed friend and brother, writes from Chittenango, N. Y.:

"Hallelujah! O that my tongue were in the thunder's mouth; then, etc. Better

"O for a trumpet voice

On all the world to call;

To bid their hearts rejoice,

In Him who died for all!

O, the precious, precious blood!

—Brother Vine of Dakota, writes:

"The day may come when the true light will shine more bright and clear. I bless and adore my glorious Redeemer for this opportunity to witness of His cleansing blood." And Bro. Knowell adds: "What Bro. Vine has written agrees with my heart, concerning the cleansing blood of Jesus. May God be praised, from the rising to the setting of the sun, for His most glorious salvation through Jesus."

QUERIES.—1. Where in the Bible is the first reference to the blood of Jesus?

2. Where in the Bible is the first reference to the Holy Ghost—not in His creative, but in His saving work?

A NEW PAPER.—We have received the first number of a new paper issued, specially, in the interests of New Jersey Methodism, the "*Methodist Herald*." It is edited and published by Rev. R. J. Andrews. It is a monthly, issued from Camden, N. J. 50 cents per year. We bespeak for it the kind consideration of our readers.

THE GUIDE HYMNAL.

"Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness; come before His presence with singing. Enter into His gates with thanksgiving, and into His courts with praise; be thankful unto Him, and bless His name."

87 Hallelujah! Amen.

HENRIETTA E. BLAIR.

Adapted and arr. by WM. J. KIRKPATRICK.

1. How oft in holy converse With Christ, my Lord, alone, I seem to hear the
 2. They pass'd thro' toils and trials, And tho' the strife was long, They share the victor's
 3. My soul takes up the cho-rus, And pressing on my way, Communing still with
 4. Thro' grace I soon shall conquer, And reach my home on high; And thro' eternal

CHORUS.

millions That sing around his throne:— Hal-le-lu-jah, A-men. Hal-le-
 conquest, And sing the victor's song.
 Je-sus, I sing from day to day.
 a-ges I'll shout beyond the sky.

lu-jah, A-men. Hal-le-lu-jah, A-men. A-men, A-men.

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From "SONGS OF JOY AND GLADNESS," McDonald & Gill, Publishers. 40 cents each.

ANTHEM OF PRAISE.—It is said that, when the sun is going out of sight, the pious Swiss herdsman of the Alps takes his alpine horn, and shouts loudly through it, "Praise ye the Lord!" Then a brother herdsman on some distant slope takes up the echo, "Praise ye the Lord!" Soon another answers, still higher up the mountains, till hill shouts to hill, and peak echoes to peak, the sublime anthem of praise to the Lord of all.

CONSTANT PRAISE.—Let not thy praise be transient,—a fit of music, and then the instrument hung by the wall till another gaudy day of some remarkable providence makes thee take it down. God comes not guest-wise to his saints' house, but to dwell with them. David took this up for a life-work: "As long as I live, I will praise thee."—Gurnall.



MARCH, 1886.

OUR FATHER'S STRENGTH.

THE PEARL TEXT.—"Trust ye in the Lord forever: for in the Lord JEHOVAH is everlasting strength."—Isalah 26 : 4.

"SEE the Lord, thy Keeper, stand,
Omnipotently near;
Lo! He holds thee by thy hand,
And banishes thy fear."

"Shadows with His wings thy head;
Guards from all impending harms;
Round thee and beneath are spread
The everlasting arms."

TRUTH IN BRIEF.

BY REV. GEO. HUGHES.

EVERLASTING STRENGTH! Is it to be found? If so, where? Here is the answer: "In the Lord JEHOVAH." He is our Father,—hence, as loving and obedient children we are heirs of that everlasting strength. "If children, then heirs; heirs of God and joint heirs with Jesus Christ"—writes the apostle.

If then in Our Father there is everlasting strength, we have infinite resources upon which to draw. Does duty seem impossible? Do difficulties rise up before us like mountains? Do dangers stand thick through all the ground? Does the eternal destiny set before us in the Bible appear too high and too grand

for our attainment? To every such suggestion, in sight of human weakness, there is an all-sufficient answer in this text—"In the Lord JEHOVAH there is everlasting strength."

How well it would be if this truth could be graven deeply upon the mind of every child of God. What light, strength and comfort would be experienced! How mightily they would be girded for earth's great battle!

What then is our duty amid life's mutations? It is here given in a word: "*Trust ye in the Lord for ever*"—everlasting trust in everlasting strength. Hence, no ground for fear, no cause for unrest, or distrust. There is a Rock beneath our feet which cannot move—walls around us so high and so thick that no assailing forces can scale or break through.

Trust, then, ye saints, in the Lord JEHOVAH—*trust forever!*

SERMON.

GOSPEL HOLINESS.

BY REV. JOHN SUMMERFIELD.

TEXT.—“*Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.*”—Phil. 1 : 11.



IN this passage there are three things :

I. His experience, “filled with the fruits of righteousness.”

II. The means whereby they are produced in him, by Jesus Christ.

III. The end of all, “unto the glory and praise of God.”

I. His experience, “filled with fruit”; and it is mature fruit, fruits of righteousness. He is here compared to a branch laden with fruit; he is “a fruitful branch”—“a tree whose leaf fades not”—“a tree of righteousness”; and therefore he bears righteous fruit. Righteousness means right-mindedness; he has come to himself, to his right mind, and where this is it will be seen.

1. *Integrity* is one of these fruits, and not the least—towards God and man; and where this principle of right-mindedness is within, it will be seen in candor and sincerity. He gives not his tongue as the pander of another’s fame and character—no evil-speaking. View such a man again made upright, he stoops not to the artifices of earth; but, having his mind above the heavens, and his communion with God, O how upright!

2. Another fruit is *tenderness of conscience*. O, how soft, how susceptible of every breath of temptation; the guardian angel of the soul! Such a man is a decided character; trims not for a moment—does not sacrifice his duty to his interest, as I fear too many do, and ruin their souls. Does an incitement arrive, he guards every avenue of the heart in-

stantly, and without stopping to gaze upon the apple, knowing that sin immediately darkens the eye of the mind, he repels it at once; he sees in the light of God; and his cry is, “How can I commit this great evil, and sin against God?” A man who has not a tender conscience knows nothing of the fruits of righteousness.

Such are some of the fruits of righteousness, but we are to be *filled* with them! Filled! O, who thinks of the *extent* of the privileges of the Gospel? The world will, and always did, oppose such a character as this, for it is full of unrighteousness. “O,” says the world, “Why so much ado? we must yield a little—we must accommodate a little.” The world always did reproach such a one; and believe me, it is not one of the least fruits of righteousness to bear the reproach of Christ. The world will let you go on quietly enough if you have no more piety than what pleases them. While you follow the indifferent *rationality* of your neighbors, you will never be reproached; but strike out of the beaten path that leads to death, and you are pointed at. And yet this must be so; a sense of the presence of God surrounding you, and a view of eternity, will always inspire you with singularity. You will point to heaven, and lead the way. Some say, “Well, you may do as you please; but, if I can get into the lowest place in heaven, I shall be satisfied; I am not ambitious.” O, soul! the man who will only walk with Jesus so far as the world keeps pace with him, but will not make one step with Him in bearing His cross, is not a *friend*; nay, he is an *enemy* of the way of righteousness. His low ambition grovels yet on earth; ‘*covet earnestly*’ the highest place, the best gift!” Believe me, there is but a hair-breadth line between heaven and hell; and if thou art sporting on the hair, thou wilt drop into the burning gulf! There must be a “being filled with the fruits of righteousness.”

And will any man now oppose Christian holiness? Is not such a character I am describing one filled with the Spirit; and that Spirit is a Spirit of holiness—he is filled with holy tempers and dispositions; saved *from* all sin and saved *into* all holiness—saved into the mind of Christ. There are many who are fond of their religion in the bulk, but do not attend to its minutiae; they perform the great and pompous things in it, in which the multitude go hand in hand; they are found at church on Sundays, or going to the communion table—but are seldom found conversing with Jesus; they know nothing of the delights of an interview with the King of kings—sweet prayer is not in their practice. O, say they, we attend to our duties, and if we neglected them we should lose our religion. Yes, your religion consists in your outward duties, and if you ceased to perform them you would be infidels; for you know nothing in religion but what is external; nothing of the religion of the heart. Take away the externals, and prove yourself a Christian—alas! you have no mark.

II. But, say you, how is all this?—“Which are by Christ Jesus.” Such a soul is now made a partaker of Christ—not of the Deity, but of the mind which was also in Him; Christ now dwells in him, and he in Christ; he is one with Christ, as Christ is one with God. O, say you, this is a mere jargon of words without meaning—I cannot help it; they are not Methodistical phrases. There is a spiritual union between Christ and a believing heart, which “nor tongue of men nor angels can describe”; yet, thank God, many feel it. Go you and learn what it means. Ask of God.

Now by this union with Christ Jesus all the fruits of the Spirit are produced—and it is impossible but that good works must be produced; and we are not ashamed to preach the necessity of good works; there is no other way of giving evidence to the genuine character of the religion within us. We see in Christ

our pattern, how these can be united; His good works always evidenced what He was. It is fashionable to talk of believing, but show it by your works; “hereby is my Father glorified.” Behold a ray of light sporting itself in the atmosphere, and you are led immediately up to the god of day, from whom thousands of millions of rays are continually emitted, and by which his glory is displayed. Behold a Christian! His light shines before men; you immediately trace it up in a direct line to the Sun of Righteousness from whence it issued, and glorify *not the Christian*, but his Father, the source of all. They cannot but be produced—all the fruits of holiness.

III. And what is the end of all? “To the glory and praise of God!” God can take delight in nothing but holiness; it is His own nature. What is the happiness of Deity, humanly termed? It is God contemplating His own perfections, His own holiness and infinity—satisfied with Himself—this is the highest happiness we can conceive. And what is the pleasure which God takes in His creatures? Inasmuch as they resemble Him in holiness, He can take pleasure in nothing else; there must be *inherent righteousness*. I pity the man who would preach against this Christian holiness and instead of it, talk of an *imputation* of Christ’s righteousness without an *implantation*. Let them cover their sins as they please by a garment of their own fancy; we teach from the Word of God that there must be an implanted righteousness also—“holiness to the Lord.” It is the dream of ignorance—it is the foolishness of folly—God can delight in nothing else but holiness—that we be raised above the ruins of the fall: this alone is to the glory and praise of God. Nay, I contend, God can take no pleasure in anything else at the day of judgment; not we covered under the mantle of an imputed righteousness, and hiding our filthy souls; no, nothing unholy shall enter heaven; nothing sinful! If those

who deny this doctrine will show me that it is more to the praise and glory of God to live in sin than to enjoy holiness, I give up the point. Where sin reigns by nature, righteousness must reign by grace, and much more abound; there must be a "being filled."

And say not that this is a self-righteousness; it would be so if produced of ourselves; but it is "*by Jesus Christ*;" and our cry in heaven will be, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing," and by that sacrifice has redeemed us; and worthy is He who has washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; and let me add, the soul could not be happy nor enjoy God if its sins were cloaked by imputation, and if its righteousness were in another. The soul can only be happy inasmuch as it *possesses* the object of its happiness; no gazing upon the righteousness of another could cause bliss in heaven; but a transformation into His likeness; and the likeness can only consist in righteousness and true holiness. Do you then go on from grace to grace, filled with the fruits of righteousness, fruitful in every good work, and increasing in the knowledge of God:

'A heart in every thought renewed,
And full of love Divine,
Perfect and right, and pure, and good,
A copy, Lord, of Thine."

Thus is God glorified—and Christ will at that day come to be admired *in His saints*; not that His cloak will cover them, but the world will see what the grace of God has accomplished *in them*, as well as *for them*; a people prepared for the Lord as well as saved by the Lord!

"It is much safer to reconcile an enemy than to conquer him. Victory deprives him of his power, but reconciliation of his will; and there is less danger in a will which will not hurt, than in a power which cannot."

LIFE COUNSELS.

"Be ye all of one mind."—1 Pet. 3: 8.

"Giver of peace and unity,
Send down Thy mild, pacific Dove;
We shall then in one agree,
And breathe the spirit of Thy love."

This is a summing up of what the apostle had been writing: "Finally," he says, "Be ye all of one mind." Unity is essential to the well-being of Christ's body, the Church. There are many members, but one body. And as there is harmony in the natural body, so also should there be in the *spiritual* body. There may be diversity as to view, gifts, etc.—yet substantial unity as to the great fundamental points, and especially unity of spirit and practice, according to Bible teachings.

THE HIGHWAY OF HOLINESS.

BY REV. W. HAY AITKEN.



THE highway of holiness is the path of *fellowship with the Divine*. When Christ was here on earth He ever moved along this way, and He is still to be found there by those who pass along it. Indeed, so closely is His presence and our fellowship with Him connected with true spiritual holiness, that we can scarcely say whether the holiness is the fruit of the fellowship, or the fellowship the effect of the holiness. We may put it thus: Fellowship with Christ is the privilege of those who are wholly consecrated to the Lord, whose supreme desire is to be holy as He is holy; and just in so far as this privilege is actually realized, the soul is more and more completely sanctified by contact with the Divine. Thus, to consecrate ourselves to Him, turning our backs on all that is opposed to His will, is to be in such a position as to be able to enjoy fellowship with Him, and to enjoy fellowship with Him is to become assimilated to Him; and thus it is that sanctification becomes actual and positive, instead of being mainly negative in its nature, and expressing itself chiefly in the region of the desires or intentions.

Hence, if we would make any progress in holiness, we cannot speak too strongly of the importance of asserting our privilege in this respect, and endeavoring to

maintain unbroken fellowship with God in Christ, for only thus can we advance. To lose fellowship is to stand still, and make no progress in the way; nay, even to lose ground or backslide. To walk with God is to gain ground steadily, while we behold His glory, and are changed into the same image as by the Spirit of God. On the other hand, it is not less true that if a man is careless about holiness, and if his whole heart's desire is not bent upon attaining to it, he must soon forfeit the privilege of fellowship. It is only while we walk in the light, as He is in the light, that we have fellowship with the Father and the Son through the Holy Spirit. These two elements in our experience act and react upon each other. The warmer and closer our fellowship, the deeper our love of holiness; and the more careful we are in our pursuit of holiness, the more shall we enjoy the blessedness of Christ's fellowship.

Now are there any amongst us who know little of this life of fellowship with God? Have we to confess that we do not take Him about with us wherever we go, nor feel His presence sanctifying all we do? Alas! that so many of us Christians have to make such confessions! May not the reason be, dear Christian brother, that you are not walking along the way of holiness? You have reason to believe that you have been saved from condemnation and death by faith in Christ; but, alas! you are satisfied with this, instead of pressing towards the mark for the prize of your high calling in Christ Jesus. Ah, my friend, you are out of harmony with the mind of Jesus; for His will is your sanctification, and your will is only for salvation, and can two walk together except they be agreed? "Are your minds set upon right, O ye congregation?" David inquires of his contemporaries, and we need to press the same question on our fellow-Christians. Many of us have our minds set upon escaping hell, and getting, somehow or other, safe into heaven; but this is not

the highway of holiness, and Jesus is not there. "Follow holiness," exclaims St. Paul, "without which no man shall see Lord." Ah! how many lose the vision of God, in this life at any rate, because they do not take this advice; and if we lose that vision now, what right have we to hope for it hereafter?

Dear brethren, let us not by negligence and carelessness, or by being contented with a low and unworthy level of conduct and experience, forfeit this which is the crowning blessedness of life, "He shall be with them." Surely every step is lost which is not taken in the society of Jesus, and only brings us farther and farther from our journey's proper end.

But the way of holiness is "a way of joy." This surely is not to be wondered at; for if we are saved from the lion because we have been redeemed—if we are living in the fellowship of Christ; if, as wayfaring men, we are assured of the right direction—it is no wonder that we should be happy. Do you think it is strange that the ransomed of the Lord should return and come to Zion with songs and everlasting joy upon their heads? Why should they not rejoice? Well does the familiar hymn put it:—

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themselves; nay, their joy beams from their faces. The ancient masters used to paint a halo round the heads of the saints, and very unnatural some of these halos look. But there is a real halo around the head of every child of God who walks in the highway of holiness. You have only to look into those faces to see how bright their inner life is. The everlasting joy is upon their heads, bathing them in a holy radiance of calm delight; and the more they sing of their God, the more the skin of their countenance shines. They move on in that quiet consciousness of His presence, and still as they sing they go steadily forward—marching and singing, singing and marching, until the hymns of earth are lost in the triumph song of heaven!

O, learn to sing, ye children of the Resurrection! Let the joy of the Lord be your strength. God wants you to be happy, and you shall be happy if only you give yourself over to Him. Do not be afraid to step out into the darkness along the highway of holiness. He will turn the darkness into light, and make the rough places plain; only go on. When the Israelites went up to Jerusalem, they used to sing their songs of degrees along the way; for every stage there was a particular song appointed. They raised the familiar strain at each stage of the journey, and as they sang it brought before their minds the thought that they were so much nearer to Jerusalem, and to the temple of the Lord. Even so, as we journey toward our heavenly Jerusalem, let us sing our hymns of degrees, and as we sing feel ourselves by one degree, and yet another degree, to be drawing nearer, and still nearer, to the blissful place to which we are bound. And if we pass through a sterile "valley of Baca," our songs turn it into a well, and the pools shall be full of the water of life that flows from the throne of God, and brings along with it, wherever it goes, fulness of joy and pleasures for evermore.

LIFE COUNSELS.

"Having compassion one of another."—1 Pet. 3: 8.

"We share our mutual woes,
Our mutual burdens bear;
And often for each other flows
The sympathizing tear."

"*Having compassion*"—that is, having a temper or disposition to pity; inclined to show mercy; a heart that is tender, and easily moved by the distresses, sufferings, wants and infirmities of others. We shall, in the course of our earthly life, find many occasions for the exercise of this grace, and it is ours to have a ready mind to respond to the calls as they are presented.

A DOUBLE PORTION OF THE SPIRIT.

BY REV. D. NASH.

"I pray thee, let a double portion of thy Spirit be upon me."—2 KINGS 2: 9.



HIS last request of Elisha was worthy of one who had received the instructions of such a teacher as Elijah. In fervor of love, and prevalence of faith, the offer "ask what I shall give thee" seems to be in advance of even the prophetic dispensation, and the response was expressed in terms breathing the mind of Christ. Both were great and comprehensive.

I cannot entertain the idea that Elisha referred to the *natural* spirit and courage of his zealous predecessor. The allusion is, doubtless, to the Spirit of God with which he was so eminently gifted; the Spirit that preserved the prophet from apostacy, consecrated him to his commission, and enriched him with graces essential to its execution; the Spirit that inspired him with intense love to God—indignation against Baal-worship, and commiseration with the persecuted Church; the Spirit that directed and sustained his attack upon idolatry, and prompted him amid terrible signs of Jehovah's anger, to call the nation to repentance—was *the Spirit of God*.

Elisha's request shows an enlightened understanding. He clearly apprehended

the necessity and blessedness of this great gift. The Spirit of God has been dispensed in every age of the Church, but the communications which distinguish the Christian economy are far more copious than those made in previous times. The gift of the Holy Ghost, in these larger effusions, is the result of our Saviour's completed and accepted sacrifice. He was not given in His plenitude and power until after He had been glorified (John 7:39). It was to be the crowning proof of His Divine mission as the appointed and accepted "Saviour of all men, especially of them that believe." Before He suffered, He told His disciples that it was expedient that He should go away, otherwise "the Comforter, which is the Holy Ghost, will not come unto you, but if I depart, I will send Him unto you." And after His resurrection from the dead, to keep alive their faith and hope in His own promise and in the promise of the Father, in one of His interviews with them, He said: "Ye shall be baptized with the Holy Ghost, not many days hence." St. Peter accordingly recognizes the Pentecostal baptism as the fulfilment of our Lord's words: "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear." (Acts 2:33.) Christianity is thus the dispensation of life. It is the ministration of the Spirit, He attests the gospel. Its doctrines are proclaimed "in demonstration of the Spirit and of power." The truth comes "not in word only but also in power, in the Holy Ghost and with much assurance." All who hear it receive "a manifestation of the Spirit to profit withal"—such a measure of light and grace as may lead to the spiritual apprehension of the truth. In a word, in concert with the Father and the Son, He promotes the gracious purposes of redeeming love. In the execution of His blessed office, He directs the process of the recovery of the soul from all sin, and

especially by the perpetuation of the Gospel ministry and the hallowing of Church ordinances and Christian testimony to the accomplishment of their glorious ends.

The *degree* in which Elisha sought to have this Spirit, claims the attention of the Church of God. It is generally supposed that there is allusion, in these words, to the law which secured a "double portion" to the first-born (Deut. 21:17). Elisha, as the chosen successor of the prophet, claims to be regarded as his first-born, and therefore asks the Spirit in the degree adapted to primogeniture; but in making such a request, he was actuated by no selfish motive. He was not influenced by the ambition of renown. On the contrary, he manifested deep humility, and felt his inferiority to Elijah, and a sense of inability to prosecute the work he had begun.

In times when Divine influences are copiously dispensed to those who earnestly seek them, may we expect "a double portion" of the Spirit which eminently rests upon the most saintly members of the Church? Blessed be God, there are Christians in our day who have advanced to the higher, nobler walks of the spiritual life. On these the lineaments of the Divine image are deeply traced, and their tempers, words, and works are refined and elevated by the spirit of holiness. But may we not excel the majority of professing Christians? And, ought we not to emulate those who enjoy the perfect love of God? We may surely receive, in equal degree, the graces of the Holy Ghost. Our Redeemer intimated the abundance in which the Spirit would be given to earnest believers. "He that believeth *on Me*, as the Scripture hath said, out of his belly shall flow rivers of living water; but this spake he of the Spirit, which they that believe on him should receive (John 7:38, 39). St. Paul exhorts the Corinthians to "desire earnestly the best gifts." What better gift is there than the Holy Spirit? He also prays the Ephesians to "be filled with

the Spirit," and indeed we need not fear that the highest conceivable blessings are beyond our reach when we call to mind the apostle's words, "Unto him that is able to do exceeding abundantly above all that we ask or think." And *able*, when applied to God or Christ, signifies *able* and *willing*, for the workings of His power are already realized in our experience, and this experience is preparatory to still mightier operations. What benefits can we conceive more glorious than those which He asks in the sublime and comprehensive prayer which precedes these words? (Eph. 3: 14-19.) And yet, after his inspired soul had grasped these transcendently great ideas of blessing, he leads us in adoration to Him that is able to do "exceeding abundantly above all that we ask or think." Let us then ask and receive, that our joy may be full."

THE SECRET OF A HAPPY DAY.

BY FRANCES RIDLEY HAVERGAL.

The secret of the Lord is with them that fear him.—Psa. 25:14.

JUST to let thy Father do
What He will ;
Just to know that He is true,
And be still.
Just to follow hour by hour
As He leadeth ;
Just to draw the moment's power
As it needeth.
Just to trust Him, that is all !
Then the day will surely be
Peaceful, whatsoe'er befall
Bright and blessed, calm and free.

Just to leave in His dear hand
Little things ;
All we cannot understand,
All that stings.
Just to let Him take the care
Sorely pressing ;
Finding all we let Him bear
Changed to blessing.
This is all ! and yet the way
Marked by Him who loves thee best ;
Secret of a happy day,
Secret of His promised rest.

LIFE COUNSELS.

"Love as brethren."—1 Pet. 3: 8.

"O let us take a softer mold,
Blended and gathered into Thee ;
Under one Shepherd make one fold,
Where all is love and harmony."

Christianity brings all true believers in Christ into one great brotherhood. The bonds are precious. There should be no disturbing elements. Love is to reign supreme. Love as brethren—as those holding like precious faith—as those joined unto one living Head—as those partaking of the same spiritual life, and as those awaiting the same glorious destiny. There is nothing more unseemly than strife and division among the members of the Christian brotherhood. Holiness will bind all Christian hearts in the bonds of love.

"A MILLION SOULS FOR JESUS!"

BY LEWE M. FOSS.



WONDER how many have taken up the battle-cry of the Lord's hosts—"A million souls for Jesus during the year of our Lord 1886?" The first time I heard it was through the good old *Zion's Herald*. Though Bro. Baldwin was not the first to sound the glorious call, yet he has passed on the word right heartily. The electrical message came tingling along the ranks from the North Dakota Mission Conference.

In a letter to the *Christian Advocate*, the Secretary of the Conference says: "In a consecration meeting on Sunday afternoon, it was suggested that if we could surpass the expectations of the Church on the Million-dollar line for Missions, why might we not do our share, during the coming year, toward the conversion of a million souls? The brethren resolved, in the fear of God, to move out on this line, and that to this end they would remember each other daily in prayer, and seek the opportunity of conversing with some one daily in regard to his or her soul's salvation. A quarterly report is to be sent in to the secretary, and the brethren are to be kept posted in regard to the progress of soul-saving throughout the Mission."

As Bro. Baldwin says, "This Western

lead-off shows a practical business tact," something that is too often sadly lacking in those who "would be about their Master's business." The plan shows Apostolic boldness and zeal. It is the same gloriously earnest spirit that Paul had when he went *daily* from house to house, preaching "Christ Jesus and him crucified"—the same spirit of consecration that he had when he called his neighbors and God also to witness "how holily and justly and unblamably he had lived among them." How many of us, professing disciples of the Lord Jesus, would dare to call in such witnesses to our daily life? How many of us *seek the opportunity* to converse *daily* with some friend in regard to the welfare of the soul?

You will say, "O, I have prayed daily for years for my husband or my friend." Yes, but have you spoken to them earnestly, lovingly, once in a week, once in a month, even, of the kingdom of love and peace that is ready and waiting for them? "It does not answer to press this subject too closely," you say. Why not? Other topics are brought up and "talked over," day after day—why not this one? "Go ye into all the world and preach the gospel to every creature" comes ringing down the centuries to *you and to me*. "Ye are my witnesses, saith the Lord." We sometimes excuse ourselves from active efforts by saying that we prefer to influence others by the consistency of our daily life. Yet when all our words and deeds are surcharged with the Divine life, we shall not be tardy to urge all that we meet "to come and taste of the goodness of the Lord." When we have *enough* of His love, it will be like fire shut up in our hearts. If we should, individually, resolve in the power of our Redeemer's might to pray and work for this result, New Year's Day, A.D. 1887, would see a million more souls rejoicing in a Saviour's love. Perhaps some of them will sing the glorious song of the redeemed before the great white Throne, ere the close of 1886. They may be stars in the crown of

your rejoicing when they stand with that "innumerable company," with robes washed and made white in the blood of the Lamb. What honor! What glory! Does not the bare thought of such a glorious possibility thrill you? It is not only possible but practicable. How small the effort, how grand the result! A million souls redeemed to God! A million souls that shall to all eternity sing the praises of the Lamb slain for their redemption! Have we any reason to doubt but that we should be successful?

"Where two or three are gathered together in my name, there am I in the midst of them." "Whatsoever ye shall ask in prayer, believing, ye *shall receive*." Will *you* ask some friend to pray and work with you for the salvation of a deathless soul? Will you daily plead for that soul before the blood-bought mercy-seat? Will you surround that friend, day and night, with all that can influence for God and eternity? Will you, too, use every means, that earnest zeal and God-given wisdom can suggest, to bring that soul to a saving knowledge of Christ? not forgetting to live yourselves so closely to the Lord that your every word and act may breathe of the Divine love. You have eleven months to work in, and all the hosts of heaven, headed by the Mighty One of Israel, fighting for you, and His promises as a solid rock under your feet. If this plan could be carried out, we should see the Church of Christ going forth, like the disciples of old two by two, and they would come again "rejoicing, bringing in the sheaves."

The proposed "million converts" is far below the estimate of good sowing given by our Lord. It is only *one-half* of *one-fold*, only one-sixteenth of the lowest expectations of "The Sower who went forth to sow." That sowing yielded a harvest of from thirty to an hundred-fold! Glorious harvesting, that! The smallest yield from that wonderful seed was sixty times as much as these West-

erners expect at the harvest-time of 1886. In that prayer-meeting held "about May 28th, A. D. 30," in that "upper room," they reaped twenty-five fold from those few days of patient, prayerful sowing. What hinders there being a Pentecostal Day "about May 28th, 1886"?

Christ is ready, the promises stand firm—"God is not man that he should lie, nor the son of man that he should repent. Hath he not said, and shall he not make it good?" "His arm is not shortened that he cannot save." *Only our sins* stand between us and a pentecostal out-pouring of Divine fire. Let the Church of Christ arise and clothe herself with the shining "garments of salvation"—disrobe herself of her world-stained fripperies, and stand arrayed in the "robe of righteousness," and December, A. D. 1886, shall see a million souls redeemed to God!

"All hail the power of Jesus' name,
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all."

SOUL-LAUGHTER.—There is a laughter of the soul. God gives it to His saints, and it is exhilarating. "And Sarah said, God hath made me to laugh, so that all that hear will laugh with me."

It does good indeed like a medicine when it is from the Lord. Do the world and the half-hearted professors think they have all the laughter to themselves? Ah, where will you find a more smiling company than where the "glorious Lord" fills the hearts of His people! How empty and valueless is much of the careless, unmeaning mirth that floats everywhere; but, O my soul, when God makes thee to laugh, how it refreshes the whole being!

Then there is much soul-laughter that is not expressed on the countenance. The heart can sing for joy, alone, in the night, in the storm—when none but The Omniscient sees. Truly the place of gladness, and shouting, and laughter, is in the forefront of God's people. The stragglers and laggards do have a rather hard time, just as such characters fare in an army of soldiers. They are likely to be captured by the enemy, or to be obliged to subsist on scanty fare. It is the Christian's privilege, however, to "eat that which is good, and to delight in fatness," on the conditions laid down by the King.

—S. M. Palmer.

LIFE COUNSELS.

"Be pitiful."—1 Pet. 3: 8.

"Help us to help each other, Lord,
Each other's cross to bear;
Let each his friendly aid afford,
And feel his brother's care."

Pity is compassion, mercy, commiseration, condolence, fellow-feeling. It will lead even to compassion for the ungodly. One has said, truly, "True humanity consists not in starting or shrinking at tales of misery, but in a disposition of heart to relieve it."

A FRIEND'S TESTIMONY.

BY DAVID B. UPDEGRAFF.



IBEGAN to cry to my God to "cast him out" (the old man, carnality). Then there came a great "hunger and thirst after righteousness," that I might be "filled with all the fulness of God." My new nature speedily developed wonderful aptitudes for "holiness." I longed for "a clean heart and a right spirit," and this yearning increased until one memorable evening, after the series of meetings, when a few of us met at my sister's for prayer and conference. Up to this time I had never heard a straight sermon on Holiness, nor read a treatise upon it, nor seen any-one who claimed the experience for themselves. It had never occurred to me that I had *not* received the Holy Ghost *since* I believed. Knowing as much of the work of the blessed Spirit upon my heart as I undoubtedly had, I supposed, as a matter of course, that I had been "baptized with the Holy Ghost and with fire." His creative work in Regeneration, and his destructive work in Sanctification, are distinctions of great importance, but not clearly seen by me at that time. And I might have answered much as the Ephesians answered Paul in Acts 19: 1, had I been asked the same question.

There was present with us a brother who had heard that grand and dauntless herald of the Cross, John S. Inskip, and his noble band of compeers at Round Lake. And he earnestly told us of their wonderful meetings, and preaching of consecra-

tion and Holiness. It was only a spark of God's fire that was needed to kindle into a flame the sacrifice that was being placed upon His altar. As I went upon my knees, it was with the resolute purpose of "presenting my body a living sacrifice to God," and of proving His word, that "the altar sanctifieth the gift." But I speedily found myself in the midst of a severe conflict. There passed quickly and clearly before me every obstacle to Entire Consecration, and "a life hid with Christ in God." How the "old man" plead for his life! The misapprehensions, suspicions, sneers and revilings of carnal professors were all pictured before me, and they were not exaggerations, either. Selfishness, pride, and prejudice, all rose in rebellion, and did their utmost. But I could not, would not, draw back. Every "vile affection" was resolutely nailed to the cross. Denominational standing, family, business, reputation, friends, time, talents, and earthly store, were quickly and irrevocably committed to the sovereign control and disposal of my Almighty Saviour. It came to be easy to trust Him, and I had no sooner reckoned myself as "dead indeed unto sin and alive unto God," than the "Holy Ghost fell" upon me, just as I supposed He did "at the beginning."

Instantly, I felt the melting and refining fire of God permeate my whole being. Conflict was a thing of the past. I had entered into "rest." I was nothing and nobody, and *glad* that it was settled that way. It was a luxury to get rid of ambitions. I was deeply conscious of the presence of God within me, and of His sanctifying work. Nothing seemed so sweet as His will, His *law* written in the heart, after the chaff had been burned out. It was no *effort* to realize that I loved the Lord with all my heart, and mind, and strength, and my neighbor as myself. My calmness and absolute repose in God, was a wonder to me. But I cannot describe it all. It was a "weight of glory."

"O matchless bliss of Perfect Love,
It lifts me up to things above."

When I arose from my knees, I was constrained to speak of what God had wrought the best I knew how. The people seemed so different! I had new eyes! I *felt* so different that I examined myself to see if I was the same person. When the next day I rode out upon my farm, I felt that every acre belonged to God, and that I was only a tenant at will. The hills and fields and flocks and trees were all more beautiful as they clapped their hands in praise. On the Sabbath following, I broke the silence of our meeting, by a testimony to the truth as I had found it in Jesus. I do not remember what I said, but I am sure that I preached about "Perfect Love," for I was in the enjoyment of the blessing, though perfectly innocent of terminology.

I record this narrative of the way in which I have been led by the good hand of my God, with the hope and earnest prayer that He may make it a comfort and a blessing to those who may read it. It is both a duty and a privilege to "show forth the praises" of the Lord Jesus. It is of Him and His work that I speak, and not of myself or "frames of mind." It was Jesus that I found as a complete Saviour. And it is Jesus that abides as our sanctification, our wisdom and redemption. It is His blood that cleanses from all sin, and His Spirit alone that protects us from the assaults of the devil. It is to the Holy Spirit we are to look for the power that preserves us from committing sin, and He is able to do it, and to "keep us from falling."

The special experience just related, is now more than sixteen years in the past, and might be a dead and forgotten thing, but that moment by moment the blood has cleansed, and the Spirit has indwelt in answer to a perpetuated faith and obedience to God. During all of these years the mode of my life, which was inaugurated in that hour, when I received the "baptism with the Holy Ghost," has

been totally different from that which preceded it. It began a new era in my Christian life. I have had abundant time and occasion to scrutinize the reality and nature of the work wrought then, and perpetuated ever since. I have often had such a sense of my own unworthiness and human imperfections as to be well nigh overwhelmed. But then I had settled it, that *Jesus* was my worthiness, and as to *human* or legal perfection, David had seen the "end" of that long ago. In and of myself I am neither holier nor stronger than before.

"But this I do find, we two are so joined,
He'll not be in glory and leave me behind."

What I am, I am by the grace of God. What I do, I do "through Christ who strengtheneth me." And if God cannot "work in us to will and to do of his own good pleasure," we cannot *retain* our experience. We *must* "work out our salvation." "The willing and obedient shall eat the fat of the land," and none others.

—*Christian Standard.*

GRATIFY, BUT NOT SATISFY.—'Tis true there is much, very much, in this world that gratifies us. Even gross natures find much that is pleasing to them. People of culture and refined taste find a thousand things to gratify and give delight. Each seek their own personal preferences and find means of feeding these. Many professing Christians seek special blessings to answer the needs of their immortal nature. Some want the unrest of their hearts taken away, and so search for means to that end. Some ardently long for food that nourishes and brings content, but fail to obtain it. A few get, in part, a portion through some secret experience, and live on that as long as it continues. Others hang upon the words of preachers, and live as it were only when in the sanctuary, while many others go drooping forever.

Now, dear ones, there is a satisfying portion for every one. Stop, then, seeking to have nature gratified, and take in that which will *satisfy*. You ask what this is that can so satisfy? It is the CHRIST. Not grace nor graces; not blessings, but the BLESSED ONE. Not a *portion* of God, but the *fulness* of Him. Drop all, and take by faith Christ as your all and in all, and then your soul will be SATISFIED.

—*Mrs. L. A. Baldwin.*

LIFE COUNSELS.

"Be courteous."—1 Pet. 3. 8.

"Make us of one heart and mind
Courteous, pitiful, and kind,
Lowly, meek, in thought and word,
Altogether like our Lord."

"Be courteous." This is a grace which is too much overlooked. It is an obliging disposition, condescending. It will make us polite, complacent, in all the intercourse of life. The spirit of love, when it enters into and fills the heart, makes true gentlemen and ladies. It does not have respect of persons, but will condescend to men of low estate.

HOLINESS ASSOCIATIONS.

BY REV. E. BARRASS.



METHODISM was raised up by God to spread Scriptural Holiness over these lands. Throughout the world, wherever the banner of Methodism has floated in the breeze, there the work of holiness has been promoted. There have been several divisions in Methodism, so that now there are various sections which bear the honored name; but it is a fact worthy of notice that all the offshoots from the Parent Body cling with tenacity to the peculiar doctrines of Methodism. All teach the grand truth that Christians may be made perfect in love in this life.

The Ecumenical Conference which was held in City Road Chapel, London, in 1881, was attended by representative ministers and laymen belonging to all the branches of Methodism that were known to exist in every part of the world; and when the paper on Scriptural Holiness was read by the Rev. Dr. Newman, the discussion which followed was a clear indication of the fact that the members of that memorable gathering were of one opinion respecting this important doctrine. One writer says that "as the discussion proceeded, the speakers, being carried away with the subject, not unnaturally drifted away into personal testimony, and the Conference was for some time transformed into a 'love-feast.'" This was surely a delightful oasis, and if

more of our ecclesiastical gatherings were to "drift" away in a similar manner occasionally, it would not be a matter to excite regret.

It is not the design of this paper to give a history of the doctrine of holiness, nor to specify the shades of opinion that have existed even among Methodists respecting it. The fact is obvious, that all believe holiness to be Scriptural, and while some may not view the blessing in exactly the same way as others do, all should seek in their own way to be made holy, and avoid all contention and strife about names and forms of expression; only get made holy, and thus be filled with all the fulness of God, and then all bitterness and clamor will cease; all will be kind and tender-hearted, forgiving one another, even as they have been forgiven.

How to be made holy is an important question. Next to communion with God, doubtless the communion of saints is of unspeakable advantage. The late Bishop Peck said at the Ecumenical Conference, that "in his experience he had never had any difficulty with regard to the Wesleyan theory of Christian holiness which was not entirely dissipated by an hour or two of special communion with God." The sainted Bishop's example is worthy of imitation, and if more universally followed would disperse the doubts about which so many are often troubled.

The communion of saints always secures great advantages to those who participate therein. Mr. Wesley understood this when he instituted the class-meeting and other means of grace of a similar kind. Some Methodists of the present day do not prize these means of grace as much as they should. The founder of Methodism strongly recommended Band Societies, the design of which was to promote more frequent intercourse among the members of society, and assist each other to grow in grace.

Canada is the next door neighbor of the United States to the north. Many Americans entertain the idea that the

climate of their northern friend is intensely cold and rugged. No doubt there is much truth in the opinion; but Methodism in Canada is warm and vigorous. The union of the various offshoots from the parent body, has made the Methodist Church a powerful organization for the promotion of holiness. At all of the ten annual conferences, including Newfoundland, a meeting for the promotion of holiness is always planned. The two General Superintendents are among the most prominent advocates of the "higher life," and their theology is of the Wesleyan type.

Some brethren give more prominence in their pulpit labors, to holiness, than others. Some seven years ago a few ministers and laymen met at Brussels, in the northwestern part of Ontario, and formed an Association for the promotion of Holiness. It has steadily advanced in numbers and influence, until now there are more than one hundred registered members, about one-third of whom are ministers. A Camp Meeting in the interests of the Association is held annually. For some years Grimsby was the place of meeting, but Wesley Park, near Niagara Falls, is the place chosen for future annual gatherings. Within the sound of the roaring cataract, it is to be hoped that many will groan after holiness. Such of our readers as are accustomed to spend a few weeks at summer resorts, would do well to visit Wesley Park. By so doing they would be charmed with the physical advantages of the place, and they would doubtless exclaim, with the privileged disciples, "Master, it is good for us to be here!"

The Canada Association for the promotion of Holiness publishes a monthly periodical called "*The Expositor*," which is also the organ of the Band Movement which has been organized and led by the Rev. David Savage, and has been the means of accomplishing very great good. More may be said of this Band Movement in a future number.

Our Bible Study.

"The law of thy mouth is better unto me than thousands of gold and silver." Psa. 119 : 72.

"FATHER of mercies, in Thy word
What endless glory shines!"

Holiness Lesson Leaves.

BY REV. N. VANSANT.

FIRST WEEK—LESSON I.

TOPIC.—HOLINESS IN THE OLD TESTAMENT.— HISTORICAL BOOKS.

CENTRAL TEXT.—"As I was with Moses, so I will be with thee; I will not fail nor forsake thee."—Josh. 1 : 5.

STATEMENT.—The historical books of the Bible comprise the twelve books beginning with Joshua and ending with Esther. "These books are to be considered not merely as a history of the Jewish Church; they also clearly illustrate the proceedings of God toward the children of men, and form a perpetual comment on the declaration of the royal sage, that 'righteousness exalteth a nation, but sin is a reproach to any people.'"—Prov. 14 : 34.—(*Horne.*)

Our lessons for this month must be confined to the book of Joshua, which "may be considered as a continuation of the Pentateuch." In this one book the subject of holiness is presented, by precept or in symbol, under a great variety of phases. We select the following:—

I. THE HOLINESS OF A FIRM PURPOSE AND UNFALTERING COURAGE. "Be strong and of a good courage" (1 : 6). Addressed three several times by the Lord to Joshua, and afterward by the latter to the people (10 : 25). The emphatic repetition of this charge again and again, is proof of its great importance. A timid, hesitating man would have stood but an ill chance of success in Joshua's place. Mighty foes were to be met and mighty conquests to be won. "Who is sufficient for these things?" (2 Cor. 2 : 16.) A sanctified power of will and courage alone could meet the high demand. Is the case different now? A lack of such will and courage is doubtless a chief cause of failure with God's ministers

and people to-day. The parent in his home, the business man in his business, the citizen in his duties as such, the neighbor in his social life, and the man of God in the pulpit, are too often restrained, by a timid or a time-serving spirit, from fulfilling, in the required measure, their appointed obligations. The Church everywhere needs a baptism of high moral decision and courage, to stand up with the fearlessness and firmness of a Joshua against the wrong and for the right.

SECOND WEEK.—LESSON II.

CENTRAL TEXT.—"Then Joshua built an altar unto the Lord God of Israel, in Mount Ebal."—Josh. 8 : 30.

II. THE HOLINESS OF DEVOUT ATTENTION TO APPOINTED RELIGIOUS ORDINANCES. As soon as practicable after the entrance into Canaan, the rite of circumcision was administered, followed by the celebration of the Passover (5 : 2-9, 10, 11). Afterward Joshua built an altar at Mount Ebal, and wrote on stones a copy of the law of Moses (8 : 30-32). Then followed the solemn act of reading to all Israel, "all the words of the law, the blessing and cursing, according to all that is written in the book of the law" (vs. 33-35). Still later, the tabernacle of the congregation was set up at Shiloh, where all the various parts of worship were regularly and duly performed (18 : 1).

All this had the two-fold significance of giving expression to the nation's piety, and serving as the chosen means of cultivating that piety. True holiness, instead of ignoring or lightly esteeming the ordinances of God, delights in using them as channels of communion with Him, and helps to greater piety. Hence every truly holy soul is in full sympathy with all those scriptures which either record or enjoin the use of the means of grace, whether private, social, or public. (See Ps. 1 : 26 ; 8 : 55 : 17 ; Isa. 40 : 31 ; Dan. 6 : 10 ; Mal. 3 : 16 ; Matt. 18 : 20 ; Acts 1 : 14 ; 2 : 1, 46, 47 ; 4 : 23-31 ; Heb. 10 : 23-25.)

The reverent holiness required in our approach to God, is impressively taught by the incident of chapter 5 : 13-15. The solemn charge, "Loose thy shoe from off thy foot, for the place whereon thou standest is holy," tells us "what manner of persons we ought to be in all holy conversation and godliness," in order to acceptable communion with Him "whose name is HOLY." (Isa. 57 : 15).

THIRD WEEK.—LESSON III.

CENTRAL TEXT.—“*Thou canst not stand before thine enemies until ye take away the accursed thing from among you.*”—Josh. 7 : 13.

III. THE HOLINESS OF AN ENTIRE SEPARATION FROM SIN.

1. *As to covert or secret sin.* Study the case of Achan (7 : 10-26). Though the sin here narrated was committed by one person only, and in the most private way, the people themselves fell under the ban of it. Hence the declaration, “*Israel hath sinned,*” (v. 11). Such is the Divine sensitiveness to human sin, be it ever so secret or confined within ever so narrow a limit.

And if Achan’s sin could prove so offensive to God, and bring such reproach and disaster to His ancient Church, what shall be said of all those secret sins cherished and practised by professing Christians of our day? Does the ban of a holy God rest alone on the immediate perpetrators? May not such sins account in large measure for the weakness of the Church in her attempted subjugation of the world to Christ? Ah! by how many an Ai is she discomfited from this sole cause!

Certain it is that a thoroughly sanctified Church everywhere, would everywhere be a strong, mighty, conquering Church, and that the tide of battle would as speedily turn in her complete triumph over opposing foes, as when a sanctified Israel went out the second time against defiant Ai (Cf. 7 : 13 and 8 : 1, 2, 25, 26).

2. *As to overt forms and occasions of sin.* All these, with their godless practisers and abettors, were to be totally destroyed. (See 10 : 40; 11 : 12-23; 21 : 43-45; 23 : 12, 13.) Here note, 1st, That freedom from all secret sin gave at once an easy conquest over open enemies. 2d, That the will and command of God pointed to the utter extermination of Israel’s foes. 3d, That this extermination was accomplished under Joshua to the extent that was needful for settlement, or practicable in a general warfare. “It must be borne in mind that the extensive conquests of Joshua, were not intended to achieve, and did not achieve, the complete extirpation of the Canaanites, many of whom continued to occupy isolated strongholds throughout the land.”—(McClintock and Strong.) Was not this extirpation under Joshua eminently God’s work? Why then was it not made at once complete? a question which may be answered by another: Why does not God, in justifying and

renewing a soul, make a complete destruction of sin in that soul? How plain that He would throw direct responsibility on each tribe, after settlement, for the completion of the work begun. Even so in saving a soul from all sin. 4th, That the subsequent failure of the tribes to fully execute the Divine will in destroying their enemies, was followed by direful consequences. (Cf. 23 : 12, 13 with Judg. 1 : 27-36; 2 : 1-5.) O, what a warning to Christians to “make no league” with remaining sin. Not suppression, but utter extermination is the Divine rule now as then.

FOURTH WEEK.—LESSON IV.

CENTRAL TEXT.—“*Only be thou strong and very courageous...to do according to all the law which Moses my servant commanded thee.*”—Josh. 1 : 7.

IV. THE HOLINESS OF A LOYAL, HEROIC, STEADY OBEDIENCE TO GOD’S WRITTEN WORD.

With scarcely greater emphasis did the Lord enjoin upon Joshua obedience to “the book of the law,” as in the Central Text and the verse following, than Joshua in turn pressed the same duty upon the people (8 : 32-35; 22 : 5; 23 : 6; 24 : 26, 27).

Here is the basis of all true religion. To “spread *Scriptural* holiness over these lands,” and all others, is the great mission of the Christian Church. Nothing can be substituted for a careful, conscientious obedience to the written Word. However a jeering infidelity, or a “higher criticism,” or a carnal interpretation, or pretended new revelations, may seek to break or weaken its binding force, the old Book must still and always be “the man of our counsel.”

Does a loyal adherence to its teachings require much of self-denial, consecration, and courage? True; but the God of Joshua still lives, and on the same condition of unswerving obedience will “prosper” us as He did him. “As his success depended entirely upon God, it was indispensably requisite that he should secure the Divine favor. This he could only do by a strict obedience to God’s commands; and such an obedience would require a stronger principle of courage than the most formidable enemies would give occasion for. From which we may learn, that in nothing is there more scope for the display of the highest moral heroism, than in daring, in all circumstances, to cleave steadfastly to the word of God as the rule of our conduct.”—Bush.

The Word of Testimony.

"That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus."—*Philemon, 6.*

"One undivided Christ proclaim,
And jointly glory in Thy praise."

The Tuesday Meeting.

FIFTIETH ANNIVERSARY.

The Semi-Centennial Anniversary of the Tuesday Meeting was celebrated in St. Paul's Methodist Episcopal Church, on Tuesday, February 9th, 1886. We give herewith a partial report of the testimonies at the afternoon meeting.

THE services commenced by the congregation singing one of the favorite hymns of the late Dr. Palmer, commencing—

"O, could I speak the matchless worth,
O could I sound the glories forth,
Which in my Saviour shine,
I'd soar and touch the heavenly strings,
And vie with Gabriel while he sings
In notes almost divine.

Rev. G. Hughes read a number of requests for prayer, and Rev. John Parker led us to the throne. After prayer, the hymn "*All hail the power of Jesus' name*," was sung.

Mrs. Palmer then read from the 10th chapter of Hebrews, also several kindred passages from her reference Bible. After reading and commenting on the chapter, she said: "That brings to my mind our first meeting, and I have been praying that this meeting, this fiftieth year, might be more glorious than the first one. It was glorious. There had been two meetings appointed, one in Allen St. and one in Mulberry St., and we concluded to unite the two and meet at our house. But the tempter troubled me a good deal about the change, and said, 'You have probably spoiled both meetings;' and yet the dear sisters all consented to it, but the morning that we were to have the meeting, I asked the dear Heavenly Father, if it was a temptation to take it away; if it was not, to give me some signal that he approved. I wanted a token that afternoon of His approval. We had formerly been meeting on Monday afternoon and Wednesday afternoon, but this was Tuesday. I went into the meeting, and after reading the Word of God, I said, 'Now, dear sisters,'—(it was a sisters' meeting then, we had not invited the brethren yet)—'let us

have testimony, and hear if any one wants to be saved. I do not remember that I asked for requests for prayers, but I said, 'Now we will hear testimony, or whatever the dear ones have to say about Jesus.' A dear sister instantly arose, and with a sad face said, 'Pray for me, pray for me, I entreat you in the name of our Lord Jesus Christ; I entreat you pray for me!' She melted our hearts. she was a precious, intelligent sister, and we knelt immediately to pray for her. We had not prayed long, almost before we touched the floor, Christ was revealed. We prayed also for a number of sisters that were there, and almost before we had risen this dear sister was on her feet and exclaimed, 'Wonderful, wonderful, WONDERFUL! When I knelt the last ray of hope seemed to be departed, but Jesus has revealed Himself to me; Jesus is my Saviour!' One after another gave the same testimony. O, that Jesus would thus reveal Himself this hour!

Many of you know of our dear Father Merritt, as we called him. His wife had been a very consistent Christian, but never a confident Christian; and that afternoon she arose and said, 'Jesus is mine; I know He is mine. I have been thirty years a seeker, and never could really rest down on Jesus as my Saviour.' But as she sat down that afternoon she said, 'I rest down on Jesus as my Saviour now, with no more fear of falling than I have of falling from my chair.' And one after another spoke in about the same way.

That first was a glorious meeting. Now let this 50th anniversary be as glorious. I know Jesus will reveal Himself. He says, 'And him that cometh unto me, I will in no wise cast out.' He will not disappoint the expectations of His people. If we put away every sin and trust in Jesus to save, we are ready to be filled, and the fulness will come.

The congregation then sang the hymn,—
"*Jesus paid it all.*"

Rev. Geo. Hughes—The Psalmist says, "Lift up your hands in the sanctuary, and bless the Lord." I do so here this afternoon. I bless the name of the Lord that three thousand miles away from this spot dear Dr. and Mrs. Palmer led me down into the fountain of cleansing. Glory be to the Father, and to the Son, and to the Holy Ghost! I continue unto this day saying none other things than that the blood of Jesus Christ, His Son, cleanseth me from all sin.

Rev. Bro. Brads, of Baltimore—I am glad that I am here, from Baltimore, where a similar meeting cotemporaneous with this has been held, under the ministration of that holy man, of sacred memory, Dr. Roberts. And then another thing calls upon me to be glad on this occasion. I am just closing up my semi-centennial in the Christian ministry.

There is a dissimilarity between the meeting and my ministry in this respect, that the meeting is increasing and I am decreasing. Thank God for it. Mr. Wesley was a good organizer and spiritual husbandman. He said and felt that there was an inner circle in Christian experience and life. He organized what was denominated Band-Meetings. That was the root out of which meetings for Holiness have sprung, and I say that every charge in our connection and every pastor in that charge ought to have one of these Holiness meetings. The pastor ought to be the teacher and the exemplar. Without it we cannot accomplish the great usefulness that Mr. Wesley said was the design of God, raising him up to spread Holiness over the land. Six months after my conversion, I realized this blessing of holiness, and if there had been such a meeting as that for the promotion of holiness and of Christian association, I should not have lost my hold as I did. I rejoice, however, that I regained and continue to enjoy it.

Bro. Simmons spoke of having passed his fifteenth milestone on this glorious way.

Dr. Steele—I want to say that Sister Palmer has simplified faith to our minds. Methodism is Christianity in its simplicity, by simply saying, in order to attain unto soul-rest we must consent to be ferried over the stream instead of swimming over. When I stood beside the sick couch of Sister Imogen Mercen, in Stamford, I asked her if she could pray; she said, "No; Jesus is to my soul what this bed is to my body. I perfectly rest in Him; I perfectly rest in Jesus my Saviour."

Sister Clark—I thank God for this wonderful Holiness meeting. It has been my privilege to attend for 43 years. I learned that in order to obtain the blessing I must be a definite witness, and the Lord has enabled me to do so all these years. It used to be a great reproach even in the Methodist Church to be a witness of full salvation, and we were watched; but blessed be God, the day is passed and the witnesses are increasing, and Holiness literature is spreading all over our land.

Sister Bottome—I was taken to the Tuesday Meeting by the Rev. Henry Belden, between the age of 14 and 15. I am in the condition of Bro. Parker—I hardly dare to speak, memories are thronging so, as I am looking into these facts. I was brought by Phœbe Palmer to the foot of the Cross to make an entire consecration of myself to Jesus, *an entire consecration*. We were in our second charge, and the light that had dawned on me in girlhood I had lost, and through Phœbe Palmer, dear, sweet, strong Phœbe Palmer, I was brought to see that nothing was reasonable—that was a very favorite word with her—nothing was reasonable but a life of entire consecration. And at a camp meeting at Old Reading, in the straw, I yielded everything to God. I remember well how much it seemed to cost me at that time. It appeared to me that if we consecrated ourselves fully to Jesus and to the cause of Christian Holiness, we would never have any good appointments; that was the real cross at that time—to be willing to take the poorest appointments. But finally I reached it, and I said, "A full salvation with poor appointments rather than to miss full salvation and take even St. Paul's Church. That was a crisis in my life. Now, with all the memories of the past, with all the true men and true women that I am thinking of to-day, I mean to make and am making this meeting a starting point, a new departure for an onward life of truer devotion to Jesus."

Sister Searles—Nothing would bring me to my feet but to extol Jesus, and what He is able to do. I was converted in the year 1827, and it was a real conversion. In the year 1849 it was my good fortune to come to this country, and at once I commenced going to the Tuesday Meetings. I was something like Apollos—I wanted a Priscilla to teach me the way of the Lord more perfectly; to show me the way of faith. I had not in my conversion seen what my privilege was so fully. But when I learned this way I saw it was my privilege to be saved from all sin, and by the grace of God I have been walking in it for all these years—ever since 1849; and the way grows brighter and brighter.

Singing—"O sing of His mighty love."

Rev. John Scarlett—I am nearly 83 years old, and religion keeps me young in my soul. I do not have any trouble. I realize by the teachings of Jesus Christ that by nature alone

I am entirely destitute, but through Jesus Christ I am saved. In 1833 I was converted, soundly too—the Lord did it Himself. He brought me into His kingdom through the new birth, and in three months after that I realized that He was with me to stay, and He has been there ever since. I have received a great deal of good from the writings and teachings of Sister and Bro. Palmer. I would thank God for the instructions received from that source, and I think it was from the right source.

Mrs. Denman, of Newark, N. J. (of the Reformed Episcopal Church)—I thank God that I ever found my way into the Tuesday Meeting. Nearly thirty years ago I was a gay woman of the world, that is, living in gaiety in New Orleans. When I came home to spend the summer, my mother said to me, "We have had wonderful meetings in Newark. A man has been here, and he preaches, and his wife exhorts, and his wife is the best of the two." I thought that was a very strange kind of work. I did not think it was the thing for a woman to be speaking in the Church at that time, but I praise God that He has shown me that He is no respecter of persons, and there is no male or female in Christ Jesus; and that He will use every one of us who give themselves to Him. I was hungry and thirsty for something better than I had ever known. I had been converted; I was a Christian, I know I was. I made an examination of myself. I had given the Lord a tenth of all I had, but that was not what God wanted; he wanted *me*. I found my way after a while to the Tuesday meeting, and there Bro. Belden knelt down in prayer for a poor man who had been an atheist thirty years, and had come all the way from Cincinnati to know what it was that the people there were enjoying; and during that prayer I learned what God wanted of me. I groaned out in spirit, just as the dear man did: "Lord, I give Thee all!" I went home to the dear friend's house where I was staying, and said, "I am going home to test Jesus' power to keep me," and He has never failed me—no, not once! After that I went to the National camp-meeting, and there the Lord gave me a blessing. Each year is more and more beautiful. I do not say I am without trials, but the Lord is with me all the time to give me the strength that I need, and this last year has been the most precious of my life.

A converted Jew—I bless God that even a Jew may serve Him. This is my experience this afternoon. We need your prayers; we need your sympathy. Pray that Israel may be saved.

Singing, "*O 'twas love, 'twas wondrous love.*"

Sister Tichenor—I praise God for the Tuesday meeting. I once remember hearing dear sister Sarah Palmer say, "Do not call it the Palmer meeting; call it the Tuesday meeting." I was converted in the year 1855. I can point to the very time and place, and I never turned back, and I say this because many say, "You are reclaimed from a back-slidden state." I was walking the very best I knew how, but there was a longing in my soul for a deeper work of grace, and at times it would be very intense, and then again it would die away. At one of those seasons when it was very intense, in the year 1870, a person directed me to the Tuesday meeting. When I went there and listened, I said, "There is something this people have that will just fill this void in my soul." And I said, "God is no respecter of persons; He has no favorites. I can have this sanctification as well as anybody." At the close of the meeting, when Sister Palmer asked those to rise who desired this blessing, I rose to my feet. Then the Lord began to deal with me. I had been fifteen years in the Church, and very seldom my voice was heard. When the Lord said to me, "Will you give me your voice?" I shrank, and then I dreaded to be called one of the sanctified ones. Just the very moment I came to that point, when my will was yielded to God, and I was willing to use my voice, and to be called one of the sanctified ones, Jesus came and filled my soul. St. Paul speaks of a hidden life; that is the life that was given to me. God sees my motives, that they are pure.

Singing, "*Insatiate to this spring I fly.*"

Bro. Chauncey Shaffer—A few years ago, I was led through sickness to search my heart, and I went over the whole ground, and found to my great satisfaction that while I am the most unworthy one for whom Christ died, yet I am complete in Him. I found that I was ready, I could hardly believe myself that I was ready to say, "The will of the Lord be done." I am overwhelmed with the emotion that sweeps over me. When I was quite a young man I went to these meetings, and being a poor lawyer I thought this experience

was not for me, but for ministers. But I am bound you shall not have all the blessing, you ministers; my heart and my treasures are in heaven.

Singing, "*O when I shall sweep through the gates.*"

Sister Lizzie Smith, of Philadelphia—Jesus, my Saviour, is of royal birth. I am here to bless Him. I praise God that He saves even me; that His precious cleansing blood has reached my heart.

Sister Emma Corbit—Peace comes in like a tide. I am robed in whiteness, clad in brightness, washed in the blood of the Lamb; and this afternoon I am marching through Emmanuel's grounds to fairer lands on high.

Impromptu song, "*O, praise the Lord, O my soul, and all that is within me,*" etc.

Bro. Thomas—I have perfect love and perfect obedience in my soul. God is love. Glory be to the Father, and to the Son, and to the Holy Ghost.

Bro. H. Smith—It is well with my soul. If there is an unhappy man or woman within the sound of my voice. I would ask them to call upon the Lord, and ask Him to take away their sins, and He will do it for them just as He has done for me.

Rev. Dr. John E. Cookman—I rise to represent my family that for sixty years has been identified with American Methodism. I think I may safely state that within the fifty years the dear ones that are now glorified have been adherents of this blessed cause of entire sanctification. It was forty years ago that my dear mother, after months of conflict, entered into this land of perfect rest, and about twenty-eight years ago my dear brother Alfred also received the grace of perfect love. As my glorified Elijah went up to heaven in his chariot of fire, I prayed that his mantle might fall upon me, the youngest son of the family; and about four months ago it pleased the Lord to permit me to be ill for two or three days. By my side was one of the best physicians in the city, but all hope was abandoned of my recovery. The Lord caused a deep sleep to fall upon me, and about five o'clock in the morning of the 16th of last December, I heard a voice as I wakened from my sleep saying unto me, "I am thy Healer, thy Sanctifier, thy Saviour, and thy Lord." And from that moment there came life and vigor into my body, that has never

passed away; and after years of nervous suffering and sleeplessness, I lie down every night and sleep like a babe. I have no sense of weariness. There has been in my spiritual life perfect peace and perfect purity and power, with this blessed distinction that it is Christ's peace and Christ's purity and power.

Rev. Mr. Gardner sang: "*Beloved, now are we the sons of God, and it doth not yet appear what we shall be,*" etc.

I am so glad that God sent me forth as He did five years ago from the shadow of the Palmer home, to teach Christ in distant lands. The sacred name of Palmer is heard in the Bungalows of India, the rice swamps of China, in the far fields of Australia, and the high lands of the Pacific. Glory be to God! "It doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is."

Rev. Dr. Roche—What shall they do who are baptized for the dead, if so be the dead rise not? Mr. Wesley supposes this is an allusion to soldiers who, stepping forth to fill the places of other soldiers that have fallen in battle, are baptized and take their places in the ranks. Fifty-four years ago I heard George Cookman preach in the town of Smyrna, where I was converted previously. One generation after another, for three consecutive generations, had stepped forward and been baptized in the place of the departed, and to-day, although brevity, I know, is a desideratum, I may be permitted to recall the fact that this is an anniversary, a jubilee. In 1841 I was in New York and dined at Dr. Palmer's, where I encountered a group that so impressed my mind that when I returned to Philadelphia I said to my wife, "There is a remarkable band of Christian women in New York." For about thirty years I have attended the meetings on Tuesday afternoons. I came here and was the pastor of Dr. Palmer and his entire family in 1857, and again I was their pastor four years after. I know what the Palmers were; I know what they did; and I know, by the grace of God, what they achieved. And to-day memory is a picture-gallery. O, how the forms and faces and features do throng upon my imagination! It does not seem imagination, but reality. The forms and features of Nathan Bangs, Bishop Hamline, Jesse T. Peck, Belden, Cookman, and others are before me. They shall come from the East and from the West, and from the North and from the

South, and they shall sit down with Abraham, Isaac and Jacob in the kingdom of heaven. There is still a Mrs. Dr. Palmer; there is still a Tuesday meeting. Fifty years have come and gone with all the diversity of themes, and all the mutations of time. With all the antagonisms that may have arisen, fifty years have come and gone and the meeting stands yet in its solitary grandeur, and it towers like a Mount Blanc and demands our reverence. I professed holiness before I came to New York; I have professed holiness from the days of 1832. My conversion was as sound as my conviction, and that was an agony almost to death; and my conversion was a transport almost to heaven; my entire sanctification lifted me, with Paul, where I heard what it is not lawful to utter, the voice of God, and saw the beatitudes of heaven.

Singing, "*Bright shining as the sun.*"

Rev. Bro. Halsey Moore, pastor of a Baptist Church in Harlem—I find it is very difficult for a Baptist to have any chance among such a lot of fiery Methodists; and I am glad that there is so much fire among them, and that some of it has come into my heart. I would like to bear testimony to the power of the Tuesday meeting. In 1858 I made a confession of faith in Jesus Christ. I did it in a Church that taught that it was not well for us to be too confident that we were saved, but only to make a confession that we hoped to be saved in the end; and I remember to this moment hearing one of the grave elders of that Church say concerning some one who had expressed great confidence in God's salvation, "I am very sorry that he has no doubts, for it makes me doubt for him; I think it is a sign of humility to have a few doubts." I was brought up in that school, and for sixteen years I lived in that way, and believed that it was a sign of a healthy Christian life to have doubts. I tried to be faithful in every relation; I tried as a Christian, and afterwards as a minister to be faithful, but with all I could not get peace and rest and assurance. I do not believe any Pharisee ever lived who more honestly strove to come into a condition of peace than I. There was hardly anything I did not do, and was not willing to do, but all in vain. I attended the Tuesday meeting, and my heart became so desperately hopeless and my life so intensely dark as a Christian, that I was compelled to ask them to pray for me, and they did, and the

prayer was answered in this way: I chose as the text for a New Year's sermon, those words in Isaiah, "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." After preaching that sermon, I went to my home with something like this in my mind: "I have been telling these people about peace, perfect peace, but I have it not." In the evening I exchanged with a pastor in this city, and as the congregation was entirely different from that in the morning, I repeated the sermon in the evening. I came out of that Church with the same feeling: "I have been telling these people what peace will do for them, but I know nothing about it myself." When I reached the sidewalk the agony of my soul was indescribable. This question flashed through my mind: "Why does God keep one in perfect peace?" and then a little word that had escaped my notice in studying the text was illuminated, and it stood out in brightness—"Because." Because he is good? No. Because he is faithful? No. Because he does wonderful things? No. Because He trusts. Then I said, "Lord, I trust!" and instantly, as the lightning darts from the summer cloud, the peace and glory of God filled my heart, and no one on this floor has this afternoon spoken of an ecstasy greater than came into my soul then, and continued there for many, many months. The peace has continued, and I speak of it here to-night to the praise of His glorious grace.

Rev. Dr. Dunn—I am twenty years old in this experience. After a long time of experience, subsequent to my conversion, and labor in the ministry, battling with many doubts and fears regarding this question, sometimes quenching the light in my soul, bringing me into a misty darkness in relation to the subject, dear Bro. Inskip came to my help in Newark. He showed me clearly just where my mistake had been. I had consecrated my soul to God a thousand times, and wondered why I did not get any further than that. He showed us that we were not only to make the consecration, but when we had made it to believe that God accepted it, and when I took hold of that thought, and after a struggle that I shall not refer to here, about my reputation, etc., I made up my mind that I would give myself to God and believe that God would receive me. He did receive me, and blessed be His name I have been His, and He

has been mine from that day until the present, and I give glory and honor and praise to His name here this hour, not only for His saving, but also for His keeping power.

Deacon Geo. M. Morse, of Putnam, Ct.—On March 2d, 1858, God converted my soul, and the circumstances were these: I had a very excellent Christian mother who had prayed for her boy twenty-seven years, that he might be converted to Christ. She found some verses, written by Sister Phœbe Palmer, which she pasted in my Bible, beginning as follows:

"Remember, love, who gave thee this,
When other days shall come;
When she who had thy earliest kiss
Sleeps in her narrow home."

On one occasion, about 12 o'clock at night, as I was reading that Bible, and opened to those verses, God powerfully convicted my soul of sin, and I wept. I do not know when I had shed tears before that, but they just poured down my cheeks. God began to enlighten my mind by the Holy Spirit, and I spent seventy-two hours without eating or sleeping, and God discovered to me that I was a very wicked sinner. At the end of that time, on the promise that I would be a missionary, and go to Burmah, Jesus let the light into my soul. In 1870, Nov. 15th, at 5 o'clock in the afternoon, God sanctified my soul. I never doubted my conversion, and I never doubted that God sanctified me in that hour. Sister Phœbe Palmer was the indirect medium not only of my conversion but of my sanctification. I am a business man, but I have no corroding care. This is my text: "Great peace have they which love thy law, and nothing shall offend them." I am settled in the peace of God that passeth all understanding. I thank God that the field is the world, and that I am out on it. I have already attended nine conventions, and expect to attend ten more. Last fall and winter it fell to my lot, in the providence of God, to attend fourteen conventions of this character, and to see hundreds of souls sanctified to God. Thank God that such a woman as Sister Palmer ever lived on this earth to teach people to live in the holy of holies. I have felt the electric shock of God's Divine power reverberating in sweet accord through my soul as we have been sitting here in heavenly places to-day.

Singing, "*The child of a King.*"

Rev. J. E. Searles—At the first Conference I ever attended in New York I was entertained at Dr. Palmer's. Sister Knapp was a little

girl. I think Bishop Hamline was there at the same time. It was of marvelous interest to me to fall into relation to such a family at such a time, because I was very young, and I wanted to know all I could about the Saviour. Sister Palmer gave me a little book entitled, "Faith and its Effects." I have it yet. I did not understand it fully then; but I do now, and I have for the past fifteen years, and during that time I have seen wonderful things in this line on both sides of the Continent. I have not only seen grand displays of God's saving power, but I have felt it in my own heart. I do not know as I ever heard anything in regard to Christian experience that I did not know about in my own experience; and I thank God to-day that I am sound in the faith. Sister Palmer and her husband spent several weeks with me in my various meetings, and we rejoiced in their fellowship, and I expect to enjoy their companionship in heaven,

Rev. A. C. Morehouse—Over thirty years ago, when Mrs. Palmer was having a controversy on this subject, I was having a controversy between myself and God, and I prayed that God would help her. I praise God for what I have lived to see in the extension of this mighty work. My struggle was that I felt I was called upon to preach, but I did not dare to do it until I had the baptismal fire. All my success in the ministry and in the work of God I attribute to Christ through the power of His blessed Spirit.

Mrs. L. A. Crane—I was converted on the 23d day of April, 1852. Two weeks later, the 9th of May, the precious blood in all its saving power was applied to my heart, and from that moment to the present I have been bold to declare "My God hath wrought a perfect cure."

Singing, "*Glory to the Lamb.*"

Bro. Emery—I was a member of the Allen Street Church when this meeting was started, and the good brother that started it was one of the instruments, through Dr. J. L. Gilder of praying me out of purgatory, in some certain sense, and if ever any person had a struggle it was I. I struggled with tears and cries and groans, and longings that no person who has not been through the same struggle can realize. Now, my dear friends, I love God with all my heart.

[Our space will not permit us to insert all of the testimonies. We hope to give more hereafter.]

Holiness in Home Life.

"Through wisdom is a house builded; and by understanding is it established."—Prov. 24: 3.

"Unite our hearts in love to Thee,
And love to all will reign."

"God's justice would be glorified undoubtedly in my condemnation; but in my salvation, EVERY attribute is glorified. The very attribute that seemed to shut me out is the very one that welcomes me in."

THE HOME LIFE.

BY T. DEWITT TALMAGE, D. D.

AN important pass in one's life, a turning point in one's history, is the time when he establishes his own home. When a man builds his home he builds for eternity. Is it not amazing that affiancing in life is so often a matter of merriment and of joke, when it decides so much for this world and the world to come? I do not put the case too strongly, when I say that when a man marries he marries for heaven or for hell. O, build not your home on earth upon the sparkle of a bright eye or the color of a fair cheek. The time will come in your history when you will want in your home not a pet or a toy, but a heroine, and you will find that life is not a gay romance, but a tremendous reality, and coming home from your store, or office, or shop, or factory, or studio, most of all you will need some one in your home with a face cheerful but sympathetic.

A Christian minister in England called upon a home of great destitution. There were the husband, the wife, and there were the children. No comfort in the household. Everything indicative of want and struggle. The minister of the Gospel said to the young man: "Your mistake was in marrying so early. Do you not think that was the mistake of your life?" The man had been told that that had been the mistake of his life before. The minister said: "It would have been a great deal better for you to have gone on and got something of a property before you entered into the marriage state. Don't you think it would have been better?" And when the young man looked around, and his eyes filled with tears, and he looked to his

poorly-clad wife and said: "No, sir; she's been the same to me all through!"

Ah, there are some of you who would never have known what your homes were worth, if troubles had not come. Perhaps your companion in life may have been too fond of the world and its gayeties; but one touch of misfortune turned her into a Miriam, shouting the triumph on the banks of the Red Sea. If you have spoken of frivolity and fondness of display as the chief characteristics of woman, you may have to correct your mistake in some bitter pass of life, when, all other resources having failed, you are upheld by a wife's hand, suddenly armed of the Lord God Almighty for that emergency. O, in this tremendous pass of your earthly existence, cry unto God and ask His direction. Make a mistake here and you make it forever.

Blessed that home in which the newly-married couple dedicate their souls to Christ. Blessed the family Bible in which their names have just been written. Blessed the hour of morning and evening prayer. Blessed the angels of God who join wing-tip to wing-tip over that home, making a canopy of light and love and blessedness.

OUR ALTAR is foursquare; it has a face each way, and it has a horn upon each corner, that the man-slayer who flees for safety may touch it, and he that touches that altar, touches it for safety."

THE HOME STUDY.

Give an hour each Sabbath to study, with your family around you.

THE TOPIC.—*Matthew 15th.*

OPENING HYMNS.—March 7th, 81. 14th, 82. 21st, 83. 28th, 84.

VERSES TO RECITE.—March 7th, Prov. 3: 1. 14th, Prov. 3: 2. 21st, Prov. 3: 3. 28th, Prov. 3: 4.

After singing and Scripture recitation, read on March 7th, Matt. 15: 1st to 9th verses, and have a familiar talk thereon, as the Spirit may lead. March 14th, read Matt. 15: 10th to 20th vs., and let the importance of keeping the heart right, be considered. March 21st, read Matt. 15: 21st to 31st vs., and converse on the case of the woman of Canaan and the miracle wrought by Christ. Mar. 28th, read concluding portion of chapter, 32d to 39th verses. Subject, the miraculous feeding of the multitude.

PRACTICAL QUESTIONS.—March 7th, Do we obey God's word carefully? 14th, Are our hearts right? 21st, Have we faith like the woman of Canaan? 28th, As Jesus fed the multitudes with earthly bread, He will feed us with heavenly bread. Are we thus fed?

Let the MITE BOX have attention at the close of the Study Hour.

The Children's Portion.

GOOD COUNSEL.—“*Hearken unto thy Father that begat thee, and despise not thy mother when she is old.*”—Prov. 23 : 22.

A PRAYER FOR EACH DAY.—“*Keep back thy servant also from presumptuous sins; let them not have dominion over thee.*”—Psalm 19 : 13.

THE WAY TO HEAVEN.—“*I know the way to heaven,*” said little Minnie to little Johnny, who stood by her side, looking at a picture-book that Minnie had in her hand. “Well, won’t you tell me how to get there?” “O, yes, I will tell you. Just commence going up, and keep on going up all the time, and you’ll get there. But, Johnny, you must not turn back.”

LETTER TO THE CHILDREN.

WHILE the cold March winds are whistling about us, gather around my easy chair again. The cosy fire still burns, the windows are closed, the ground is covered with snow.

Do you suppose the leaves and buds are frightened or discouraged? Do they say, “O, how the wind tosses us about? We shall freeze; we shall die!” Does their mother, the beautiful Spring, lament over the weather and say, “My poor little darlings! how rough the wind and the sharp air are for you!”

No, no; Spring has more faith than that. I will take from my desk some words which I wish you to copy. Will you please write them down in your little blank books, or diaries, or on the fly-leaves of your very own Bibles?

“Somewhere, in her sweet content,
Spring waits God’s loving call,
And sets her buds unquestioning,
Since He is over all.”

Dear little ones! God’s own little children, can you not have as much faith as the Spring? Do you not believe that the great God, who shields the buds so tenderly, surely cares for you? Sometimes it has seemed to you the winds were so rough and cold that the Spring could never come again.

Your father died suddenly; your precious, beautiful mother—how icy cold the world seemed when the light went out of her dear eyes! And the dear baby sister, and the

grown-up brother, the tenderly-loved little cousin—why, if you could speak to me now, I should hear many of you tell when the icy breath of death chilled some one whom you loved, and you thought the Spring would never come again. It has come!

Dear little Buds, God’s Buds, trust and grow. Find some other child who is in trouble, and teach them faith.

—*Lelia Waterhouse.*

HUMAN POVERTY.—“Have you anything you did not receive from God?” inquired a teacher of his pupils. “No,” said all the scholars but one. He replied, “Yes,” “What is that?” asked the teacher. “Sin,” replied the boy.

A PRETTY INCIDENT.—A Baltimore policeman found a little boy wandering about one of the wharves of the city at ten o’clock at night, and took him to the station-house. The little fellow was fair-haired and rosy-cheeked, and could speak German only. He had lost his hat. A comfortable bed was made for him on one of the settees. He laid down, but remembering himself, he said, in his native tongue, “I have not prayed yet.” Then while three reporters and two policemen reverently bowed their heads, the little hands were clasped, and in childish accents the prayer ascended to Him who loves to hear and answer. When he concluded, a reporter tucked a policeman’s coat around the child, who, in angelic charge, dropped into the sleep of innocence.

THE CHILDREN’S STUDY.

PROMISE FOR MARCH.—“*Whosoever shall confess me before men, him will I confess before my Father which is in heaven.*”—Matt. 10 : 32.

HYMN FOR THE MONTH.—No. 754 (Methodist Hymnal), commencing—

“I lay my sins on Jesus,
The spotless Lamb of God;
He bears them all, and frees us
From the accursed load.”

LESSON FOR MARCH—*Esther.*

Read the account of Queen Esther as given in the book bearing her name. Then let us hear by March 10th : 1st, What about her origin? 2d, How came she to become a queen? 3d, What were her prominent characteristics? 4th, What important service did she perform for her kindred? What were the results?

WRITING EXERCISES.—1st week. The evils of skating rinks. 2d week. Why is it wrong to dance? 3d week. When do we love God’s Word truly? 4th week. Early piety.

The Editors' Study.

Motto: Purity—Love—Power.

No Censoriousness—No Wrath—No Strife—No
Malice, Enmity, or Evil-Speaking—
Love, Love—Only Love.
John 10: 35.

EDITORIAL ADVICES—We are instructed to "covet earnestly the best gifts." What are some of these "best gifts" according to the covenant of promise?

1. "HAVE faith in God."—Mark 11: 22.
2. "HAVE salt in yourselves," the seasoning power of grace.—Mark 9: 50.
3. "HAVE fervent charity (love) among yourselves."—1 Pet. 4: 8.

THE SEMI-CENTENNIAL.

TUESDAY, FEBRUARY 9TH, 1886, dawned auspiciously! The sun shone brightly, and the atmosphere was almost like that of May. Heaven surely smiled upon this natal day of the TUESDAY MEETING, its Fiftieth anniversary! At an early hour of the morning people from near and from far were wending their way to St. Paul's Methodist Episcopal Church, at 22d St. and 4th Ave., New York. The pastor, Rev. Dr. Day, and his officary, had most cordially tendered its use for this interesting occasion. The spacious audience-room, class-rooms, and parlors were, for this day, all at our disposal.

At 10.30 o'clock, a large congregation was assembled. The pastor, Rev. Dr. Day, announced the opening hymn, composed for the occasion by Fanny Crosby.

Rev. Dr. Lowrey followed in a most fervent prayer, mingled with thanksgiving to the Lord for His merciful kindness to His servants who had been privileged to inaugurate and perpetuate this meeting, which has rounded up a half-century of wonderful history. Many hearty amens were out-breathed from glowing hearts during the prayer. The Scriptures were read by Rev. Dr. J. R. Jaques, the preacher of the hour. Following this a

hymn, composed by Rev. Dr. Bottome, was read by Rev. Dr. Roche, and sung with much spirit.

Dr. Jaques then read a paper descriptive of the "TUESDAY MEETING," its remarkable origin, its peculiar features, and presenting his personal estimate of its value and spiritual results, after a close observation of many years, and an enjoyment of its privileges on various occasions. Another hymn on the program was read by Rev. Bishop Andrews, and sung heartily by the congregation, commencing—

"O, when I shall sweep thro' the gates!"

The preacher selected for this occasion, Rev. Dr. Jaques, has been a life-long friend of Dr. Palmer and his family, and at one time traveled with the Doctor and his beloved Phæbe in one or more of their Western evangelistic tours, and has had a long and happy experience of Christian holiness.

He announced as his text:

"IT IS WRITTEN, BE YE HOLY."

1 Pet. 1: 16.

We shall not attempt to give in this connection even an outline of the sermon, as we expect to print it in The Guide, or in some other form. Let it suffice now to say, it was a very able unfolding of the Bible doctrine of Holiness, in its relations to the great system of Christianity, under the following main divisions:

I. What is implied in being holy?

1J. When shall we be holy? (1) After conversion. (2) Before death. (3) Now.

The large congregation listened with profound interest and, we verily believe, the truth was "fastened as a nail in a sure place by the Master of assemblies." After the sermon, prayer was offered by Rev. Dr. J. P. Newman, the consecration hymn, commencing—

"Lord, in the strength of grace,"

sung, and the benediction pronounced by Rev. Bishop Harris, closing a truly extraordinary service for a week-day in the city of New York.

At 2.30 o'clock, the hour appointed for the afternoon service, the spacious church was thronged, many being compelled to stand, both on the lower floor and in the galleries. Mrs. Palmer presided, announcing as the opening hymn, the one commencing—

"O, could I speak the matchless worth."

Rev. John Parker offered prayer, so ardent, so full of faith, that the vast assemblage was lifted to the very throne of God. The Scriptures as read by Mrs. Palmer were Hebrews 10 : 4-25, accompanied with pointed comments, and all present were urged to accept, at that very hour, the fulness of the blessing of the Gospel of peace. Then, until about 5 o'clock, the time was given to testimony, interspersed with holy song. Such was the eagerness to speak, that several were often seen upon the floor at once. And, ever and anon, the hallowed sanctuary resounded with praise. We give in our *Tuesday Meeting Department*, a portion of the testimonies, so far as our space in this number will allow—we may give more hereafter.

In the evening at 7.30 o'clock, there was another large gathering, Mrs. Palmer presiding. The opening hymn was—

"Blessed Bible, how I love it."

By Mrs. Phoebe Palmer.

The Rev. Dr. E. H. Stokes, President of the Ocean Grove Association, led in prayer. Mrs. Chandler read an original poem, composed by Fanny Crosby, entitled "*What hath God wrought!*" Then the work of testimony was resumed, and continued with interest until about 9 o'clock, when, in consideration of the protracted services of the day, it was thought advisable to pause. The closing prayer was by Rev. Halsey Moore, a Baptist pastor of this city.

It is a matter for especial thankfulness to our Heavenly Father that the beloved Mrs. Palmer was so wonderfully strengthened, that she was able to attend all the services, and to preside at two of them. We regard this as a direct answer to many prayers which were offered on her behalf, by friends who knew how greatly her powers would be taxed on this occasion.

One of the most pleasant features of this ALL-DAY SERVICE, was the power of holy song. The singing was congregational, Mrs. Knapp, the beloved daughter of the now sainted Mrs. Phoebe Palmer, bearing her mother's honored name, presiding at the organ. The people being thus led, sang "*lustily*," as Mr. Wesley expresses it, sending heavenward a mighty tide of holy melody, to mingle with the songs of immortality. Mrs. Knapp had arranged a very beautiful program, having as

a frontispiece the portraits of those who had been the supporters of this remarkable meeting—the surviving Mrs. Sarah A. Lankford Palmer, the originator of the meeting; the now sainted Dr. and Mrs. Phoebe Palmer, who so long conducted the meeting; Bishop Hamline, Dr. Bangs, Rev. Alfred Cookman, Rev. Henry Belden, and Dr. Ball, a venerable Presbyterian elder, a constant attendant for years, and though far advanced in years, privileged to be present at this 50th Anniversary.

There was on the part of the friends assembled, a universal expression of the high appreciation of the Christian kindness of the pastor of the Church, and his people, and not a few regrets were uttered that a formal expression of thanks had not been given before the final adjournment. In behalf of the congregation, we do hereby express our hearty gratitude, devoutly praying that a rich blessing may, speedily, come upon this beloved pastor and his congregation.

The spiritual results of this Anniversary are not to be estimated in time. At the close of the evening service, at the invitation of Mrs. Palmer, quite a number arose, expressing their desire for heart-purity, and it is hoped that every one of them will know its joy and power. We are persuaded that the cause of Christian Holiness will be greatly enhanced thereby. The presence of so many ministers, including two of our Bishops, and the throng of people coming from New York, Brooklyn, Jersey City, Newark, and other cities and towns, attest the widespread and growing interest in the great theme. Not a few expressed the hope that, somehow, THE TUESDAY MEETING might roll on until it rounds up a full century of glorious history. For what our covenant-keeping God has wrought in the past, and for what we hope He will do in the future, be praise now, henceforth, and forever.

We shall soon issue a neat Memorial Volume, containing the proceedings in full, which will be a precious memento of this remarkable occasion. Many letters were sent which are valuable, and testimonies which are worthy of a place in this enduring record. Any others, and especially those who attended the meetings in former years, and received benefit, may send us a brief testimony, to be in hand at our office by March 10th.

—The longer I live, the more I am assured that the business of life is to understand the Lord Christ.

—G. Macdonald.

MIS-READ SCRIPTURES.—II.

"But perfect love casteth out fear; because fear hath torment."—1 John 4:18. This passage is often wrongly quoted, thus: "Perfect love casteth out all fear." The word "all" is added, and is without warrant. There is a kind of fear which even perfect love does not—cast out filial, reverential fear, such as a loving child has in regard to the parent. So the child of God "stands in awe and sins not." He has such supreme delight in God as his Father, such a reverence for His sovereignty, and for His laws which are "holy, just, and good," that he fears to offend, and watches with godly jealousy his thoughts, words, and acts, lest he should be betrayed into transgression. Such a fear is a holy principle, and is to be sacredly cherished.

But, fear which hath *torment* is cast out by perfect love—that fear of death and judgment which holds the soul in such terrible bondage. Hence, the apostle says, "Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world." "Christ," it is written, "took part of flesh and blood that he might destroy him that had the power of death, that is, the devil, and deliver them who through fear of death were all their life-time subject to bondage."

This is a glorious victory—victory in advance of the actual conflict, enabling the child of God, in anticipation of the coming of the "king of terrors," to say, exultingly, O, death, where is thy sting! O, grave, where is thy victory? And, as he contemplates the judgment of the great white throne, the opening of the books, and the awful solemnities of "the great assize," to sing,

"Bold shall I stand in Thy great day,
For who aught to my charge shall lay?
Fully absolved through these I am,
From sin and fear, from guilt and shame."

Reader, is your love thus perfected? Is the bondage of sin broken? If not, do not rest until you dread the grave as little as your bed. This is your privilege. A heart perfected in love, freed from all antagonisms, will enable you to walk at liberty.

—"A nation that living shall die, and dying shall live; that trampled by all, shall trample upon all; that bleeding from a thousand wounds, shall be unhurt; that beggared, shall wield the wealth of nations; that without a name, shall sway the council of kings; that without a city, shall inhabit in all kingdoms; that scattered like the dust, shall be bound together like the rock; that perishing by the sword, by the chain, by famine, by fire, shall be imperishable, unnumbered, glorious as the stars of heaven."

HEBREW CHRISTIAN CONFERENCE.

A CONFERENCE on Jewish Missions was held in the Hebrew Christian Church, St. Mark's Place, New York, Rev. Jacob Freshman, pastor, January 24th to 27th. The pastor opened the series of services on Sabbath, 24th, with a sermon on "Our obligations to the Jews." Bishop Nicholson, of Philadelphia, of the Reformed Episcopal Church, preached a very able sermon on Monday evening. Three services were held daily, until Wednesday, in which Rev. Dr. H. Wilson, of St. George's Episcopal Church, New York; Revs. W. W. Clarke, W. J. Erdman, Bidwell Lane, Rev. Dr. DeHass, late U. S. Consul at Jerusalem, and others, participated, giving interesting Bible readings and addresses. It fell to our lot to preach the closing sermon on Wednesday evening, after which a season of testimony was enjoyed, during which seven newly converted Jews, *young men*, testified of their personal faith in Jesus.

This is an interesting work. We were stirred in spirit in looking into the faces of the brothers and sisters of the blessed Jesus, his lineal descendants, now acknowledging Him as the great Messiah! It came to us with a force and emphasis never before realized, that Christianity won its sublimest triumph in *Jerusalem*, with Jews as the instruments, under the Pentecostal anointing. And there is, undoubtedly, a grand destiny awaiting God's ancient people, when they shall accept Christ and be restored to their native land. Their preservation, distinct from all other nations, as Bishop Nicholson well said, is "*the standing miracle of the ages.*"

Let the eyes of Christian people, and their hearts and pockets, be turned toward this young enterprise, the "HEBREW CHRISTIAN CHURCH," No. 17 St. Mark's Place, a few doors from where the *Tuesday Meeting* was once held.

—"The Scriptures are like an arch—not all pier or key-stone, but consisting of many courses framed together."

The Inquiry Room.

It may be profitable for us still to keep our eye on the marvelous records of the primitive Church, especially considering some more of the

PENTECOSTAL RESULTS.

Take your Bibles and read Acts 2 : 41-43. Here we have a view of the spirit and conduct of the newly-converted multitudes.

LESSONS—1. They were steadfast. This had reference to doctrine, fellowship, breaking of bread, and prayers. They held to the faith delivered unto them. They were not afraid to be identified with Christ and His cause. 2. They took delight in the means of grace. NOTE—1. Converting grace is wonderfully transforming. 2. It is not evanescent, but abiding. 3. It is manifest to surrounding spectators. "Fear came upon every soul," it is said, and "many wonders and signs were done by the apostles."

QUESTIONS OF CORRESPONDENTS.—A sister in Maine sends us the following :

1. What do you think of eating swine's flesh? Does our Lord approve of His people eating it now, when His people anciently were forbidden?

ANS.—This is one of the *non-essentials*, the New Testament giving us no explicit instructions in reference to it, as many other like things. Each one must determine for himself or herself.

2. When are the few stripes to be given, mentioned in Luke 12 : 48?

ANS.—The stripes are here measured according to the degree of knowledge possessed. The penalty of violated law is to be inflicted hereafter, but there may be visitations here.

3. How may we know our Lord's will daily?

ANS.—By inquiring of the Lord in prayer, and by diligently searching THE WORD.

IN BRIEF.—What are the fruits of entire sanctification? *Ans.* See Gal. 5 : 22. 2. Is there growth after entire sanctification? *Ans.* Certainly, the best kind of growth, under the most favorable conditions, all antagonisms to perfect love having been removed from the heart. 3. How are the entirely sanctified moved toward the unsaved? *Ans.* Ever active to bring souls to Christ. 4. May this rich grace of entire sanctification be lost? *Ans.* Undoubtedly. So long as we are free moral agents, and exposed to temptation, as we must be so long as we are in the world, we are liable to fall.

A MISSIONARY PENTECOSTAL FEAST!

On the 20th of March, 1886, it is expected that about twenty missionaries will sail from New York for Africa, to reinforce Bishop Wm. Taylor's consecrated band in that field, on the self-supporting plan.

As preparatory and qualifying, a series of spiritual services will be held in Central Church, on 7th Avenue, just south of 14th Street, under the general direction of Rev. Asbury Lowrey, D.D., Rev. Alexander McLean, and Rev. Geo. Hughes, in conjunction with the pastor, Rev. Bidwell Lane.

The meetings will begin on Sabbath, March 14, and close Friday, March 19. The object of the meetings will be general revival work, and consecration and sanctification of the missionaries and of all who may attend, and particularly to pray for missions, and the universal spread of the Redeemer's kingdom. We cordially invite and earnestly request all ministers and Christians, all unsaved persons, and those who desire a better experience in spiritual things, and all who are interested in Mission work, to be present and participate in the services. We ask our brethren and sisters in New York and adjacent cities and charges to suspend other engagements as far as practicable, and come to this Jerusalem centre, and spend a week for the descent of tongues of fire and the enduement of power.

We shall be greatly obliged if our beloved Pastors will give this notice in their several pulpits, and invite their members to concentrate for a week at the Central Church, where they will be most heartily welcomed by the membership and pastor.

Boarding can be obtained in the neighborhood of the Church, for about five dollars a week. As far as possible, provision will be made for ministers.

Again we say, beloved, come! Let it be said by you after this meeting, "I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holy day."

"Make us into one spirit drink,
Baptize into Thy name;
And let us always kindly think
And sweetly speak the same.

"Touched by the load-stone of Thy love,
Let all our hearts agree,
And ever towards each other move
And ever move towards Thee."

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We commend the above to the attention of our readers. Make it a subject of prayer, and attend if possible. We want a *real Pentecostal occasion!* A friend of THE GUIDE has just sent us a check for \$1,000 to help these missionaries off.

The Harvest Field.

THE HARVESTER'S PROMISE.—"*A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time.*"—Isa. 60:22.

"Arm of the Lord, awake, awake!
Put on Thy strength, the nations shake."

AT HOME.

Good tidings are coming from the various fields. The Lord is at work, crowning His faithful servants with success.

—The TUESDAY MEETING has been largely attended during the past month, and the power of the Lord has been present to heal.

—Fifty have united with the Church at New Britain, Conn., G. L. Thompson, pastor.

—Bro. J. H. Collins has just closed a meeting at Bardwell, Ky.; over 30 converted.

—About 100 have been converted at Three Rivers, Mich.

—Fishersburg charge, N. Indiana Conference, H. C. Smith, pastor, has had 262 conversions.

—In William's Ave. Church, East New York, S. W. Coles, pastor, 70 conversions reported.

—A gracious work is progressing in 43d Street, New York, J. S. Chadwick, pastor.

—Lynn, Ind., Bro. J. W. Bowen, pastor, has had a continual season of rejoicing,—86 received on probation.

—Christ Church, Philadelphia, W. C. Webb, pastor, is in the revival spirit. On a late Sabbath, 23 were received on probation.

The East Boston Mariners' Bethel, L. B. Bates, pastor, has had 50 converted within a month, 20 of them sailors.

—About 50 seekers have been at the altar of the Webster Square M. E. Church, Boston, Bro. Staples, pastor.

—At East Jefferson, Me., F. A. Vinal, pastor, over 50 have signalized themselves as seekers of heart-purity.

—Bro. O. von B. Krauser, of South America, has been working at Columbus, O.—40 probationers received, and very many sanctified.

—Bro. M. L. Haney held a meeting recently at Detroit, Ill. Sinners were converted, backsliders reclaimed, and many purified.

—In one of the Churches at Detroit, Mich., 35 seekers were at the altar one evening; many members of the Church are longing for heart-purity.

—Bro. J. N. Short, pastor of the M. E. Church at Clinton, Mass., had one night, recently, 30 at the altar, 8 seeking pardon, and others, purity.

—A very blessed revival is reported in the Free Methodist Churches, Kalamazoo and Ann Arbor, Mich.

—Rev. Mr. Aitken, Mission preacher of the Church of England, has been holding a successful "Mission" in Nashville, Tenn.

—Dr. Oakley, pastor of the "Church of Our Saviour," New York, received on a late Sabbath, 100 on probation and by letter.

—The powerful revival in 86th St. Church, New York, Dr. J. M. King, pastor, continues—over 100 have been converted.

—Bro. Ross Taylor (son of Bishop Taylor) is engaged in evangelistic work in California. At Stockton, Bro. Needham, pastor, 80 conversions, and quite a number sanctified.

—Bro. C. G. Buck, of Lake Hill charge, N. Y., has just closed a meeting at Moccers, resulting in 70 conversions in thirteen days, and many sanctified.

—A glorious revival is reported at Carey, Ohio, E. S. Dunham, pastor. Many are being sanctified and converted, among the latter, gray-haired men.

—Bro. B. C. Conner, Harrisburg, Pa., is having a blessed revival in his charge. The altar is crowded nightly, with seekers; conversions and sanctifications about equal in number.

—Bro. A. J. Bell, evangelist, reports that he is in the midst of a continuous revival in Iowa. At Manchester, 250 conversions; at Charles City 100, and many received clean hearts.

—Bro. D. C. Garrison writes from Forest, Ohio, that two local preachers, the Sabbath-school Superintendent, trustees and other members, have been gloriously sanctified.

—Very successful revival services are being held in College Hall, New Haven, Conn., Col. Clark, of Chicago; Mr. and Mrs. Stebbins, of Brooklyn, aiding.

—Bro. S. Dekins, pastor of the Methodist Church, Princeton, Ill., is in the midst of a great revival; ministers of all denominations are participating.

—Bedford Street Church, New York, J. E. Cookman, pastor, is having showers of blessing. On a late Sabbath evening, 25 were converted. Major Cole is aiding.

—The revival movement in the Presbyterian and Reformed Churches of New York city, continues with unabated interest. One of the chief features is the deep interest and active participation of laymen.

—Mrs. J. S. Inskip has been working at West Grove, an offshoot from the Ocean Grove Church. A powerful revival is progressing, the most hardened sinners being converted, numbering at this writing over 80. Old-fashioned displays of power.

—A gracious revival is progressing in the First M. E. Church, New Brunswick, N. J. Sisters Lizzie Smith and Lidie Kenney, evangelists, are aiding the pastor, Bro. Relyea. Sinners are being converted, and members of the Church gloriously sanctified.

THE WORK ABROAD.

AFRICA.—Bishop Taylor and his heroic band are prosecuting their work with all possible vigor. Recent letters from Bros. Withey and Davenport contain encouraging descriptions of the land to be occupied by the heralds of the Cross. At this writing the Bishop is probably presiding in the Liberia Conference. He purposes remaining there some time, engaging in evangelistic services, thus braving the perils of a climate which have appalled many.

He now calls for 15 or 20 men and women to reinforce his mission band. They must be persons wholly consecrated to God, who count not their lives dear, if by any means they may win souls to Jesus. He asks for a farmer and wife, a gardener and wife, shoemaker, tinsmith, blacksmith, farmer, ship carpenter, and women who have a knowledge of housekeeping. All to be in New York by March 10th. Donations of useful articles are solicited. All applications and goods to be sent to Richard Grant, Treasurer, 181 Hudson St., New York.

—In a letter of Sister Amanda Smith, recently received by Mrs. Palmer, she says the Lord has led her wonderfully within a year past. She tells of the happy conversion of a native girl whom the Lord had given her. She has been with her 3 years, and was baptized by Bishop Taylor at the time of his last year's visit to Liberia, but she was not converted. Sister Smith was becoming burdened on account of the delayed answer to her prayers. The Lord has, however, graciously come to her relief, and her young charge has been truly converted. Sister Smith is considering the question whether she ought not to remain in Liberia. A friend has offered her ground for a house, and she is inquiring of the Lord what is His will.

[If she should desire to have a home there, she has plenty of friends on this shore who would gladly help her in that direction.—EDS.]

—Bible depots are established in every Italian city.

—Reports from Japan express hopeful indications of widespread spiritual awakening.

—There are now 100 missionaries laboring in Mexico, and 15,000 communicants have been gathered into the Churches.

—A colporteur, who has been laboring for two years at Seoul, the capital of Corea, reports 70 men desirous of uniting with a Christian Church.

—The Canada Presbyterian Church is among the most vigorous denominations in Canada. From 1877 to the present date they have increased six-fold.

—"Japanese Friends of the Bible," is the title of a society which numbers 1,809 members, each of whom is pledged "to read a portion of the Scripture daily." The title is, *Nippon Seisho Notomo*.

—Mr. Tyler, Missionary of the American Board, writes from Umsunduzi, South Africa, that in the Zulu Mission a revival has been progressing, and about 30 have accepted Christ.

—Rev. Dr. Vernon, of the M. E. Mission in Italy, writes: Our people are certainly making progress, advancing in spirituality, and in Christian earnestness.

—A Chinese colloquial Testament has recently been produced at the American Presbyterian Press in Ningpo. It is the first Chinese book ever published in English characters.

—The Moravians, who are one of the smallest religious denominations, maintain 323 missionaries in various parts of the earth, and 1,565 native assistants, and now have about 81,000 adherents in mission fields.

—A Baptist Missionary Convention was held at Toungoo, Burmah, Oct. 24-27. There were orderly, attentive, and earnest audiences present, of five thousand persons, the most of whom were Christians.

—Rev. Karl Schon writes from Denmark: I have been visiting our northern stations during Christmas and Neare, and had glorious meetings. The Lord is pouring out His Spirit upon the people, and numbers are seeking pardon.

—Rev. W. F. Oldham writes from Singapore, that in the islands around, in the Malayan Peninsula, and in North Borneo, are millions of *accessible* heathen and Mohammedans, and he eagerly desires help to push the mission work.

—A very noble act has just been made public regarding the Chinese residents of Singapore, India. A Methodist mission has just been established in that city, and the Chinese residents alone have subscribed to the mission \$3,500.

—The Church army, organized somewhat on the plan of the Salvation Army, but composed of communicants of the Church of England, is receiving the cordial support of the Bishops of Durham and Oxford, and other leaders of the Church.

—"Evangelical Christendom," of London, states that on the 10th of June, a well-known and distinguished lawyer, Sig. Guiseppe Petroni, openly professed his faith in Jesus Christ as the Saviour, in the Protestant Church in Rome belonging to the Wesleysans.

—The minutes of the Fourteenth Annual meeting of the North China Mission of the Methodist Episcopal Church, held in Tientsin, September 10-15, 1885, have been issued from the American Presbyterian Mission Press, in Shanghai. The reports are full and encouraging. The work in China progresses, and there is already the "sound of abundance of rain" upon thirsty souls in that land.

Helps to Christian Devotion.

COMMUNION WITH GOD—"Henry Marten writes in his Diary: "It appeared to me this morning as if I had been long absent from God." With him, to be absent from God, was to be unhappy. Reader, is it so with you? Do you derive your chief happiness from walking with God? Do you perceive His absence as quickly as you perceive the absence of an earthly friend? Do you feel lonely, dispirited, unhappy, on account of that absence? Do you count His presence as your chiefest joy?"

CHAPTER FOR THE MONTH.—*The Guide Prayer Union* will read in concert this month,
12TH CHAPTER OF ROMANS.

Do it occasionally on your knees, invoking the gracious illumination of the Holy Spirit.

I.—CLOSET EXERCISES.

QUESTIONS FOR THOUGHT.—1. Do we draw nigh to God with a true heart? 2. Do we pray in the full assurance of faith? 3. Do we realize the power of Christ's intercession before the throne? 4. Do we personally appropriate the promise, and claim the blessing?

DAILY BIBLE CALENDAR.

1. 1 Thess 5; 13. Prov. 3; 6. Psa. 103; 22.
2. Matt. 22; 21. Matt. 7; 21. Psa. 119; 32.
3. Matt. 5; 16. Isa. 58; 8. Psa. 43; 3.
4. 1 Cor. 6; 20. Gal. 6; 8. Psa. 138; 8.
5. Heb. 4; 14. Matt. 10; 32. Psa. 27; 1.
6. Matt. 11; 15. John 5; 25. Psa. 51; 8.
7. Matt. 23; 13. Psa. 43; 14. Psa. 130; 5.
8. Psa. 97; 1. Isa. 52; 10. Psa. 110; 2.
9. Matt. 3; 8. Hos. 14; 5. Psa. 75; 2-3.
10. Isa. 50; 10. Psa. 9; 12. Psa. 9; 13.
11. 1 Pet. 2; 2. Psa. 132; 15. Psa. 119; 169.
12. 1 Pet. 1; 17. Psa. 33; 18. Psa. 39; 4.
13. Psa. 100; 2. Heb. 13; 5. Isa. 61; 10.
14. 1 Thess. 5; 21. Psa. 25; 12. Psa. 25; 20.
15. Matt. 5; 48. Ezek. 36; 27-29. Psa. 25; 18.
17. Ephes. 5; 1. Isa. 45; 13. Psa. 61; 2.
18. Job 35; 14. Isa. 56; 3. Psa. 138; 7.
19. Rev. 2; 5. Luke 15; 10. Psa. 142; 5.
20. Ephes. 6; 10. Isa. 41; 10. Psa. 59; 9.
21. James 1; 4. Rom. 2; 6-7. Matt. 6; 10.
22. 1 Thess. 5; 13. Matt. 5; 8. Psa. 68; 30.
23. Isa. 55; 2. Rev. 3; 20. Psa. 119; 27.
24. Mark 1; 15. John 3; 14-15. Mark 9; 24.
25. 1 Peter 5; 5. Psa. 25; 14. Psa. 119; 10.
26. Ezek. 14; 6. Isa. 43; 24-25. Job 40; 4.
27. 1 Thess. 5; 16. Isa. 35; 16. Psa. 4; 5-7.
28. Matt. 6; 33. Heb. 11; 16. Psa. 63; 1.
29. Psa. 107; 8. Isa. 60; 6. Psa. 51; 15.
30. Rom. 12; 9. Isa. 66; 2. Psa. 119 37.
31. James 4; 9. Isa. 61; 2-3. Isa. 64; 9.

THE PRAYER REQUESTS.

PROMISE FOR MARCH.—"Draw nigh to God and he will draw nigh to you."—James 4 : 8. Here is the child-privilege—the child-access. Draw nigh, come close to Him—close enough to speak into His ear. (See chap. 1 : 5, 6; Heb. 4 : 16; 11 : 6; Deut. 4 : 7; Jer. 29 : 12, 13; Mal. 3 : 7.)

GENERAL REQUEST.—*That as the Spring opens, the Church may be beautifully arrayed in the garments of salvation.*

REQUESTS BY LETTER.—*California*, G—, for the conversion of a son. F—, for a religious awakening. *Dakota*, W— I—, for a revival. *Canada*, W—, for a sister to be sanctified, and restored to health, and her husband converted. *Illinois*, F—, for a sister to be sanctified, and her husband converted. M—, for a sister to have a pure heart, her two sons and their wives converted, and her backslidden husband reclaimed. *Indiana*, B— for the salvation of a family of seven, the daughter a seeker, but discouraged. I—, for the salvation of a son. *Iowa*, T—, for the outpouring of the Spirit upon pastor and people. *Kansas*, I—, for God's blessing upon a weekly meeting for holiness. W—, a Baptist deacon, that he may regain the blessing of holiness. C—, for a wife to have courage to bear public testimony of the love of Jesus. *Michigan*, I—, for a sister desiring to be sanctified. *Maine*, N— C—, that a husband may publicly confess Christ, and be wholly sanctified. *Missouri*, T—, for a minister to have the blessing of entire sanctification restored. *Nebraska*, A—, for a revival, and for a minister to be fully baptized, and for a brother who is a drunkard, and for a son that they may be converted. S—, for a revival, and for the salvation of a daughter, and an entire family. *New Hampshire*, E— A—, for an invalid father, rejecting Christ, that he may be awakened. *New Jersey*, T—, for an afflicted daughter to be restored, and the salvation of the family. *New York*, H—, for an afflicted brother to be sanctified, and restored to health. W— for a sister in trying circumstances. O— H—, for the salvation of a father and daughter. *Ohio*, A—, a Baptist sister for the conversion of a husband engaged in liquor-selling. *Pennsylvania* M—, for the sanctification of a pastor. B—, for a brother to obtain perfect love. *Vermont*, B— I—, for a minister to be restored to health. *Washington Ter.*, S— F—, for a blessing upon a Friday night meeting to promote holiness.

Let the spirit of praise, as well as prayer, abound. Sing, or read, often, in the closet this month, the

CLOSET HYMN.

LORD, I believe Thy every word,
Thy every promise true;
And lo! I wait on Thee, my Lord,
Till I my strength renew.

If in this feeble flesh I may
Awhile show forth Thy praise,
Jesus, support the tottering clay,
And lengthen out my days.

If such a worm as I can spread
The common Saviour's name,
Let Him who raised Thee from the dead
Quicken my mortal frame.

Still let me live Thy blood to show,
Which purges every stain;
And gladly linger out below
A few more years in pain.

WORK FOR JESUS.

1. Get a Bible into some family where none is found.
2. Ask the Sabbath-school Superintendent if he needs you as a teacher.
3. Visit some sick person often this month, read the Scriptures, and pray.
4. If a prison is near you, go and see the prisoners and talk to them of Jesus.
5. Provide garments for some destitute child, and take him or her to the Sabbath-school.
6. Talk to some unsaved person daily, and urge an immediate acceptance of Christ.

"WHILE REASON is puzzling herself about the mystery, FAITH is turning it into her daily bread, and feeding on it thankfully in her heart of hearts."

Notes by the Way.

SPECIAL NOTICE.—We purpose publishing, as soon as possible, a neat little **MEMORIAL VOLUME** relating to the **SEMI-CENTENNIAL ANNIVERSARY** of the "**TUESDAY MEETING**," including Sermon, Prelude, original Hymns and Poems, and Testimonies. Any at a distance, especially those who in former years attended the meetings and have been benefited thereby, may send in a testimony, to reach our office by March 10th, but let it be short. Further notice of the book will be given next month.

MONTHLY READINGS.—

1. Jesus our Sanctification. By T. W. Ladd.
2. Spiritual Decay. By Rev. John Parker.
(Both of the above 3 cts. each, 30 cts. per dozen.)
3. The Way of Holiness. By Mrs. Phæbe Palmer.
Cloth, 50 cents.

—We spent an evening recently at the McAuley Mission in Water St., and heard some remarkable testimonies from men who had once occupied high positions, who had been utterly ruined by strong drink, but saved through the instrumentality of this Mission.

—Our friends are acting wisely in ordering "*Four Years in the Old World*," by Mrs. Phæbe Palmer, a grand book, new edition, about 700 pp. Price reduced from \$2.50 to \$1.50, to place it within the reach of people of moderate means. We will send it as a premium to any who forward three new subscribers to The Guide, with \$3.00 remitted.

—Have you read "*Earnest Christianity*," by Rev. James Caughey? If not, procure a copy, soon. Price, only \$1.00. We will send it as a premium for two new subscribers to The Guide, and \$2.00 remitted.

—People are sending for Jennie Smith's new book, "*Ramblings in Beulah*," paper covers, 25 cts. cloth, 50 cts. Let it go!

—Persons who read "*Rifted Clouds*," the life-story of Bella Cooke, desire to write to her. Her address is 492 2d Avenue, New York. This thrilling book is still on the wing, over the land. It is a benediction wherever it goes.

—Read, ponder, and pray, about the article in this issue, "*A Million Souls for Jesus!*" Then go at it, in Jesus' name, and do your share of the work for 1886!

—A LOUD CALL! Everybody attend! More recruits for Bishop Taylor's Missions are going in March. More money is needed—a great deal more money. The Lord's people have plenty of it, and ought to furnish it. Now then, this is our proposition: Let every subscriber to The Guide send us a contribution by March 10th to this office. Sums from 10 cents up to \$100.00, or more, will be gratefully received. A friend has just sent us check for \$1,000.

—Illustrate real holiness in your family, and everywhere—and testify of the great salvation whenever a suitable opportunity presents, but do it with meekness.

—AWAY with the merely sentimental sort of holiness, that has no depth of earth to it, no form or substance, no pith or power. Let us have the genuine article!

—Rev. Mr. Aitken's farewell service in the great rink at East Orange, N. J., was a grand occasion. His sermon was powerful. At the last, on his knees, with tears flowing, he plead with the people to accept Christ. The Lord send forth more such men! We have in this number an article from a volume of his Sermons, "*The Highway of Holiness*," published by T. Whittaker. Price, \$1.

—Evidences are coming in from various quarters concerning the spiritual results of the *Semi-Centennial Anniversary*. Two inquirers after truth called on Mrs. Palmer the next day, and while prayer was being offered in her parlor, they entered into life and liberty.

—We have received a copy of "*Day by Day*," the "*Highway Almanac*," published by our esteemed contemporary, Rev. Isaiah Reid, Nevada, Iowa. It is full of good things. Price, 10 cts.

—"The Supernatural Defended and Attested," and "Christ and His Apostles on Good Works," two publications by E. Stephens, have been sent to us. The former relates to the Supernatural in religion, interspersed with anecdotes and experiences. Price, 25 cents. The latter is an earnest plea for good works. Price, 10 cents.

—INTERNATIONAL GATHERINGS.—It is in contemplation to hold an International Conference, or Camp Meeting, of the friends of holiness, at Round Lake, in July. Dr. Newman, and others are moving earnestly in making preparations.

—Another great International Camp Meeting is to be held in "WESLEY PARK," Niagara Falls, in August, to be under the direction of Bishop Mallalien, of the U. S., and Bishop Carman, of Canada. Hold these gatherings in remembrance. Make calculations to be there, if possible!

—A neat and interesting little volume of POEMS is on our shelves, "*Buttercups and Clover*" by Alice M. Ball, a correspondent of The Guide. The price is 75 cents, and whoever purchases a copy will be helping a worthy Sister. She was remarkably healed in answer to prayer, and puts some of her precious experiences in verse in this volume.

—We have a beautiful Memoir of "*Belinda Nail*," a devoted Christian. It will do good. Price, \$1.00. Memoirs of truly holy persons should be read and circulated freely.

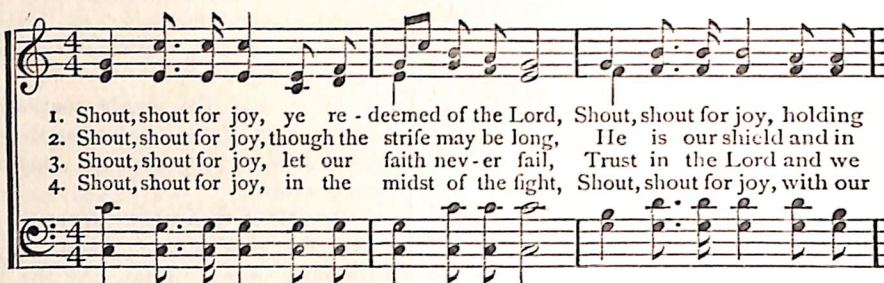
THE GUIDE HYMNAL.

No. 176.

SHOUT FOR JOY.

LAURA GLENWOOD.

JNO. R. SWENEY. By per.



1. Shout, shout for joy, ye re - deemed of the Lord, Shout, shout for joy, holding
 2. Shout, shout for joy, though the strife may be long, He is our shield and in
 3. Shout, shout for joy, let our faith nev - er fail, Trust in the Lord and we
 4. Shout, shout for joy, in the midst of the fight, Shout, shout for joy, with our

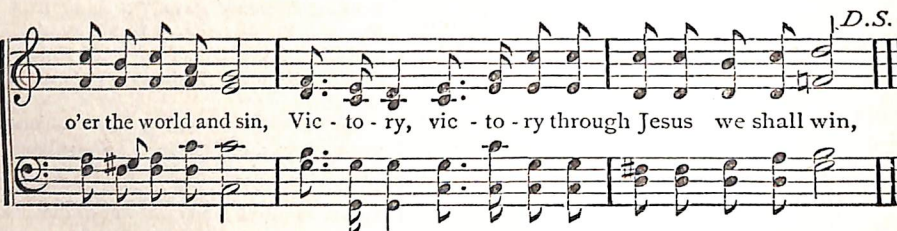


fast to His word, Lift up our hearts for the time draw - eth nigh,
 Him we are strong, Be not a - fraid our com - mand - er is nigh,
 then shall pre - vail, Look un - to Him with a clear, steadfast eye,
 hope beam - ing bright, Stand to the last and be firm till we die,
D.S.—Lift up our hearts for the time draw - eth nigh,

FINE. CHORUS.



Vic - to - ry, vic - to - ry will crown us by and by. Vic - to - ry, vic - to - ry
 Vic - to - ry, vic - to - ry will crown us by and by.
 Vic - to - ry, vic - to - ry will crown us by and by.
 Vic - to - ry, vic - to - ry will crown us by and by.
 Vic - to - ry, vic - to - ry will crown us by and by.



D.S.
 o'er the world and sin, Vic - to - ry, vic - to - ry through Jesus we shall win,

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APRIL, 1886.

Fiftieth Anniversary of the Tuesday Meeting.

THE WORD FOR THE PERIOD.—"Great is the Lord, and greatly to be praised; and his greatness is unsearchable.

"One generation shall praise thy works to another, and shall declare thy mighty acts.

"They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness."—*Psalm 145 : 3, 4, 7.*

MORNING SERVICE.

❖ I-N-V-O-C-A-T-I-O-N ❖

Composed for the occasion by Fanny Crosby.



THOU Master of assemblies,
Consecrate this sacred hour;
To Thy children here before Thee
Grant a Pentecostal shower.
Since our meetings first were opened
Fifty years their course have run;
Now we come to give Thee glory,
For the wonders Thou hast done.

In Thy perfect love abiding
Like the faithful ones of old,
We have gleaned and still are gleaning,
Fruits of joy a hundred-fold.
Precious souls that long have doubted,
Prayer has brought the light to see;
In the way so plain and simple,
They are walking now with Thee.

Sweet have been the conversations
We have held around Thy throne,
While our peace was like a river,
And our hearts were all Thine own.
By our love for Christ united,
We have talked of yonder shore;
There our friends and fellow-workers
To their rest have gone before.

Come and lead us, precious Saviour,
For our trust is in Thy love;
Come and guide us, safely guide us,
To the gate of life above.
Then triumphant we shall enter,
And Thy face with rapture see,
Then with millions, countless millions,
Strike our harps in praise to Thee.

MEMORIAL SERMON

ON THE OCCASION OF THE

FIFTIETH ANNIVERSARY

OF

The Tuesday Meeting.

Delivered in the St. Paul's Methodist Episcopal Church,
New York, by Rev. J. R. JAKES, D.D., Ph.D.,
late President of Albert College and
University, Belleville, Ontario.

TEXT.—“*It is written, be ye holy, for I am holy.*”
1 Peter 1: 16.



THESE words are given, *first* as the motto of this day; *secondly*, as the motto of a *Memorial Notice*, or tribute of my heart; and, *thirdly*, as the text of a Sermon on the **THEME** of the day.

PRELUDE.

IN meeting this day to celebrate the Fiftieth Anniversary of the Tuesday Meeting, our first duty is praise to the Triune God for His manifest and marvelous blessing on the work from the first day till the present time. Saints on earth and saints in heaven surely must unite to praise God for His goodness and for His wonderful works to the children of men through the instrumentality of the Tuesday Meeting.

Our second duty is Prayer that the services of this day may be hallowed by the special presence of the adorable Holy Spirit—and that the Tuesday Meeting may continue in the future as in the past to redound to the glory of God in the conversion of souls and the sanctification of believers.

Before the Sermon proper, a few preliminary words may be both expected and befitting respecting the

MISSION OF THE TUESDAY MEETING.

To the careful student and observer of the events of these latter years, it must be manifest that the historian of the Protestant Church cannot hereafter justly ignore the influence of this meeting during the last half century. The Tuesday Meeting, so called, has gathered about it

a system of evangelism that must justly claim the rank of no mean movement or event in our current Church history. The influence of the agencies that have been grouped about this meeting has been far-reaching and inestimable. From this “Church in the house” have gone forth streams of light, love and blessing, that have reached all lands.

In duly estimating the work of this meeting, it must be remembered that the meeting has been attracted and cemented by the one idea of *holiness of heart*;—that the “beauty of holiness” alone has drawn together a weekly attendance of hundreds in a private residence for fifty years;—that those attending, while representing the humbler ranks of society, have also represented the most exalted ranks in the laity and ministry;—that the central location of this meeting in the commercial metropolis of this nation, has given opportunity for the attendance of Christian believers from all parts of the English-speaking world;—that multitudes of the teachers of the Church, and the teachers of the teachers, have here found inspirations and Divine Baptism for a world-wide work;—that the various publications on the theme of Holiness associated with, and growing out of, the Tuesday Meeting, have become a potent factor in the Church, whose influence extends through all lands, and will extend through all time;—that this meeting has reproduced itself in multitudes of similar meetings, which have been established in this and other lands;—that these thousands of meetings, during the fifty years, with their aggregate attendance of hundreds of thousands, with all the other associated evangelistic agencies consecrated to Holiness, have sent forth blessed and benign influences that have ever been increasing—are increasing, and will be increasing in ever-widening circles.

When all these results are considered, retrospectively and prospectively, we stand amazed at the work, and adore the Spirit and providence of God, who *alone*

has the glory for this "*work of faith and labor of love.*"

In coming to a more close examination and estimate of the mission of the Tuesday Meeting, we are filled with adoring gratitude to God for the grace and wisdom vouchsafed to His servants, the leaders of this meeting, through all periods of its history. In the prosecution of a work of this character, there is confessedly a liability to dangers of various kinds. In the history of the Christian Church, these dangers have been developed and are well known to the student of Church History. Schools, societies, sects, schisms, and individuals in the past, while specializing the idea of perfect devotion to God, have in many instances been wrecked on some Scylla or Charybdis of error in doctrine or practice. It is therefore a matter of devout thanksgiving, that the leaders in this movement have so largely escaped the perils incident to an undertaking of this character. Look at some of these perils and happy escapes:

1. The leaders of this Meeting, while avoiding the peril of a God-dishonoring Churchism on the one hand, have not rushed into the opposite extreme of schism on the other hand, but have taught and exemplified a loving loyalty to the Church of their choice. Churchism slyly slipping into the place of Holiness to the Lord is the great peril of the modern Church. In avoiding this deadly danger, of worship of Church instead of the worship of Christ, they have not rushed or *fallen* or been enticed into the other extreme of Schism, or disloyalty to their Church. They have revered the ministry—subordinated themselves to Church authority—and helped every legitimate Church enterprise.

2. While avoiding a rationalistic rejection of the Holy Spirit's office in enlightening the mind, they have avoided the opposite extreme of a fanatical exaltation of the Spirit above the written Word, and have taught and exemplified

a humble reverence of the Bible as the sufficient rule of faith and practice.

This has been a great victory where many other seekers and teachers of the higher life have been defeated in the past—because they did not try the spirits by the *written Word* of infallible Truth.

3. Avoiding the peril of frigid formalism on the one hand, and the opposite and equally perilous extreme of fiery fanaticism on the other hand, they have exhibited a Scriptural and rational zeal according to knowledge. The Church in all ages has tended toward formalism. Many have had grace to see the peril but not the wisdom, while avoiding this peril, to avoid the other extreme of zeal without knowledge.

4. Avoiding alike the sin of time-serving silence respecting prevailing worldliness in the Church, and the opposite sin of sour censoriousness, the leaders of this movement have in sweetness of spirit given us faithful and loving admonition. While rebuking with the love of light, we must rebuke with the light of love. Many have been wrecked on the rock of *censoriousness*. When the holy soul sees sin in the light of God's countenance, and abhors the least semblance of sin, the snare of censoriousness is dangerously near. Glory to the God of all grace for every escape from this snare!

5. The leaders, while rushing from the peril of a specious and godless latitudinarianism, have been graciously preserved from the opposite extreme of loveless bigotry, and have illustrated the golden mean of charity or loving catholicity. In all this half century of teaching, the text-book has not been Wesley or Calvin or any human authority, but always and everywhere the Bible. No sectarian bigots have been nourished here. At this heavenly banquet, all Christian denominations have been welcomed in brotherly love, and have been dismissed with not less love for their own Church, more for their sister Churches, but most for Christ.

6. In desperate efforts to break from

the power of spiritual bondage, they have not been unwisely decoyed into the opposite peril of license, but have endeavored to illustrate the golden mean of Christian liberty. A false liberty has ever been one of Satan's most deceptive snares to catch unwary souls. Liberty is not license. Praise the Lord for an escape from this peril!

7. While avoiding the Scylla of giddy levity in religion, and the Charybdis of sanctimonious gloom, they have found and taught the happy mean of a holy cheerfulness. The sunny spirit of these leaders has always been captivating and contagious. A gloomy *pessimism* that always sees things waxing worse has found no place in these sacred precincts. The genius of these meetings has always been hopeful and jubilant. Its language has ever been, "the Lord God omnipotent reigneth; let the earth rejoice!"

8. In praying against and protesting against the insidious peril of a loose and luxurious "*ease in Zion*," they have been mercifully preserved from the other extreme of morbid asceticism, which has so often entrapped souls of like earnest spirit, and have taught and illustrated a healthful self-denial.

9. In the all-engrossing struggle to escape from the prevailing unbelief, these leaders have not been driven or allured into the snare of presumption, but have taken, in experience and practice, the safe path of simple faith. Predictions were not wanting more than a generation ago, that this whole teaching would resolve itself into a presumption, the most unscriptural and mischievous. But as the highest courage is on the brink of temerity, and the highest efforts of genius are on the brink of madness, and as all highest virtues are on the brink of vices, so the highest faith is on the brink of presumption. From the nature of the case, this must be so. As all the highest gifts of nature and grace have their snares, so the highest faith brings *this* snare. It must be.

The teacher of the highest faith must be prepared for this peril, and the reproach of less courageous souls who can criticise more easily than they can venture.

It is no disparagement of the living or the dead, to affirm that the sainted Mrs. Phoebe Palmer was called by the great Head of the Church to shed a special light on the doctrine of appropriating Faith. Right loyally, sturdily and steadily, did she maintain her invincible position, "*the altar sanctifieth the gift*,"—"THE ALTAR SANCTIFIETH THE GIFT." And right royally did she triumph in life, and not more sublime was Luther in his utterance: "Here I stand; I cannot do otherwise; so help me God!"

And who shall tell the exultation of her soul when in her dying hour the great truth long tested in life was now verified in the light of the opening heavens, and her jubilant soul could say: "I have a perfect trust in a perfect Saviour!" "The altar sanctifieth the gift!"

10. Finally, avoiding as alike dangerous the two evils of dependence on mere orthodoxy of doctrine, on the one hand, and dependence on outward pharisaic morality on the other hand, the leaders of this work have maintained the supreme importance of inward experience as the effect of a true orthodoxy and the cause of a true outward life.

They have not been teachers of philosophy nor morals, as such, but *experience* in the things of the kingdom that make for our peace. And gloriously hath the Lord blessed them in this Christlike work, and while the meeting is held firmly to the Church and to Truth, by the all-powerful chain of the ten links of Loyalty to the Church, Loyalty to the Bible, Zeal, Gentleness, Charity, Liberty, Joy, Self-Denial, Faith, and experimental Holiness, gloriously shall this work be blessed of the Lord in the future, and shall be in the Divine Hands one of the humble but honored means of lifting the Church toward the millennial plane of experience.

SERMON.

IN considering the command, "BE YE HOLY," the first question that arises is the all-important question, "*What is it to be holy?*" May the Holy Spirit help us to answer!

I. WHAT IS IMPLIED IN BEING HOLY?

1. *To be holy implies a knowledge of duty—not necessarily of mysteries.*

(a) Mark the limitation: the most holy do not know all the philosophy and science of Christianity. Here many mistake; they think that there must be vast knowledge in order to be holy. But it must be ever remembered that the soul may possess and enjoy boundlessly more than it can explain, define or comprehend. The love of Christ "passeth knowledge," the peace of God "passeth understanding"; but the love and peace, if they cannot be known and understood, can be possessed and experienced.

The apostle Paul admits that "great is the mystery of godliness"—or experimental Christianity—and Peter declares that in Paul's epistles there are "some things hard to be understood." In this same chapter from which the text is taken, Peter declares that even the prophets did not fully comprehend their own prophecies of the coming Christ and His kingdom, and even the angels of heaven, Peter declares, have not full knowledge of these mysteries, but "desire to look into these things." If then the apostles, prophets and angels did not fully comprehend these things, what can be expected of many of us whose minds are narrow and whose knowledge is small?

We must not press the soul of perfect devotion but imperfect logic too closely for a definition or philosophy. Even in the lower realm of earthly life and experience, some things elude the grasp of logic and analysis. Analyze a tear-drop, and you find a little salt—a little water. That is all the chemist finds. But is that

all there is of a tear? A *laugh*—a *sigh*—what is it? A spasm, a breath—that is all the mere physiologist sees. But is that all? There are bottomless depths no chemist or logician can fathom. The emotion of the beautiful—the inspiration of poetry—the grand gush of human affections—cannot be measured by rules of logic. There are experiences of the human soul that are so high, so deep, that logic cannot attain unto them. They are deeper, sweeter, diviner than logic. This is no disparagement of logic, which is supreme in its own sphere.

There are mysteries in these *natural* experiences of the human heart. Shall we not then reasonably expect even *more* of mystery when we come to the supernatural experiences of the human heart?

There are confessedly difficulties in defining holiness of heart which, rather than disproving the reality of the experience, are reasonably to be expected from the nature of the case.

The first difficulty of defining holy experiences arises from the nature of the subject, referring as it does to mental states or phenomena. In other words, the subject is properly a branch of psychology or mental science, and who does not know that mental science has been a subject of doubt and disputation from Plato and Aristotle until the present time?

A second difficulty arises from the fact that it is an *experience* of the heart or mind. And any mental experience can scarcely be defined so as to convey a clear conception to another mind that knows nothing of the experience in personal consciousness. This is one of the things that can be "better felt than told."

A third difficulty arises from the *diversity* of experiences of holy hearts—a diversity arising from various temperaments and *diversities of operations* of the Holy Spirit. What seems to be essential in the one case seems to be accidental in another, and thus the problem becomes complex.

The fourth difficulty arises from the fact that in viewing the subject of holiness, our minds are liable to be befogged and befooled by the depravity of our hearts. Too frequently our wicked hearts will not let us look at this sacred theme without blinding and deafening prejudice.

The fifth difficulty arises from the *miraculous* character of this experience of holiness. It is either a miracle of the Holy Spirit in the heart, or it is nothing. If it is a miracle or supernatural work in the heart, then our logic must reverently and silently stand aside. The supernatural is beyond the realm of our limping logic.

(b) But while we thus confess the mysteries inherent in the subject, we deny that there are less mysteries in the natural and scientific realm. He has not proceeded far with his investigation of the philosophy of matter and mind, who does not see that *all* things around us and within us are mysterious; all things are *equally* mysterious and all things are *infinitely* mysterious. But, as in the natural realm the great fundamental truths of our being are revealed to our minds as infallible certitudes, so in the spiritual realm all *necessary truths* are revealed to our souls by the light of the written Word and the Holy Spirit.

The sincere and seeking soul may know the verities of religion. The covenant-keeping God has pledged Himself to give all needed knowledge. He who has not made the examination will be astonished at the frequency of the words "know" and "knowledge" in the Bible, in their application to Christian experience. We cannot now take time to repeat all those precious passages of Scripture that magnify the possibility and importance of knowledge in Christian experience. As one great sunbeam from the LIGHT OF THE WORLD, mark the words of our adorable Lord Jesus: "If any man will do (that is, is willing to do) the will of God, he shall know of the doctrine, whether it is of God."

The Lord Jesus was "a man of sorrows and acquainted with grief." Tradition tells us that He seldom if ever laughed, but often wept. However true this tradition may be, the four Gospels, while assuming or not denying the perpetual joy of our Lord's holy heart, mention only one occasion of special joy. Once our Lord is reported by the Evangelists to have "rejoiced in spirit"—or as it may mean, "he exulted or triumphed in spirit."

To all who would imitate the spirit of our blessed Lord, it becomes a question of more than curious interest, *when* did the immaculate Christ find occasion to specially rejoice or exult in spirit? Listen (and you shall see that the occasion of this special joy was the simplicity of the Gospel scheme): "*In that hour Jesus rejoiced in spirit and said, I thank thee, Father of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight!*"

Thus while there are mysteries that angels cannot fathom, the simple soul can understand enough of the "Way, the Truth and the Life," to walk safely in the "Way of Holiness" through this world up to the gate of heaven.

This knowledge of the way is not only possible, but it is *necessary*. We *may* know and we *must* know the will of God, which is "even our sanctification." This clear view or knowledge of duty lies at the very foundation of holiness.

2. *To be holy implies, not Maturity, but Purity of soul.*

Note first the limitation: Holiness is not *maturity* of soul. The body becomes mature in a few years, and then begins to decline and decay. But the immortal soul never can mature on earth or in heaven. The illimitable soul is made with illimitable aspirations for an illimitable career. Thus there is no limit to the possible progress of the soul in this life, and that which is to come. There is

no such thing as perfection in this sense for the immortal soul.

(1) Perfection in the soul's knowledge is never attainable. No created being is or can be perfect in knowledge. In the onward progress of the soul, there is no dizzy height where the soul must say, "Here is the *limit* of my knowledge—hither, O soul, canst thou come, but no farther. I can never gain a new gleam of knowledge through all the ages of eternity." There is no such place, praise the Lord!

(2) There is no limit to possible growth of soul in largeness—or magnanimity—or capabilities to know, enjoy, reason and achieve. There is no perfection or limit of skill and power to work for God. Skill is a result of growth and time is a factor in growth. The wisdom that wins souls and plans for God is the outgrowth of experience—and experience is the outgrowth of time.

(3) There is a certain mellowness of graces that comes after years of communion with God and loving ministry with men, that young saints cannot possess.

But while maturity of the soul's illimitable powers is unattainable, here and hereafter, perfection in purity is attainable here and now.

Through all the periods and departments of Bible revelation, the doctrine of purity of heart is the underlying meaning and intent of all its teaching. Look through all the vista of the Bible precept, prophecy and history, and you will see two great towering thoughts running through the whole—one a perfect Saviour; the other a perfect salvation from the impurity of sin.

The apostolic epistles shine with this doctrine of purity, as the brightness of the firmament of heaven. This idea of holiness, or purity of heart, is so interwoven with the system of doctrines, precepts and promises in the epistles, that to tear it out would be to tear the epistles all to pieces—like the tearing out of the nerves and arteries from the human body. We cannot quote all the epistles say on

this subject—for it is all they *do* say in its last analysis. We therefore give the sum of the matter as given by the apostle. The whole doctrinal system of Christianity is summed up by Paul in these words:

"The end of the commandment is *love* out of a pure heart, and of a good conscience and of faith unfeigned."

"Out of a pure heart!" And shall any one dare say, "*there never was a pure heart—never will be—nor can be?*" Then our great apostolic summation of duty would dwindle into words without meaning. Listen! "*The end of the commandment is love out of a heart that never existed, never will exist, and never can exist.*" Will any one dare say *that*?

The Acts of the Apostles teach the same great supreme doctrine of rightness of heart as fundamental in the Christian system. Other doctrines might be controverted, but *this* was taken for granted by the early Church as the central and supreme design of religion. So Peter, in his solemn address before the Council of Apostles and Elders in Jerusalem, given in the 15th chapter of Acts, stated this great doctrine of purity in the memorable words:

"And God, which knoweth the hearts, bare them (the Gentiles) witness, giving them the Holy Ghost even as he did to us, and put no difference between us and them, *purifying their hearts by faith.*"

The same supreme doctrine is announced in the *Gospels*, and presented by our Lord in its breadth and fulness in the whole *Sermon on the Mount*, and condensed and epitomized in the words of immeasurable height and depth of meaning: "BLESSED ARE THE PURE IN HEART, FOR THEY SHALL SEE GOD!"

Who shall dare to say there *are* none pure in heart? Who will dare to say our Lord's words mean: "Blessed are they who never existed, nor can exist, for they shall see God?"

The doctrine of purity of heart also permeates the whole Old Testament sys-

tem of worship and sacrifice and prophecy, which we cannot pause now to unfold in full. Let one comprehensive and demonstrative text, that covers the whole ground, in the language of David, suffice for our purpose,—showing that the worshiper in the temple, even in the dim light of the old dispensation, was expected to be pure in heart: “Who shall ascend into the hill of the Lord (that is Mount Moriah where the temple stood), or who shall stand in the holy place (that is the holy place of the temple)? He that hath clean hands and a pure heart—this is the generation (or class) of them that seek him.”

Thus Epistles, Gospels and Old Testament unite in revealing the plan and purpose of God, that true worshipers should be pure in heart. But this plan and purpose can be traced back of Epistles, back of Gospels, back of Old Testament teaching, to the ages before the foundation of the world. It has always been the plan and purpose of the Divine mind.

In one of those outbursts of Apostolic fervor at the beginning of the Epistles, when the great Gospel scheme is crowded into a few sentences—making the massive Greek language quiver beneath the exceeding weight of glory, Paul tells us in words of triumph that God the Father “*hath chosen us in him (Christ) before the foundation of the world, that we should be holy and blameless before him in love.*”

3. *Holiness is not the destruction of any of the faculties and powers of the human mind—but ridding them of their depravity.*

There are not too many faculties and capacities of the human mind—but they have been depraved and perverted from their originally holy and normal use and action. The holy man has just the same human nature as others, only it is sanctified and becomes subject to the law of God. All the instincts, appetites, propensities, and affections of human nature need not extermination, but sanctification. All these elements of human na-

ture were divinely designed, divinely adapted, and divinely implanted for our preservation, our protection, our improvement, our happiness, and our perfection. He who looks to sanctification for a destruction of the necessary instincts, appetites, propensities and affections of human nature, will be grievously disappointed and led into the most disastrous errors in doctrine and practice. But while the elements of our human nature cannot be destroyed, they can be purified from the last trace of sin and governed by the principle of holiness.

4. *To be holy is not freedom from temptation—but victory over temptation.*

Mark this negation: *The holy are not free from temptation.*

(1) We concede that holiness of heart does lift the soul above *some* temptations of grosser form or *peculiar* form. Some peculiar temperaments cannot be tempted in certain directions even in the lower planes of religious experience, or even without religious experience. They are proof against certain temptations, as dishonest dealing, the drink habit, and such like.

(2) We concede, again, that some pure souls are sometimes lifted above *all* temptation for a time. It is said that “Satan departed from our Lord for a season”—but only for a season. The holy soul may be tempted. The apostles and prophets were tempted. Adam and Eve in their pristine purity were tempted. The Lord Jesus was tempted. It is said by the Apostle that our Lord was “tempted in all points like as we are, and yet without sin.”

If the instincts, appetites, propensities and affections of human nature remain in the holy soul, the soul can be tempted. These desires of our nature become the occasion of temptation.

Our Lord “was tempted in all points like as we are”; but how are we tempted? St. James says in so many words, “Man is tempted when he is drawn away or attracted by his own desire (not

‘lust’) and enticed.” The word translated “lust” is the same as that used by our Lord when He said, “With desire I have desired to eat this passover with you.” Who would dare translate this, “with lust I have lusted to eat this passover with you”? James then means that a man may be drawn away or attracted by innocent desire, and “enticed”—toward the pleasurable quality which always co-exists with the sinful quality in every sinful act. Since the holiest man has innocent *desires*, he is a subject of temptation.

But the glorious doctrine of the Scriptures is that we may be, like our Lord, “tempted in all points” and yet “without sin.” So long as the will shouts the eternal “no,” there is no sin—there can be no sin. All earth and all the hosts of wicked spirits cannot compel the soul to yield to temptation.

“This is the victory that overcometh the world, even our faith.” “Thanks be unto God that giveth us the victory through our Lord Jesus Christ!” Thanks be unto God which *always causeth us to TRIUMPH IN CHRIST!*”

5. *Holiness is freedom from SIN, not freedom from INFIRMITIES.*

Note the limitation: We cannot be free from infirmities of body and mind. Some of these infirmities belong to us as human beings with finite minds and earthly surroundings. Some of these infirmities belong to us as descendants from depraved ancestors whose sins of body and mind and soul are visited upon the “third and fourth generations.” These infirmities are a source of trial and temptation, but are not necessarily a cause of condemnation or sin. No 11th, 12th or 13th commandment is found added to the Decalogue to this effect: “Thou shalt have a *perfect memory—a perfect judgment—a perfect intellect*—but “THE END OF THE COMMANDMENT IS LOVE OUT OF A PURE HEART”—and the new commandment is “LOVE.” There may be many errors of judgment without any

error of heart. If behind all our mistakes God sees the love of a pure heart, He looks at the love and forgives the mistakes.

You have often seen the railroad signal lamps of various colors, red, white and green. Once I thought these lamps all had different lights inside, but in later years I learned that all these lamps of many colors had the same pure white flame burning within, but varied to the eye by shining through colored mediums. So *we* may see many-colored actions of different Christians, while God may see the flame of pure love burning within, but discolored to our eyes by infirmities of judgment entering into the actions of the most devoted.

6. *Holiness implies an abiding joy, but not necessarily transports.*

There may be transports, or ecstatic experiences for some time, or a long time, but they are not inseparably connected with holiness of heart. There may be times of heaviness through manifold temptation for a time. Our Lord Jesus was not always overflowing with jubilant joy. He was sad in the wilderness, sad at the grave of Lazarus, sorrowful in Gethsemane and on the cross, seemingly forsaken by the Father. He was “a man of sorrows and acquainted with grief.” But yet He had a perpetual joy of heart inseparable from the consciousness of perfect obedience to the law of holiness. Paul says of himself, “Sorrowful yet always rejoicing.”

7. *Holiness implies heavenly-mindedness—not unfitness for practical life.*

Note the negation: The most devoted are not unfitted by their holiness for practical and business life. They may be unfitted by their lack of prudence, or lack of tact or adaptation. But, other things being equal, the most successful in prosecuting the spiritual life, are the most successful in prosecuting the secular life. We may be alike “*diligent in business*” and “*fervent in spirit*.”

Holiness, enlightened by the Word and by Reason, does not retire into the seclusion of nunneries and monasteries, but mingles with men in business and social life—for mutual good and mutual blessing. But while all this is true, heavenly-mindedness must be cultivated and manifested. Men must be made to see that we consider ourselves “strangers and pilgrims on the earth, seeking a better country, even a heavenly.”

8. *Holiness is Love to God and man—perfect love in the heart—that branches out into all the graces of the Spirit; perfect in kind, though not perfect in degree.*

“Love is the fulfilling of the law.” Love includes in itself all the inward graces of Christianity. “Love is the end of the law.” Love is religion—perfect love is the only religion required of men, angels or archangels. The great chapter of the inspired Apostle—the 13th chapter of Paul to the Corinthians—on charity or *love*, is a demonstration that LOVE—the FULNESS OF LOVE—is all we need, all we seek—as essential HOLINESS OF HEART.

II. WHEN SHALL WE BE HOLY?

1. *The Gift of Holiness is bestowed after Justification or Conversion.*

All the great orthodox Churches, Arminian and Calvinistic, ancient and modern, agree that sanctification is not completed in conversion, or what is called regeneration. It is admitted that in exceptional cases, there may be a fulness of sanctifying grace given in conversion. Wesley admits there may be such cases, but they are rare and exceptional.

In examining six hundred cases in London who professed perfect love, he found not one person who claimed to have been fully sanctified when justified. Dr. Adam Clarke, one of the holiest of men, among some thousands he knew, never met a single instance in which God justified and fully sanctified at the same time.

With this opinion agree all the great

authorities, ancient and modern. But in later times, there are probably some cases—more cases of those receiving the double cure of pardon and purity at one and the same time. For it is done unto us according to our faith, and our faith is largely according to our light. But to affirm that the moral change wrought in conversion always embraces all that is called the “second blessing,” or sanctification, is a position, as Dr. John Dempster says, “utterly novel and less than two centuries old.”

John Wesley says, “I do not remember to have seen it either in any ancient or modern writer. For seventeen centuries it was not in the Church, and then only among certain raving Antinomians.”

Moreover, we have the argument of experience—the experience of multitudes of persons of the most exalted character and intelligence, who tell us of a “second blessing”—a special grace sought and found which they call by various names, but agree in regarding as the beginning of a life of purity, fulness of life, love and light. These witnesses are so numerous, so intelligent and so holy and eminent, that their testimony cannot be impeached or set aside or doubted.

A *third* argument is derived from the mischievous and *cruel* effects of the doctrine that makes entire sanctification always identical or simultaneous with conversion. This doctrine is *uncharitable*, because it condemns as unconverted or backslidden all who feel any sinful tendency or lack of love in the heart. It is a *cruel* doctrine in discouraging, perplexing, wounding, chilling, or killing some of God’s little ones who are really converted but find certain troublesome tendencies in the heart—or remains of the carnal mind—which, according to the theory we are combating, prove that they are backslidden, or unconverted, or self-deceived.

But all argument would avail little if it were inconsistent with Holy Scripture. The apostolic epistles teach a “second

“blessing” or fulness of grace to be received after conversion in all those multitudes of exhortations to “be holy,” to be “filled with the Spirit,” to “be perfect,” to be “sanctified wholly,” and such like expressions, all of which would be strangely out of place if they were exhortations for them to be *converted*, and equally out of place if addressed to persons already in the experience indicated by such terms of exhortation. These exhortations—implying that converted Church members needed sanctifying grace—are so numerous and conspicuous in the epistles, that they cannot be denied or ignored.

But the true type of our modern “second blessing” is the PENTECOSTAL BLESSING. The disciples were commanded by our Lord to tarry in Jerusalem till they were “endued with power from on high.” Observe: They were not instructed to pray for *conversion*, but for the *Holy Ghost*. They *had been* converted. Our Lord had addressed them in the most endearing terms as already converted. Who can read the addresses of our Lord to His disciples, as recorded in the 13th, 14th, 15th and 16th of John’s Gospel and then dare say that He was addressing unconverted persons? Did He not call them “friends,” “his own,” “his disciples,” “believers,” those with whom the Father was indwelling; “branches of the true vine”?

In these wonderful addresses, our Lord said, “I have chosen you and ordained you.” “Ye are not of the world.” “The Father himself loveth you because ye have loved me.” How could all these words—and many others of like character—be said to *unconverted* persons? The apostles were converted before the day of Pentecost.

In these same addresses of our Lord to the apostles in which are found so many words showing that they were Christian believers, are repeated allusions and predictions respecting the great gift and the great day of the Holy Spirit promised

and coming. Let no one resort to the desperate expedient of arguing that this gift of the Holy Spirit was merely the “gift of tongues.” It was that, but MORE.

The apostles, previously Christian believers, from that day of days in their Christian experience, became changed men. Their love, before real (as our Lord had pronounced it), but imperfect, now became perfect and all-prevailing. They received a “second blessing” which did in their hearts just what modern Christians claim is done in entire sanctification. Peter, in the 15th chapter of the Acts, distinctly connects the gift of the Spirit with “purifying the heart by faith.”

The whole Bible system teaches us the need of being filled with the Spirit. Pentecost teaches us that, if not found in conversion, it may be found as a “second blessing”—which fitted the disciples to go forth as victors over the world, over sin, Satan, and death! And now, if any object that it is *unreasonable* to assume that the soul needs two touches of the Omnipotent hand in order to its full equipment, it may be answered:

(1) That it is no detriment to any theory or doctrine that objections can be brought against it. Objections may be found in the nature of the case—or they may be found in our imperfect views or finite minds.

(2) Regeneration (or conversion) may be the removal of all the effects of personal sin, and sanctification may be the removal of the inherent or inherited depravity which is not touched in conversion. Who knows?

(3) Regeneration may reach the outer faculties or powers of the soul, and sanctification may reach the *essence* or substratum of the soul. Who can deny?

(4) Regeneration may perfectly remove the disease of sin from the soul but leave the soul with a certain “*diathesis*” favorable to sin which is removed in sanctification. There may be a “*diathesis*”

favorable to a physical disease but not any disease. Who knows that this theory is not true?

(5) Regeneration may remove the disease perfectly from the soul, but leave the soul weak, and hence liable to a *relapse*—which weakness is removed by the fulness of the Spirit in sanctification. Here the physical analogy is perfect. *Strength* or *power* is needed. This accords also with the nature of the gift of the Holy Spirit. Hear the promise of our Lord: "Ye shall receive *POWER* after that the Holy Ghost is come upon you." So they were to be "ENDUED WITH POWER."

(6) Sanctification may be the completion of regeneration. To be "born again" may imply—in its completed process—all that is implied in the two terms regeneration and sanctification; regeneration being only the initial life.

(7) If all these theories fail to explain the distinction between conversion and sanctification—if the question still recurs, why are two touches of the Omnipotent hand needed for our full equipment of soul, the answer may be given in another question:

When our Lord restored the blind man to sight, why did He not restore him to sight perfectly when He laid His hands on him the first time? Why lay His Omnipotent hands on him the second time? Perhaps no satisfactory answer can be given which is not included in the general Bible statement, that the Lord "doth according to his will in the army of heaven and among the inhabitants of earth."

This subject has mysteries about it. But this need not deter any one from seeking the thing we need, which is full salvation. Holiness is wholeness or healthfulness of soul. Now, we need not know all the philosophy of disease and of health in order to be rid of the one and to enjoy the other. As many a man rejoices in perfect health of body, who cannot explain in terms of science the blessing he enjoys, so the soul may

seek and enjoy the blessing of perfect health of soul, while more or less of mystery invests the whole subject.

Thus we have endeavored to show that the fulness of sanctification comes regularly after justification.

2. *Now it is fitting that it be shown that it comes before death.*

Consider, first, that death cannot save the soul from sin; that the doctrine and precepts of the New Testament are not addressed to dead men, but to the living; that all the ethical laws of Christianity take effect *now*—that there are no limiting or exacting clauses to this effect: "This law shall take effect after death."

The apostle Paul is addressing persons living in their bodies and in the world when he says, in appealing tenderness: "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice (not dead), holy, acceptable unto God, which is your reasonable service." "I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

The great commandment, to love God with all the heart, mind and strength, is not addressed to those whose heart and flesh fail them in death.

We cannot take time now to repeat large portions of the Bible to prove that God commands and empowers us to serve Him in holiness long before death. It is sufficient to show that the earliest covenant of God with His people, and *all the prophets* of the Old Testament, teach us that the design of Christianity is that we should serve God in righteousness and holiness. Listen to the words of the Holy Spirit, as uttered through the inspired lips of Zacharias in the first chapter of the Gospel of Luke, as he saw the triumphs of the blessed Redeemer now about to appear. Hear his burning words:

"Zacharias was filled with the Holy Ghost and prophesied, saying,

"Blessed be the Lord God of Israel: for he hath visited and redeemed his people.

"And hath raised up a horn of salvation
for us in the house of his servant
David,

"As he spake by the mouth of his holy
prophets which have been since the
world began,

"That we should be saved from our
enemies, and from the hand of all
that hate us,

"To perform the mercy promised to our
fathers, and to remember his holy
covenant :

"The oath which he sware to our fa-
ther Abraham,

"That he would grant unto us, that
we being delivered out of the hands
of our enemies, might serve him
without fear,

"IN HOLINESS AND RIGHTEOUSNESS ALL
THE DAYS OF OUR LIFE!"

If any man, or all men or Satan shall
say, "NOT TILL DEATH!" I shout back
the words of the Holy Spirit in the pro-
phets since the world began :

"IN HOLINESS AND RIGHTEOUSNESS ALL
THE DAYS OF OUR LIFE!"

Thus we learn that this great salva-
tion may be ours before death. But when
shall it begin? In answer to this most
urgent question, we would say, that

3. *The time to begin to be holy, is NOW!*

"Now is the day" of this great and
uttermost salvation. The text means
this: "Be ye holy." The command is
in the present, and contemplates imme-
diate obedience.

The time to begin to be holy is NOW,
because it is *by faith*. If we decide that
we cannot be saved from sin till some
future time, then we expect to be saved,
not by faith, but by something we can do
or suffer, or by *lapse of time*.

The time to begin to be holy is NOW,
because it is *by grace*. "By grace are ye
saved through faith"—"it is the gift of
God."

The time to begin to be holy is now,
because the command, "be holy," right-
ly understood and rightly received, is
more than a law: it is the *execution* of

the law. It is a fiat: "Let it be done,"
—as this fiat, "Let there be light—and
there was light. If the soul says, with
perfect submission, "Thy will be done,"
then the Divine Will shall be executed.
Omnipotence shall be in the words, "BE
HOLY!" To the yielding, trusting soul,
the command, *be holy*, is executed here
and now. As the Omnipotent Christ
said to the leper, "be thou clean," and
instantly the leper was clean, so the same
Christ says to the trusting soul, "BE
HOLY," and instantly the soul is holy.
As the Incarnate Son of God spoke to
Peter the omnipotent word "COME," and
Peter instantly was able to walk on the
waves, so the same Son of God speaks
to us *now* the omnipotent word "COME,"
and instantly,

"We rise to walk in heaven's own light,
Above the world and sin,
With heart made pure, and garments white,
And Christ enthroned within."

Glory be to the Father, Glory be to the
Son, and Glory be to the Holy Ghost!
AMEN AND AMEN!

WELCOME HOME.

BY MRS. PHOEBE PALMER.

[Sung at the Semi-Centennial Anniversary.]



WHEN I shall sweep through the gates,
The scenes of mortality o'er,
What then for my spirit awaits?
Will they sing on the glorified shore.

CHORUS.—Welcome home! Welcome home!
A welcome in glory for me;
Welcome home! Welcome home!
A welcome for me!

Yes! loved ones who knew me below,
Who learned the new song with me here,
In chorus will hail me, I know,
And welcome me home with good cheer!
Chorus—Welcome home, etc.

The beautiful gates will unfold,
The home of the blood-washed I'll see,
The city of saints I'll behold!
For O, there's a welcome for me!
Chorus—Welcome home, etc.

A sinner made whiter than snow,
I'll join in the mighty acclaim,
And shout through the gates as I go,
"Salvation to God and the Lamb!"
Chorus—Welcome home, etc.

—AFTERNOON SERVICE.—

In the MARCH number we gave the testimonies in part; we continue as follows :

Singing—"O, bliss of the purified."

A Sister—Praise the Lord! I know what that bliss is. I expect to sing of His mighty love throughout eternity.

Mrs. Gov. Wright—I thank God to-day that I stand fast in the liberty wherewith He hath made me free. Could I go back into my past experience, or even the experience of the middle portion of my life, you would exclaim when you heard of the dealings of God with me—how he had cured me of skepticism—how He had led me, and blessed me—you would exclaim, "O wondrous love! O boundless grace!" I thank God that He has led me by a way that I have not known. But I know this, that I shall help to swell that throng that has come up through great tribulation, whose robes are made white in the blood of the Lamb. The Lord has called me in a path all along the way of the sepulchre. He has tried me and proved me, and humbled me, and then He has given me the proof that I am His. I know Him to-day as abiding in love, and I know that the communication is open between heaven and my soul all the time. This winter I have entered into a new experience—a deep assurance that God loves me in a higher and more wonderful sense than I ever knew before.

Dr. Ball (Presbyterian Elder)—I rise to give an item of history. In 1840 I was a citizen of New York, and I was interested in this subject. I was taking the *Evangelist*, when President Finney, of Oberlin, was being converted to the doctrine of sanctification by faith, and I became interested, for God had done something for me up to that time. I was interested of course enough to attend this meeting, and was blessed by its instrumentality. On one occasion we were called to go to Newark to attend one of these conventions, and it occurred that I was in the company of Mrs. Palmer. Before I left that day I heard some person say that a Methodist woman had been six months trying to be sanctified. I was getting sanctified very shortly by faith, and I said, "Six months! How is that?" Well, he said, she was struggling six months, but somebody got hold of her and held her to the point, and went through the simple process that she should

believe, and she did believe. I said to Mrs. Palmer, "Is there not a shorter way of being sanctified than the Methodists have?" I did not know much about the Methodists, you know; I was a Presbyterian. She did not answer me; she did not say whether there was a shorter way, but I was told that the next day she sat down to answer my question, and instead of answering me directly she wrote a book called "*The Shorter Way*." I have a long story to tell how God led me out of darkness into light and liberty, which I should be happy to state in its detail, but there is not time for it now.

Mrs. Palmer said: I desire to tell the experience of my darling sister Phœbe Palmer, and how she came into the clear light, and how the first time she ever spoke in a social meeting, which was the Tuesday meeting. I give you this experience to show you how easily you might come to Christ if you would. This darling sister thought her sister Sarah was a little too strict, and especially in using strong terms. She said, "Why not use terms that are more acceptable to people?" This dear sister arose at one of the Tuesday meetings and said this, and O, how our hearts did leap for joy, because it was the first time—it was in July of 1837 (we had commenced in the early part of 1836). She arose in the meeting and said, "I believe that God is no respecter of persons. I have confidence in your testimony, and believe that Jesus saves you just as you say. I believe if I am willing to use the same means, He will give me the same grace." And she went further and said, "I purpose from this hour to leave no means unused that I may know the same grace." (I remember just the spot where she stood, and how my heart did beat and exult.) The next I heard about it was on Thursday morning. Then she told me this story: She said, "O, sister Sarah, last night the Doctor was going out and I knew I would be alone all the evening, and I thought I would just take the time to get straight before God and have matters all settled.

"I thought I had made consecrations before, but I had made up my mind to renew those consecrations, and as I was renewing the consecration of myself before God, one point came up in my heart. It was suggested to my mind that the Lord would take away my dear husband, and I thought, 'How can I let him go? O, let me die, but let him

stay!" She hesitated and wept, but she said the matter must be settled with God, and finally she said, "Yes, Lord, take life or friends away!" But she said it would have been so much easier to say, take life than to take friends. But she said it, and it seemed to her that the last tie was broken and she was all the Lord's. She thought, "What is this but holiness?" And she kept on saying, "*O, I am set apart; I am sanctified to God!*" And that dear sister never said I used too strong terms afterwards, but I believe she used them stronger than I did.

I do want the dear ones who are not perfectly satisfied, to come to Jesus, because the Word says, "Thou wilt keep him in perfect peace whose mind is stayed on thee." I hope this testimony will strengthen some hearts just to come right to the point. It brings to my mind a scene that occurred at a camp-meeting. One day a brother came in and said, "This brother has to take a train in twenty minutes, but he ought to be saved. He desires to be saved, and do you think God could save him in fifteen minutes, and give him five minutes to go to the train, and we said, "God can say the word if he is willing." He said, "I am willing"; and he threw himself down to pray, and it was not five minutes before he was rejoicing in the Lord.

Now let me say before we adjourn, that the blessed Holy Spirit knocks and knocks, and tries to come in, and you do not get the comfort of it. I remember one dear friend, to whom Jesus seemed to be saying, "I will, be thou clean," and by and by she said, "Praise the Lord; it is just accepting Jesus!" He is your Saviour just now. He waits for you to submit. We love that good old consecration hymn, "*Just now.*" Will you rely on God to save you from sin this hour? Will you say, "Lord, I yield everything to Thee, and I trust in the blood that cleanseth from all sin"? That covers the whole thing. How many of us will now join in that consecration hymn which says—

"Lord, in the strength of grace,"
With a glad heart and free,
Myself, my residue of days,
I consecrate to Thee."

Is it honesty—common honesty, to acknowledge the claim of the owner, and keep it from Him. Do not add another sin in this holy place, but say from this moment, trusting in the name of God, "Lord, in the strength of Thy grace, we will serve Thee." The Bible

says most positively that the Word worketh effectually in them that believe, and if you do believe you will be effectually saved. We sometimes say, "Just two steps to the blessing—entire surrender and faith." The blood of Jesus Christ cleanseth, and when you give yourself up by this consecration you touch the altar, and "the altar sanctifieth the gift," if we believe His word.

Then come just now and say, "Lord help me and I will." In the strength of grace, from this moment, live or die, to serve your God and say, "From this time I reckon myself to be dead indeed unto sin, but alive unto God through Jesus Christ my Lord."

Now, let us all just rise—all that will make this consecration—all that are honest this afternoon for God.

Singing—"Lord, in the strength of grace."

Benediction by Rev. Dr. Bottome.

—EVENING SERVICE.—

Singing—"Love divine, all love excelling."

Rev. Mr. Hughes read several requests for prayer.

Rev. Dr. Stokes, President, of Ocean Grove, made the opening prayer.

Singing—"My faith looks up to Thee."

Mrs. Chandler, after some prefatory remarks, read the following Poem, composed for the occasion by Fanny Crosby:

"WHAT HATH GOD WROUGHT?"

"WHAT hath God wrought?"

What wonders hath He shown?
What depths of His eternal love made known?

Ask of the fifty years that now have flown,

The fifty years that with the past repose;

Behold, a little light, that like a star arose,

It seemed a trembling, struggling beam at first,

But now its splendor o'er the world has burst;

And still when future years shall cease to be

'Twill shine and shine through all eternity.

"What hath God wrought?" To-day a history tells,

And many a heart with fervent rapture swells,

While page by page in characters sublime

We read His wonders in the book of time,

And lo! the past unfolds to us again

The scenes of other years as bright as then.

Behold a home* where dwelt the Heavenly Dove,
And guardian angels wove a chain of love;

*The home of Dr. Walter C. Palmer.

Its gates were peace, its very walls were bright,
 Illumined with a calm celestial light
 From Him, The Great I AM, The King of kings,
 Who kept it safe beneath his mighty wings.
 What hath God wrought within that hallowed
 place,

That home adorned with every Christian grace,
 Where morn and eve its inmates gathered round
 The sacred altar, and the mingled sound
 Of prayer and praise went upward through the sky,
 Like clouds of incense borne to God on high?
 And there two sisters, yet in spirit one,
 Their love like David and like Jonathan,
 God's perfect way were walking, side by side,
 His love their counsel, and His will their guide.
 They vowed and paid their vows before the Throne,
 And consecrated all to Him alone ;

Their souls, on fire with zeal for Christ their king,
 Went out to others, whom they sought to bring
 To the blessed covenant God made with man,
 (Luke i: 72-75.)

And thus it was a glorious work began.
 To that dear home a few disciples came,
 The Word was read, they prayed in Jesus' name,
 The little spark was kindled to a flame,
 And one cried out o'erwhelmed with ecstasy,
 "O, wonderful, my Saviour dwells with me!"
 The flame spread on, its mighty power was felt,
 And cold and ice-bound hearts began to melt ;
 And now the Church within that home was filled,
 And new-born souls with love for Jesus thrilled ;
 And still from week to week, and year to year
 They met, and drank life's water pure and clear ;
 And heaven came down their longing souls to
 greet,

And God's own glory crowned that mercy-seat ;
 And while they knelt with hearts uplifted there,
 How quickly came the bliss of answered prayer ;
 'Twas heaven on earth their kindred souls to raise
 And blend in one triumphant song of praise.
 The meetings, by the strong and faithful led,
 The Master of Assemblies at their head,
 Sustained, upheld by His Almighty Hand,
 Before the Christian world sublimely stand ;
 There, every sect and name, and party fall,
 And Christ, our blessed Lord, is All in All.

Elijah's servant looking towards the sea,
 Beheld while gazing long and anxiously
 A cloud not larger than a human hand,
 Which quickly spread and covered all the land ;
 Then fell in copious showers the welcome rain,
 The streams o'erflowed, and nature smiled again ;
 Thus on a Tuesday fifty years ago,
 The grace that fell in Pentecostal showers
 Has made the Church of God to thrive and grow,
 And streams of Christian love to overflow,
 And desert wilds to bear immortal flowers.

O ! blessed path the ransomed host have trod ;
 O ! blessed watchword "Holiness to God,"
 O ! precious seasons in the years gone by ;
 Hearts glow with love, glad tears fill every eye,
 Millennial glory radiates from the place
 Whose hallowed scenes fond memory loves to
 trace ;

Whilst at the Throne amid the city bright,
 Whose pearly gates are open day and night,
 One chorus breaks, one shout of joy is given
 By those on earth, and those at home in heaven !
 And she whose virtues like a deathless flame
 Still shed a lustre round her treasured name ;
 Our Sister Phoebe,* loved, revered by all,
 Whose words of inspiration we recall,
 Has gone to join the army of the blest,
 With Christ her Lord, forever more to rest ;
 To dwell with Him while endless ages roll
 "The Alpha and Omega of her soul."

Her sheaves are gathered, and her work is done ;
 O, what a crown of stars her zeal has won !
 The banner of the cross with tireless hand
 She bore in triumph to the soul's bright land.
 God calls the workers whensoever He will,
 But others come their place to fill ;
 And now the work returns to her† once more
 Whom God so honored fifty years before.
 Her willing hand takes up the broken thread,
 And countless benedictions crown her head ;
 On her the fulness of God's grace descends,
 While to the work her every power she bends.

There is a bond uniting heart to heart
 In ties e'en death itself can never part ;
 And thus where "friend holds fellowship with
 friend"

Do not our souls with sainted loved ones blend ?
 Does not a holy union keep them near ?
 For "One in Christ," can we be severed here ?

The veil through which our sainted ones have
 passed
 Has dropped, yet o'er our path a light is cast ;
 A smile let down from Him whose name is Love,
 The one great center of their home above ;
 Their heavenly Pilot who alone did save
 And steer their bark, o'er Jordan's restless wave ;
 And when the mists and shadows cleared away,
 They saw His face, in realms of perfect day.
 O, happy they who through the veil have passed,
 Ripe for the garner, safe in heaven at last !
 They strike their harps where hallelujahs ring,
 The song of Moses and the Lamb they sing ;
 And on the battlements of heaven they stand,
 With glorious, victor palms in every hand ;
 And while their praise to God resounds,
 They wave us up to higher, holier ground.

Mrs. Phoebe Palmer. †Mrs. Sarah Lankford Palmer.

Those pearly gates that lead to endless day,
Millions have entered, millions on the way
Are hastening to reach the blood-washed throng,
The robe, the crown, the everlasting song.
O sacred throng ! with you we soon shall fall
At Jesus feet, "and crown Him Lord of all ;"
And there, with Him, our Saviour, Brother,
Friend,

"A blest eternity in heaven we'll spend,
Triumphant in His grace," His image bear,
And shout with angels, and archangels there,
All glory to the Lamb for sinners slain !
All glory to the Lamb who lives again !

Singing—" *Blessed Bible, how I love it.*"

Mrs. Palmer then read from Zephaniah, 3d chapter, 14th to 17th v. inclusive, calling special attention to "The Lord thy God in the midst of thee is mighty ! *He will save !*"

* * We have been talking about a million of souls for Jesus this year. Let us have more than that, and in order to have that, we must be filled with the Spirit. This is a favored time ; so many of the dear children of God here have faith in Him ; and He says, If we abide in Him, we may ask what we will. Let us ask for a great many souls, and that the Church of Christ may put on her beautiful garments and ask Jesus for all that He promises. Let us remember that He is mighty to save.

Rev. Dr. Stokes, President of Ocean Grove Camp-Meeting Association—I desire to say, that I believe in God the Father Almighty, Maker of heaven and earth, and in Jesus Christ, His only-begotten Son, our Lord ; and in the Holy Ghost, our Comforter and Refiner and Purifier. I believe in the communion of saints, in the remission of sins. I believe in the Holy Scriptures as the only and all-sufficient rule of our faith and practice ; and I believe in the highest possibilities of Divine grace. I believe in triumphing over sin and leading a sinless life, and in walking in heaven while our feet are upon earth, enjoying the smiles of God and the richest benedictions that can fall from Him. To-day, while we have been talking of the fifty years of this meeting, I have been thinking that religiously I am two years older than this meeting. Bro. Simmons talked about passing his fifteenth milestone in this higher life. I count my twenty-seventh milestone in this higher life. I remember when I came into its enjoyment, and shall never forget it. How wondrously my soul came up from the wilderness—how I came up into this land of freedom, and love,

and joy—how long God was kept out, and it was my self-hood that was the barrier to the incoming of the Divine grace. When my *self* went down to nothing, God came in, O, with what majesty, and with what power, and overwhelming grandeur ! My physical nature felt it for days, and weeks, and months, and almost for years.

I was a hundred miles from this meeting, and during all the years of its continuance probably have not been privileged to attend it a dozen times, yet I have always felt that in my profession of this higher life, when a great many people were not interested therein, this meeting was a moral support to me. I could point to men and women who were identified with it who were standing up in the midst of the Church's lukewarm condition, and they were a light and power and influence on my soul, and it has been a blessing to me all through, whether I have attended it or not, and its influence has gone out to the ends of the earth. I will say just a word concerning Sister Inskip, who greatly regrets that she could not be here. She is in the midst of a grand, old-fashioned revival of religion. Souls are being converted and now, at this very moment, I would venture to say that she is in a little chapel just outside of Ocean Grove, exhorting and pleading with the people to come to Jesus. She not only exhorts, and sings, and pleads, but she succeeds in her work. She told me yesterday that she became interested in this great subject of personal purity, and came to the Tuesday meeting. After the meeting she went to a social supper and was late in getting there, and when she arrived her husband and all the company demanded to know where she had been. She did not much like to tell them, but said finally, "Well, if you will know, I have been to Dr. Palmer's meeting." They all looked amazed and exclaimed, "You have been to Dr. Palmer's meeting !" She said, "Yes, and I say to you that they have something there that I have not, and I mean to have it, by the blessing of God." The next summer at the Sing Sing Camp meeting, this Sister Palmer led her into the light, and in three weeks after her husband wheeled into line, and you know what a power he was ; and since his ascension the mantle has fallen upon his wife. A double portion of the spirit of John S. Inskip has fallen upon her, and she is mighty with God to the pulling down of Satan's strongholds. She has been

instrumental in our own immediate neighborhood of Ocean Grove in leading over a hundred souls, within the last four weeks, to the foot of the Cross, and most of them are solid men.

I wish I had time to tell of Dr. and Mrs. Palmer's work at Ocean Grove; how they have aided us there in the grand and glorious work of promoting Christian holiness.

Singing—"All hail the power of Jesus' name."

Bro. Clark—I am very much interested in the glorious, Christian, Bible doctrine of holiness, and I have been very much interested in this Tuesday meeting for a good many years. I have lived in New York nearly fifty years, and have always known it. I bless the Lord for the Tuesday meeting, and I praise the Lord for full salvation. I have always believed in Christian holiness, even before I was converted. I testify that the Lord Jesus Christ is my Saviour, and He saves me from all the power and dominion of sin. To the praise of God I give in this testimony to-day.

Mrs. Dennler—I have testimony to give in this meeting. I know the power of Christ to save fully, and the knowledge of that power to save came to me through the lips of this precious Sister Palmer. I felt that I had a tribute of praise to send up this afternoon. Seven years ago, in New Orleans, while convalescing from yellow fever, I felt that if I had died then, I should have been lost. I determined to know Jesus, and He forgave my sins. My husband was ordered to Long Island, and in the providence of God I was led into the Tuesday meeting, about sixteen months after I had given my heart to Jesus, and I heard of this blessed salvation for the first time. I never dreamed that there was such a salvation, and even then the tempter tried to persuade me that it was not for me, but only for those who were God's anointed; but through the blessed teaching of Sister Palmer the Word of God was expounded to me. I had rather be known as a follower of the Lord Jesus Christ than to have anything else said of me.

Mrs. Palmer—I wish all our dear ones would come and rest upon God. Let me tell you, to encourage your hearts, the positive command of God to reckon ourselves dead unto sin. He has borne our sins in His own body on the tree, that we being dead might live. I

thought with this dear sister here that it was presumption to dare to believe. I knew I was all the Lord's; my will was surrendered, but I was struggling and praying, and would not give it up until I was blessed, as I called it; but the word came, "Believe, believe, and so long as you believe you are free. Reckon yourself dead unto sin, but alive unto God, and so long as you believe you are free." I said, "What, without any feeling?" The Lord commands, the Bible says, "Believe, obey," and I said, "I will; I have done everything else I can do, and now I will believe without any feeling." I really felt and said "I believe"—if it is forty years I will praise God for saving me from sin, "even though I never have a joyful emotion." But it was not long before the joy of the Lord came abundantly, and it has continued ever since. I say this here to-night to encourage some soul to honestly give up the world and sin, and say, "I will believe." If you do I know the Lord will strengthen your soul and help you to be His.

A Sister—I am so glad that when Jesus comes He always commences in the heart. He healed me and made me well. Nine years ago I came to New York and I united with the Church in Seventh Avenue, and professed this free salvation that is in Christ Jesus. I did not know about Sister Palmer's meetings, but a good sister came to me and said, "You have obtained that which is held up in Dr. Palmer's meetings—holiness." I said "Glory to God!" The Lord God worked on. He changed my heart, and I realized, "Blessed are the pure in heart, for they shall see God." I was brought to that meeting by the Holy Spirit. I gave glory to Jesus, and the last time I heard Dr. Palmer speak, he said, "Sing praises to the Holy Ghost!" and that was in my heart. Hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. Glory be to the Father, and to the Son, and to the Holy Ghost. I am so glad that Jesus saves his people from their sins. He says, "Him that cometh unto me I will in no wise cast out."

Singing, "I hear Thy welcome voice."

Dr. Lowrey—Forty-six years ago the Tuesday meeting began in my heart, and it has not come to an end yet. It was not at the Tuesday meeting; it was not through or by the Tuesday meeting that I was brought into this experience

of full salvation, but the substance, the spirit of that meeting came into my heart forty-six years ago, and I have been in deep sympathy with the theme ever since, and for some years with the meeting itself. Indeed, I may say that I was strongly biased towards the subject of personal holiness by both of my parents; both enjoyed this experience, and talked of it in my presence when I was a little boy. In the class-room and in the love-feast, when with tears they would speak of the great work of grace wrought within them, it melted my heart. When no one supposed or thought that I paid any attention to what was said, or felt any influence from it, impressions were made upon my soul which have never been, and never can be effaced. And those impressions caused me very early to read works on the subject of holiness. As soon as I was old enough to read understandingly, I read Wesley's Plain Account, which was kindly presented to me by a friend who had heard me exercise a little in the prayer meetings, and supposed that I had a spiritual relish for such a theme. He presented it to me, saying, "I think you will be interested in this pamphlet," and I read it, and it set me all on fire. I was then converted, of course. My experience in religion divides itself into three periods; my conversion, my sanctification, and the witnessing period, as I call it. In 1833 I was converted to God. I went at the work of seeking my soul's salvation upon principle, and under a conviction that I was solemnly bound to do so, by a covenant into which I had entered when my mother was a corpse in our home, she having said to me the day before she died, pronouncing my full name, "Asbury, in a day or two you will have no mother; follow me to heaven!" The day after her death, I went out to a fence in front of the house and made a solemn covenant, and I did it as understandingly as ever one of the patriarchs made a covenant with God. I was too young, as I then supposed, to seek my soul's salvation, and I thought if I could obtain it I could not meet and endure the jeers of the boys. I therefore went out to a fence and took my pocket-knife and cut a notch in a rail, and said to God, "If you will spare me until I am sixteen years old, I will seek my soul's salvation." In one sense it was a very foolish thing, for it was unwise to postpone religion in that way, but that was what I thought I could do, and would do, and pledged myself to do,

and accordingly, when I arrived at the age of sixteen, I felt bound to seek religion. I was surrounded by unsaved persons. I went into a grove and sought my soul's salvation for two days without ceasing, and on the morning of the third day, going to the same place, I experienced my resurrection, when the Lord spoke to me substantially, thus: "You have not the Spirit of bondage again to fear, but you have received the Spirit of adoption by which you have a right to say, 'Abba Father.'" I was happy in God. "I got religion," as we used to express it in those days. Nine years afterward I felt the need of a more thorough work of grace in my soul. I was conscious that I was not saved from all sin. That was very manifest to me. In my first station—feeling the great need of full salvation, I went into a room and shut the door—shut myself in with God, and in less than half an hour I received a report from the Holy Ghost as clear and distinct as the evidence of my conversion that I had attained that for which I was seeking. I went out under the impression of my being sanctified; just as I had gone out before under the conviction that the Lord had justified me. Then there came a time when I felt myself bound to preach this doctrine as a matter of personal experience. I have to thank Mrs. Bishop Hamline for leading me to do that. I had preached it as a theory and some had been fully saved through my instrumentality, but when on a district I was convicted by a remark made by one of my hearers. He said to me at a camp meeting, "I have heard you speak on this subject often, but never knew that you professed to have entered into the experience before." I thought others might be under the same impression, and that together with Mrs. Hamline's advice decided the question that I ought to be a distinct witness to full salvation in my Conference, and from that time I resolved to preach personal holiness as a matter of experience. Not boastfully, not in a spirit of ostentation, but by the strength of God, as an experience about which I knew something. I went to my quarterly meeting, gave my experience in the love-feast and preached at eleven o'clock on the subject, and with great liberty and satisfaction, at least to myself. It was one of the happiest days of my life, and I have been continuing in that way ever since. This afternoon Sister Palmer said, "Tell them how they can obtain this holiness." I have told

you how I obtained it, and that will explain to you how you can obtain it. I became converted and sanctified when I sought these blessings, and whoever seeks, finds. You may not have a very clear comprehension of the subject, but if you have a deep feeling that there is a great lack in your experience, and if you seek holiness you will receive holiness. You will receive it sooner than perhaps you now expect. The Saviour has committed himself upon this point. "He that seeketh findeth, and he that asketh receiveth, and to him that knocketh it shall be opened." Now you will seek holiness when you want it, not before. I did so. I did not seek religion until I wanted it. I did not seek a clean heart until I felt the want of it. If you want it you will seek it.

The Lord will prompt you to seek this grace, and when you wish to make short work of it, have it consummated speedily, you will have to put yourself in the attitude toward the Saviour that the leper did, and say, "If Thou wilt, Thou canst make me clean," and Jesus will be so pleased with such faith as that. He will answer you just as he answered that leper; "I will, be thou clean." This transaction may take place here to-night, and as we have not met for purposes of adulation of ourselves or any body else, but to give a fresh impulse to the great work of spreading Scriptural Holiness, I think we had better turn this meeting into a seeking meeting. It will be a great pity if this glorious day shall pass without impressions being made upon scores of minds here which shall eventuate in their entire sanctification to God. Do not say for your soul's sake, "Who shall ascend up into heaven to bring Christ down, or who shall descend into the deep to bring Him up." The word is nigh thee; it is in thy mouth and in thy heart, if you knew it—the word of faith which we preach to you this afternoon. There is no presumption in your taking this position here to-day, "I reckon myself to be dead indeed unto sin and alive unto God. There are antecedents, to be sure, to that declaration, preparing you to do it. You must be conscious that you have given up all your sins, that you have consecrated your body, your mind, your soul, your property, your family—everything that belongs to you, and if you are conscious that you have done this thing you have a right to say, "I reckon myself to be dead indeed unto sin, and I am alive unto God from this time." And if you

have not the sweet emotions that you want as an evidence that the change has taken place in your heart, just repeat those words to yourself and keep saying them again and again, and when the Spirit and the Word are united, you will get the assurance that you are saved, and as fully saved as Sister Palmer here at my side. I have rejoiced with you in all that this wonderful meeting has accomplished. It has been continued weekly on a secular day for half a century. I see as plainly as I see your faces the hand of God in this. Will it be perpetuated? I think we can trust that to the Lord, and my anxiety and solicitude may, perhaps, be without any grounds. God being a holy God will be bound to take care of His cause, and He will perpetuate it in some form.

Rev. John Parker—Every name that has been mentioned, except Bishop and Mrs. Hamline, I have personally known in connection with this meeting. Dr. Nathan Bangs called me his boy for years. I traveled with him to camp-meetings and other places during many years. Dear Sister Palmer frequently said to me, "Call me mother." I had the pleasure of living at their house a whole month in 1850. I have been connected with this meeting since 1848. God mercifully saved me in 1841, and spoiled me in my conversion for a mixed life. Away beyond the sea in the land of Wesley, in a Wesleyan Sunday-school, I was thoroughly saved. I had not the advantages Dr. Lowrey has spoken of. I had from earliest childhood a very tender and responsive conscience, yielding to the touch and voice of the Spirit, so I was afraid of wrong-doing, and my Sabbath-school teacher took hold of the facts and conditions in my being and led me to Jesus. This was in the Spring of 1841, and in the Fall of that year the Lord was pleased to sanctify my soul while reading the life of Hester Ann Rogers. I want gratefully now to recognize a few facts that have grown out of this meeting. First of all, I think we ought to thank God for the Holiness literature that has been created. When I was seeking this blessing there was no book within my reach except Hester Ann Rogers, Fletcher, and Wesley, and I read the whole of them through within six months of my conversion. Now what a wonderful literature we have—weekly papers and monthly magazines! Every one here who needs and desires instruction on

anything relating to this life and this work can find it in the teachings of the good men and women that have gone on before and who live among us now. And then this blessed meeting has given a marvelous impulse to the missionary work, especially to the Woman's Missionary Cause, and the Women's Temperance Work, and these, if their origin is not distinctly traceable to this Tuesday meeting, have received a wonderful quickening from it. Blessed be God for the direct and indirect results of this meeting. I said this afternoon there seemed to be a panorama of faces passing before me and looking out from the white-robed society of the City of God. It seems to me that I can see the faces of men and women not known to many of you—as one said this afternoon, the old guard that regularly met at Rivington street 35 or 40 years ago. My heart yearns for the land and fellowship to which they have gone. I am conscious that I stand where you to-night make your boast—I stand in Christ, saved to the uttermost, saved from all sense of sin and inward pollution, saved from all fear concerning the past, and all anxieties concerning the future.

Singing—*"Other refuge have I none."*

Sister Duff—I cannot leave this house without acknowledging the goodness of my God in allowing me to receive the wonderful benefits which have come to me through this Tuesday meeting. Blessed be the name of God that I stand to-night a witness of the power of Jesus, not only to cleanse, but to keep clean. O, I praise God for the wonderful work He has wrought in my soul through the influence of these meetings! Fifty-one years ago yesterday I started for heaven, and O, I praise God for this anniversary! Blessed be the name of God! I came to this blessed meeting when I was only a young girl and it led me to Jesus. For over twenty years I have been a witness to the power of Jesus, not only of cleansing, but of keeping clean.

Mrs. Palmer—That dear sister was afraid to trust God for fear she would have to go to the poor-house. She came to our meeting and told us about it, how afraid she was of going to the poor-house, and I think there is something keeping some other souls back, and I do want them to settle the question to-night. You will never have any peace until you do. You will never have the sweet

consciousness of the smile and approval of God. We cannot please God without a pure heart and without being willing to work that which is well pleasing in His sight. O, come to Jesus to-night! We want God to have the glory of saving some precious souls here. Are there any that are hungering and thirsting? Do not be afraid to manifest it. We want to present special prayer for those that they shall receive Jesus truly. As you trust you will receive the token of approval.

Prayer by Rev. Mr. Moore.

Song—"Come let us use the grace divine."

Prayer by Mrs. Palmer.

Benediction by Rev. John Parker.

A JUBILEE OF SONG.

BY REV. F. BOTTOME, D.D.

[Sung at the Anniversary.]



JUBILEE of holy song,
A jubilee of prayer;
The burden of the ransomed throng,
Let heaven and earth declare.

A single mind, a single thought,
A consecrated band;
And lo, what wonders God hath wrought,
In this and every land.

One truth that comprehends the whole
One faith that grasps the prize,
One love that fills the human soul
And carnal hatred dies.

How differing tongues and jarring creeds
Are melted as by fire,
When human hopes and human needs
Are met in God's desire.

When "holiness unto the Lord,"
Unlocks the sacred word,
No envy breaks the sweet accord,
No other voice is heard.

And so along the lengthening years
The faithful few have stood,
And sung alone, in smiles or tears,
The all-atoning blood.

The song of Moses and the Lamb,
The new, new song of heaven,
The fulness of redeeming love
To all believers given.

A jubilee of holy song,
A jubilee of prayer;
The burden of the ransomed throng,
Let heaven and earth declare.

Our Bible Study.

"The law of thy mouth is better unto me than thousands of gold and silver." *Psa. 119:72.*

"FATHER of mercies, in Thy word
What endless glory shines!"

Holiness Lesson Leaves.

BY REV. N. VANSANT.

FIRST WEEK—LESSON I.

TOPIC.—HOLINESS IN THE OLD TESTAMENT.—
HISTORICAL BOOKS.

CENTRAL TEXT.—"And ye shall make no league with the inhabitants of this land."—*Judges 2:2.*

STATEMENT.—Of the Historical Books the next in order is *Judges*, and although it nowhere contains the word holy or holiness, sanctify or sanctification, it none the less certainly or forcibly urges the Divine requirement and illustrates the Divine standard of holiness. We can select but a few examples out of many.

I. THE REBUKE OF THE ANGEL AT BOCHIM. (2:15.) Wherefore this rebuke and the weeping that followed? It all came from a disobedient compromising with sin and sinners. The Lord had strictly charged his people on entering Canaan, to "make no league with the inhabitants of the land," and to utterly drive them out and destroy all traces of their idol worship (*Numbers 33:55; Deut. 7:16; 20:16-18.*) Alas! what shameful negligence in fulfilling these requirements. "Having conquered sufficient land for present use, they settled down content with tribute, or even a truce with their enemies."—*Hibbard*. True, Judah and Simeon did far better than the other tribes in efforts to expel the remnant of their foes, but even they came short of completing the work. See what is said of Judah. (*Judg. 1:19.* Why terrified by "chariots of iron?" Simply because of their unbelief. "Had they only confided in Omnipotence, the chariots of iron would have been no more of an obstacle to them than chariots of straw."—*Bush*. Was there not a cause for the angel's keen rebuke? Did he not justly charge upon them a guilty "league" with sin

and sinners? And if they had occasion to humble themselves and weep over their culpable remissness, how should many professing Christians of our day be affected? "The command to every follower of Christ is to make no league with our spiritual foes. Our corrupt affections and lusts are not to be spared. It is not sufficient to make them pay tribute; we must crucify and slay them; we must show them no mercy."—*Bush*. Such is God's standard of holiness. Ah, what need of Bochim in all the Churches!

SECOND WEEK.—LESSON II.

CENTRAL TEXT.—"And they forsook the Lord and served Baal and Ashteroth: and the anger of the Lord was hot against Israel."—*Judg. 2:13-14.*

II. THE DIVINE DISPLEASURE AT THEIR IDOLATRIES. These were oft-repeated and of various forms, and were peculiarly aggravating. God had given them precept upon precept, line upon line in relation to this great sin, yet their whole history from the days of Joshua to the captivity in Babylon, was a history of repenting and sinning again. This was very painfully true of the few years which followed their settlement in Canaan under Joshua. In the first thirteen chapters of the book before us, covering a period of 245 years, the statement, "and the children of Israel did evil in the sight of the Lord," occurs no less than seven or eight times, referring each time to their ungrateful abandonment of God for the worship of dumb idols. This in his holy sight was the evil of evils, the sin of sins. From the heights of Sinai he had proclaimed, "Thou shalt have no other gods before me," and had appended the solemn sanction, "For I the Lord thy God am a jealous God;" words that "very strikingly exhibit the peculiar feeling with which Jehovah regards all rivalry in the affections and homage of his subjects. This feeling is here called 'jealousy,' implying a peculiar sensitiveness to everything that threatens to trench upon the honor, reverence, and esteem that he knows to be due to himself. . . . Idolatry in the Scriptures is frequently spoken of as *spiritual adultery*, and as jealousy is the rage of a man, (*Prov. 6:34*) so nothing can more fitly express the Divine indignation against this sin than the term in question."—*Bush*.

What is the plain inference? It is that God always and everywhere demands the

whole heart, and the undivided service of his people. Less than this is disloyalty to Him, and partakes of the nature of idolatry. "Those that think to serve both God and mammon, will soon come entirely to forsake God and to serve mammon only. If God have not all the heart he will soon have none of it."—*Henry*.

Thus the only safeguard of every Christian not already backslidden, is a speedy going-on unto perfection. (Heb. 6:1.)

THIRD WEEK.—LESSON III.

CENTRAL TEXT.—"So let all thine enemies perish, O Lord; but let them that love him be as the sun when he goeth forth in his might."—Judg. 5:31.

III. THE SONG OF DEBORAH. It was fitting that this grand triumphal ode should close with the fervid, impressive prayer just quoted. In it we are taught these two great truths:

1. *The essential distinction between the friends and the enemies of God.* The former are described as those who love Him, while the latter, by plain implication, are those who hate Him. Is there any medium between loving and hating Him? On the authority of Jesus the answer must be no. "He that is not with me is against me," etc. (Matt. 12:30.) Even if we could conceive of a state of simple indifference toward God, that indifference would be *constructive* enmity. Hence the solemn malediction of Paul, (1 Cor. 16:22,) "If any man love not the Lord Jesus Christ, let him be anathema," words in full keeping with the earnest imprecation of Deborah.

Here then is the test of true piety, it being nothing less than positive love to God; a love which may, aye, which *must* be "made perfect" in order to that "holiness, without which no man shall see the Lord." (Heb. 12:14; 1 John 4:17,18.)

2. *The true mission of God's people.* Illustrated by "the sun when He goeth forth in his might." Does the sun spread light in His way? So Christians are to "shine as lights in the world." (Phil. 2:15; Matt. 5:16.) Does the sun scatter blessings in His progress? God anciently said to Abraham, "I will bless thee, and thou shalt be a blessing," (Gen. 12:2; and afterward He said to his chosen people, "I will save you, and ye shall be a blessing." "Zech. 8:13.") Is less expected of Christians now? (John 15:16; Gal. 6:9,10.) Does the sun in His advance shine "more

and more unto the perfect day?" The same ever-increasing splendor is intended to "mark the path of the just." Prov. 4:18; Phil. 1:9.) Does the sun pursue his way steadily and assuredly to the end of his glorious circuit? Beautiful image of those who "hold on their way," and who with "clean hands" become "stronger and stronger." (Job 17:9; 1 Cor. 1,8; 15:58.)

FOURTH WEEK.—LESSON IV.

CENTRAL TEXT.—"And the Spirit of the Lord began to move him at times in the camp of Dan."—Judg. 13:25.

IV. THE STRENGTH OF SAMSON. The extraordinary physical strength of this "Israelitish Hercules," is a striking symbol of the great *moral* power with which God would have all his people invested. What were the sources, human and Divine, of his wonderful strength?

1. *His peculiar consecration.* He was "a Nazarite unto God" (13:5; 16:17), which means that he "was to be considered as in a special manner separated from ordinary life to religious purposes. Yet a Nazarite might eat, and drink, and marry, and possess, and mingle in society. His chief personal peculiarity consisted in the hair being suffered to grow, and the chief self-denial in abstinence from wine and all strong drink." Kitto. With the loss of his hair (16:19, 20) came the loss of his strength, because his hair was the *mark* or *sign* of his relation to God as a consecrated Nazarite. It was this relation, not his hair, that gave him his great strength.

Is it less true now that the highest *moral* strength is dependent upon a full, entire consecration to God? Only the spiritual "Nazarite unto God" becomes the spiritual Samson in power.

2. *His great faith.* See Heb. 11:32-34. Marked illustrations of his faith are given at Judges 15:18; 16:28.

Now read what Jesus says: "All things are possible," etc. (Mark 9:23; 11:22-24.) Doubt brings weakness, faith gives power.

3. *His mighty Divine endowment.* With the Central Text compare 14:6-19; 15:14. These wonderful visitations of God's Spirit endowed him with special energy for his special work. What then may we expect under this dispensation of the Spirit? Let Matt. 3:11; Luke 24:49; John 14:26; 16:13-14; Acts 1:8 and 2:1-4, furnish the inspired answer.

The Editors' Study.

Motto : Purity—Love—Power.

No Censoriousness—No Wrath—No Strife—No
Malice, Enmity, or Evil-Speaking—
Love, Love—Only Love.
John 10 : 35.

EDITORIAL ADVICES—"Let" is an important Bible word. Note some of its connections :

1. Let us be tender-hearted toward the lowliest. See Deut. 15 : 12, 13.
2. Let us not be ashamed. When? See Psa. 69 : 6.
3. Let not God's word slip—it is easily done. See Heb. 2 : 1.
4. Let us have Christ's mind, His lowly mind. See Phil. 2 : 3.
5. Let us have access—where? See Heb. 4 : 6.
9. Let us have grace, abundantly. For what? See Heb. 12 : 28.

THE UNOPENED BOOK.

WE have just closed fifty years of holy work. The Semi-Centennial Anniversary of the TUESDAY MEETING has been appropriately celebrated. The saints of God have rejoiced with great joy. The record is on high. Two of the three principal workers in this interesting "Church in the house," Dr. and Mrs. Phoebe Palmer, are before the throne. Their crowns are full of stars. Many who, through their instrumentality, were led into the clear, strong light of a perfect salvation, are with them in the fellowship of the skies. We can, at times, almost imagine that we are looking into their bright faces. The influence of this blessed work is still felt, the circles thereof are widening and still widening, and at length the aggregate, like mighty surges, shall roll in upon the eternal shore.

A new period opens upon us. The second half-century lies before us, like an unopened book. What shall be written upon its pages? Shall each page be full of light and beauty? Shall each chapter, indelibly traced, be full of power and saving influences? Shall those who survive the loved departed ones deport themselves worthily? Will they make a luminous impress upon their generation?

These, and many more like questions, press upon us. Since the anniversary, voices here and there have been asking, What of the "Tuesday Meeting"—will it continue—will it round up a full century of glorious history? Hundreds of thousands of Christian hearts say, "Lord, let it roll on!" Well, if it be the will of "OUR FATHER," it will roll on and still sway a scepter of life and salvation. And He who has infinite resources at His command is able to give it perpetuity and select His own instruments. The veteran servant of Christ, Rev. Seymour Coleman, used to say, quaintly and strikingly, "The Lord understands His business, and He will find some way of carrying it on."

But whatever may become of the "Tuesday Meeting," whether it lives or dies, one thing is certain, "*Holiness will never die!*" God is holy, and because He is holy, He has provided that Holiness shall live in this world as well as in heaven, and have the pre-eminence. Prophecy tells us of a time when there shall be "Holiness upon the bells of the horses"—a declaration which betokens the wide sway of this immortal principle. The kingdoms of this world are to become the kingdom of our Lord and His Christ." It is to break in pieces and destroy all other kingdoms.

"Jesus shall reign where'er the sun
Does his successive journeys run;
His kingdom spread from shore to shore,
Till moons shall wax and wane no more."

Great changes will occur in the half-century dating from 1886. Who knows how this solid globe will be rocked by mighty convulsions? Who can tell how the map of the world will be modified? Light and darkness, heaven and hell, are in dire conflict. There can be no truce, no cessation of the terrific strife until "MESSIAH THE PRINCE" shall have absolute and universal sway. Fight on, then, ye valiant soldiers of the Cross! Quail not an instant before the foe! Keep your armor bright, deal resolute and determined blows—give no quarter! Beloved, write it in your diary, in this year 1886, at the opening of the new half-century, whatever else you may write—HOLINESS shall have the right of way, in all lands, from pole to pole, for the mouth of the LORD hath spoken it.

"Those who live in the love of Christ should never be melancholy; for they have a thousand sources of joy of which others know nothing."

MIS-READ SCRIPTURES.—III.

"BUT as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

"But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."—1 Cor. 2 : 9, 10.

It is often the case that in our reading or quoting these utterances of the apostle, the two verses are separated. In so doing violence is done to the inspired author. He is not here speaking of heavenly, but of earthly revelations, the spiritual revelations of the Gospel dispensation. It is true indeed, that heavenly glories are beyond the reach of the eye and ear and heart's conceptions. But that is not what the apostle is here declaring.

He is stating the great truth that spiritual things are spiritually discerned. They do not come within the range of the senses or are tangible to the senses. They are by direct revelation of the Spirit of God to the human soul. "The Spirit searcheth all things, yea, the deep things of God." From this may be deduced an unanswerable argument for the Divine personality of the Holy Ghost. How could He search the deep things of God, the infinite depths of eternal Godhead, unless He were co-existent with the Father and the Son, and possessed of the same glorious attributes?

But the great office work of this Divine Person, the blessed Holy Ghost, as performed toward believers in Jesus, is the point of especial interest to us. "The things which God hath prepared for them that love him," are revealed unto us. First of all, CHRIST is revealed unto us, as our Prophet, Priest and King. "He (the Comforter) shall testify of Me." What a revelation is that to the soul! Christ in supreme loveliness, under the illumination of the Holy Ghost, to our inner consciousness, our spiritual apprehension! With what rapture we say, "'Tis He, 'tis HE!" If the life-connection with Christ be maintained, new, constant, boundless things are laid up for those that love God—so that they are indeed brought into a wealthy place.

—"Let not unworthiness scare the people of God."

"WHAT WAS THE POWER?"

A GENTLEMAN recently wrote to Mrs. Palmer, propounding an important question. About a quarter of a century ago, Dr. and Mrs. Phoebe Palmer were holding meetings in Charlottetown, Prince Edward's Island. The writer of this letter was in the congregation. He had, he said, strolled in there, "as Franklin did into the Friends' meeting in Philadelphia." He was amazed at what he saw at Charlottetown. Nearly all in the great convocation were on their knees, evidently moved by some unusual influence. The scene was solemn and impressive, as it presented itself to the view of that intelligent auditor (for he is an intelligent man), and this question was started in his mind, "*What is the power that sways this assembly?*" And although so many years have elapsed, the impression has not been effaced. Is it not likely the seed of the Kingdom, the seed of eternal life, was dropped into the mind of that thoughtful spectator? It is often the case that a seed is thus dropped into an immortal soul which may be long buried, but after years have rolled away, germinates, springs up, and brings forth abundant fruit. Many, like our friend, looking in upon these great scenes of Gospel power, have asked a similar question, and pondered thereon. On the day of Pentecost when the disciples received the wonderful endowment as described in 2d of Acts, "The multitude was confounded,"—"They were all amazed and marveled." Peter, however, had a key at hand to unlock the mystery. He said, this is that which was spoken by the prophet Joel, "And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, &c. And it shall come to pass that whosoever shall call on the name of the Lord shall be saved." The kingdom of God had come nigh unto them; the kingdom of *power*, which is not meat and drink, but righteousness, peace, and joy in the Holy Ghost.

Now that same power which they had at Pentecost, a supernatural influence proceeding from the Spirit, was present at Charlottetown a quarter

of a century ago—it rested upon Dr. and Mrs. Palmer and upon the congregation. And the Pentecostal promise was verified there as at Jerusalem. “Whosoever shall call on the name of the Lord shall be saved.” Many there believed it “with a heart unto righteousness,” and were saved. And the gracious promise is now being fulfilled in multitudes of instances. May our beloved friend, who has given us the pleasant occasion to write these lines, prove it for himself, and meet the beloved Doctor and his companion, “where congregations ne’er break up, and Sabbaths never end.”

Mr. Spurgeon says: “As long as we have one match left we can set the world on fire.”

PERPETUAL LIFE.

TRAVELERS in South America tell us of a species of palm, called the Tamai Capsi, which has power in a remarkable degree of attracting the atmospheric moisture, which it condenses and drops upon the earth in a refreshing dew. In the midst of an acrid desert it rises, and around it a luxuriant vegetation soon springs forth. The flood-gates of heaven may refuse to open, the flow of the fountains may cease, the rivers may shrivel into rivulets, but the life-giving rain tree is only the more active in winning moisture from the reluctant air, and creating an oasis where the traveler’s weary eye shall find delight, and his heated brow a cooling shade.

The Christian is not dependent upon circumstances. He holds his life-connections with the Infinite. He is a great reservoir into which the waters of life are poured abundantly, ceaselessly. And from him proceed, amid all the changes of the seasons, influences which beautify and fructify all around him. Only keep up the life-connection with the Fountain Head, the Source of life and power—and he may be a perpetual benediction, the joy of his generation, a life-propagator in the midst of a world of ruin and desolation.

The unsaved masses around us, in Christendom as well as in heathendom, are in perishing need of these life-giving influences. Shall we respond to the call? Shall we be conductors of the water of life to the perishing?

A GREAT PROMISE.—“Cast thy bread upon the waters, and thou shalt find it after many days.” Do you believe it?

A GOOD EXAMPLE.

A brother in Pennsylvania writes:

“I have five dollars of the Lord’s money. Do you know what I mean by ‘the Lord’s money’? My wife and I are Christians. We unitedly carry on a little business by which we clear about \$6.00 per week. Out of this sum we pay \$8.50 per month rent, and \$5.00 for fuel. In fact, we live from the profits of our little business. We have said with Jacob, ‘Of all that thou givest me, surely the one-tenth I will give thee, etc. So with glad hearts and willing minds we conscientiously devote the *one-tenth* of our increase to the Lord. So, out of our poverty, (that is not the word, is it?) out of our earnings we devote this portion to the Lord. Sixty cents a week is not a very large sum for doing good, but do you know that the sixty cents is made by very hard work? Send me all the works on Holiness that you can for the \$5.00 to circulate among our people.”

God will surely bless this work of love. Who will imitate the example? Systematic beneficence is one of the great needs of the times.

—PREJUDICE keeps back many a soul from the rich gifts of the new covenant. Give it no place.

“LITTLE ONES.”

WE are more and more disposed to observe the New Testament counsel: “Condescend to men of *low estate*.” Jesus has given some important words at this point: “Take heed that ye despise not one of these little ones—it were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.” He has a special regard for His little ones, and so should we. “Not many mighty, not many noble are called.” The Lord will have us deal tenderly with the little ones. Millstones are dreadful things to hang around the neck. We would stand clear of such crushing weights. The course of this world is to pay homage to men of high estate. And formal professing Christians are of like spirit. The rich, the titled, those of high position receive marked respect. The Christ-like spirit, however, is different. The Lord help us to follow His counsel and His example.

—"The greatest act of obedience is to take Christ Jesus."

The Inquiry Room.

We ask our readers once more to consider some of the important

PENTECOSTAL RESULTS.

Read as the foundation of our present converse, Acts 2 : 44-47. A careful study of these passages will show that the work wrought by the baptism of the Holy Ghost was indeed a radical one, touching the disciples at vital points. Note these—

LESSONS.—1. *Their unselfishness.* "They had all things common," etc. (See vs. 44, 45). It has been thought that by the wonderful outpouring of the Spirit the multitude was detained so long at Jerusalem as to require some unusual provision to be made for their need, and hence this community of goods which was the outflow of Divine love. Pure love in the heart annihilates selfishness.

2. *Christian fellowship.* Frequently breaking bread together in home companies. These occasions were in "gladness" and "singleness of heart," with mutual confidence—"love is without dissimulation. And the spirit of praise prevailed, 'praising God,' it is said; and well they might.

3. *Continued favor with the people.* "They had favor with all the people." Their pure, upright, consistent lives made an impression favorable to Christianity. Hence, "The Lord added to the Church daily such as should be saved."

QUESTIONS OF CORRESPONDENTS.—A sister in Ohio asks:

1. What is comprised in loving our neighbor as ourselves?

Ans. We cannot do better than to give the words of Dr. Adam Clarke in answer to this inquiry. He says: "The love of our neighbor springs from the love of God as its source. It is a love of equity, charity, succor, and benevolence. We owe to our neighbor what we have a right to expect from him. 'Do unto all men as ye would they should do unto you,' is a positive command of our blessed Saviour. By this rule, therefore, we should speak, think, and write, concerning every soul of man; put the best construction upon all the words and actions of our neighbor that they can possibly bear. By this rule we are taught to bear with, love and forgive him; to rejoice in his felicity, mourn in his adversity, desire and delight in his prosperity, and promote it to the utmost of our power; instruct his ignorance, help him in his weakness, and risk even our life for his sake, and for the public good. In a word, we must do every

thing in our power, through all the possible variety of circumstances, for our neighbors, which we would wish them to do for us, were our situations reversed."

2. A brother writes: I am with great difficulty striving to *live by the moment*. It is said, "You must look to Jesus each moment." How am I to do this?

Ans.—There is no difficulty in looking to Jesus, and living by the moment, when we get on proper foundations. When an object of our love is present with us, no "*striving*" is necessary to look at that object. The eye fastens upon the beloved one involuntarily. We must cease *striving* to live by the moment; that is a hard kind of service, and impracticable as hard. It implies an effort in our own strength. What is needed is to cease striving and *believe*, receive Christ by faith, so that He shall enter into the heart and dwell there, so that we shall apprehend and delight in His supreme beauty as the Chiefest among ten thousand, and the One altogether lovely. Then it will not be difficult to look to Him. Faith will become a habit as easy and natural as breathing, looking to Him every moment with unutterable delight, and following Him fully in loving obedience. "Faith worketh by love." It is the *faith-look* that is needed.—taking in Christ, the whole Christ, and continuing thus to look unto Him, His service will be perfect freedom and bliss.

3. A sister in Ohio desires to know how Christians can be justified in putting out money at interest. Her Bible Dictionary says, "*Usury*" means increase, and the word was not used in the bad sense in which it is now.

Ans.—Christians need to be exceedingly careful what disposition they make of their money, because human selfishness gains its greatest masteries at this point. We do not understand that the Bible condemns the putting out of money at *lawful* interest. Note Christ's parable of the Talents, in which the principle of natural increase is recognized, and the term "*usury*" is employed in this sense. But as it occurs in Psalm 14 : 5, it evidently refers to the unlawful and un-Christian practice of taking exorbitant interest. Whenever a person is led to borrow money at a high and unlawful rate, it is under the pressure of necessity. No Christian man can be justified in entering into any such compact. To take advantage of his brother's necessity in this way is to violate the law of love to our neighbor, and the express precept of Jesus requiring that we do unto others as we would they should do unto us. All this inordinate grasping after filthy lucre is defiling, and brings many a soul under condemnation. This kind of extortion is prevalent in these times, and is worthy of the severest condemnation.

The Harvest Field.

THE HARVESTER'S PROMISE.—"I will also clothe her priests with salvation. The saints shall shout aloud for joy."—Psalm 132:16.

"Smile, Lord, on each Divine attempt
To spread the gospel's rays!"

AT HOME.

God is graciously reviving His work in some directions. But we look for more abundant outpourings of the Spirit.

—The **TUESDAY MEETING.**—The first meeting after the Semi-Centennial was a very interesting one. The opening of the second half-century was marked with tokens of the Divine favor.

—**NEW YORK.**—There have been very gracious revivals in 86th Street, J. M. King, pastor; Bedford Street, Bro. J. E. Cookman, pastor. More or less are being constantly saved in Seventh Street Church, A. C. Morehouse, pastor. There have been revival services in the Presbyterian and Reformed Churches, with favorable results. The Baptist Churches have also been earnestly engaged, gathering in the sheaves.

—At North Manchester, Ind., there have been 93 accessions to the M. E. Church.

—In Cadiz, Ohio, about 120 conversions are reported.

—Athens Circuit, Ohio Conference, A. H. Lathrop, pastor, has had 85 conversions.

—It is said that there have been 1000 conversions on the Indianapolis District, Indiana Conference.

—At Jacksonville, Ohio, the M. E. Church, S. W. Campbell, pastor, has had 107 accessions.

—Over 100 conversions are reported at New Hope, Pa., F. B. Lynch, pastor.

—At Rockport, Indiana, J. A. Ward, pastor, over 150 professed to have found Jesus.

—On Anderson Circuit, N. Indiana Conference, M. G. Phillips, pastor, 350 conversions, and 25 sanctifications, are reported.

—Bro. J. T. Hatfield has been holding special services in Economy, Ind.—170 converted, and several sanctified.

—The Lord is still visiting Rev. B. C. Conner in his charge in Harrisburg, Pa. About 70 have been converted.

—The Rev. I. T. Johnson, evangelist, has been laboring at West Pittston, Pa., and had a glorious work, 200 conversions in four weeks.

—Rev. B. S. Taylor, Storm Lake, Iowa, is having stirring times, 200 seeking God for pardon or purity on one Sabbath.

—At Lincoln, Neb., W. H. Prescott, pastor, there is a sweeping work of salvation—over 175 have received Christ.

—Sister Abbie Mills has been working at Reut-chler, Ill., for three weeks—about 30 converted, and a number sanctified.

—Bro. Shaw, editor of the *Michigan Holiness Record*, has just closed a successful meeting at Corunna, Mich. Many converted and sanctified.

—At Omega, O., J. F. Grimes, pastor, 137 have united with the Church, 53 of whom are heads of families.

—New Boston and Newtonville charge, Cincinnati Conference, rejoices in the addition to the Church of 150 probationers.

—Otwell Circuit, Indiana Conference, W. F. F. Smith, pastor, has received over 100 newly saved ones.

—Rev. Geo. J. Bliss has held two protracted meetings in Gustavus and in Johnson, Ohio. Sixty sought entire sanctification, and 180 pardon.

—Maybee and English, the Gospel Temperance evangelists, are conducting a series of services in the Rink at East Orange, N. J. Many are taking the pledge of total abstinence.

—The Spirit is being copiously poured out upon the 2d Street M. E. Church, S. A. Keen, pastor, Zanesville, Ohio.—160 have been converted, and believers sanctified.

—Rev. G. W. Brindell is enjoying a gracious revival at Iowa City. To date, 70 received, and the altar nightly crowded with seekers. Some have been sanctified.

—Sabbath evening services are being held in Music Hall, Cincinnati, by Rev. I. W. Joyce, of Trinity M. E. Church, and Rev. T. M. Hopkins, of the Third Presbyterian Church. Many are being saved.

—Rev. J. H. Smith, pastor of the Church at Lahaska, Pa., is having a constant outpouring of the Spirit. People come for miles around to attend the services, and the work of salvation steadily progresses.

—Rev. Sam Jones had a very successful term of service in Cincinnati. It is thought that 40,000 people gathered around the hall on the last Sabbath evening, filling the streets all around. He is now working in Chicago.

—There has been a powerful revival in the First M. E. Church, New Brunswick, N. J., M. T. Relyea, pastor, under the labors of Mrs. Lizzie Smith, L. H. Kenney, and Miss Nettie Van Name.

—A successful Convention for Holiness was recently held at North Harwich, N. H. The Holy Spirit was richly manifested, and 15 or more received heart-purity, and sinners were converted. The revival flame is spreading to contiguous places.

—As we write, the gracious work at West Grove, N. J., near Ocean Grove, continues. Mrs. J. S. Inskip has been in labors abundant for a succession of weeks, and the Lord has graciously crowned her efforts with success. Over 150 have been converted.

THE WORK ABROAD.

SOUTH AMERICA.—The Missions in South America, founded by Bishop Taylor, are growing in interest. A wide and effectual door is opened there for Protestant Christianity.

—Bro. Justus H. Nelson writes of a young Portuguese recently converted, with his family, who preaches wherever he goes. He is a judicious business man, and a most lovable Christian.

—At Coquimbo, where the first foothold was established, where the noble Bishop worked so long on a small allowance, we now have a property worth \$5,000 in gold. A church is to be built there.

—Bro. Vosbinder writes from Copiapo: "We have been in Chili eight years, and have two self-supporting Churches and ten schools, which would be able to support preachers to the native people, if we only had buildings.

—Rev. J. M. Baxter writes from Callao: This has been a glorious week, the steamship Ilo brought the two ladies from Panama, en route to Concepcion. We have held service on the ships in port, and twenty-five of the men professed conversion.

—Rev. J. P. Gilliland, of Iquique, Peru, writes: From means sent in by the Taylor Building Fund, a lot 126x34 has been purchased and a building erected on one-half of it, known as the Iquique Methodist Episcopal Church and parsonage.

—There is a regularly organized Methodist Episcopal Church, in Para, Brazil, with six members and fifteen probationers.

INDIA.—Rev. C. B. Ward, writing from Secunderabad, says:

The hand of the Lord is with us as never before. Our prospects on the line of *self-support* were never so good as at this day.

God has opened the way before us wonderfully, and we follow on in humble love and courage. A growing conviction fills me that it is little American money that the Lord wants us to handle in India. The way opens so wonderfully before us, we hope for the cash capital for our Christian colony, \$5,000, and for our Eurasian Orphan Home, \$7,000, all in India, in the next eighteen months, and by our own earnings. India wants American help just as Africa does, *in pure gold workers*. Every day deepens the conviction in my soul that the non-subsidy policy of William Taylor is apostolic, and called for in our day. It seems to me the Lord Jesus is in our day, calling attention to the fact that He never intended his heralds should be hirelings, or labor on the guarantee systems of the financial world. It ought to be better known that there are to-day over seventy English missionaries in China unsalaried, under Hudson Taylor. In India over fifty American missionaries are on the same policy in the different Faith Missions. In Africa, over fifty under Bishop Taylor and other leaders. In all I can now count up in the heathen world over 200 missionaries as unsalaried as the apostles, fed as graciously and regularly as the birds—most of these have gone forth in the last few years. And this tide is just rising. We shall see them go by the hundred. I would like you to call the attention of the readers of the *GUIDE* to the *Missionary Tracts of the Times*, published by Rev. C. H. Carpenter, a returned Baptist missionary, now living in Newton Center, Mass. His last to hand is No. 3, *Subsidy in Missions*. It is the most unanswerable document yet printed on the subject. I wish 10,000 American liberal-givers would read this tract, and then give ten times as much, and send forth one hundred times as many missionaries.

—The *Indian Female Evangelist* says:

—"The *Work for Women*, gives an interesting account of a Japanese women's meeting in the Kobe Congregational Church. They met to pray for their heathen sisters that they might know Christ. It lasted from early morning until sunset. It was touching to see so many of these women, who so lately have known Christ, to pour out their thoughts and wishes to God in prayer. So many were anxious to pray that it seemed for awhile as if the meeting must go on until each one had had an opportunity to plead for her sisters out of Christ."

—Chinese children know how to practise the "Golden Rule," as the following testimony from an English lady missionary will show: "A class of small children were on the floor for recitation. The youngest of them had by hard study contrived to keep his place at the head so long that he seemed to claim it by right of possession. Growing self-confident, he missed the word, which was immediately spelled by the boy standing next to him, whose face expressed the triumph he felt, yet he made no move toward taking the place, and when urged to do so, firmly refused, saying, 'No, me not go: me not make Ah Fun's heart sorry.' That little act meant much self-denial, yet was done so thoughtfully and kindly that spontaneously from several lips came the quick remark, 'He do all the same as Jesus' Golden Rule.'"

—Miss Isabella Thoburn makes an earnest appeal in the *Heathen Woman's Friend* for a Woman's College in India.

—The largest Baptist Church in the world is at Ongole, in the Telegu Mission. It has a membership of 14,632.

—No year in Christian history ever witnessed the outgoing of so many missionaries to heathen lands as 1885.

—**CONVERTED JEWS.**—It is said that at Vienna, last year, 263 Jews became Christians. At no period since the first century have conversions from Judaism to Christianity been so frequent as at present.

—Certain prison officers in Japan said to the native Christian pastor: "The prisoners laugh when the Buddhist priest preaches; they go to sleep when the Shinto priest preaches, and so we would like very much to have you Christians come and try it."

—The Moravians report for their 12 missions, 28,820 communicants. These missions have 115 stations and 282 missionary agents. The total expenditure last year was \$96,800.

—The Queen of Madagascar, in a proclamation forbidding her subjects to drink rum, says, "I cannot take a revenue from any thing that will debase and degrade my subjects."

—Although Christianity is making such strides in Japan, Buddhism seems to have a strong grip yet. An immense temple, to cost over \$3,000,000 is being built at Kioto, where one was burned 20 years ago. It will be the Mecca for all the faithful of the kingdom.

Helps to Christian Devotion.

PATIENCE A HOLY BEHAVIOR.—Patience is a holy behavior in affliction; it is a virtue exercised in adversity; a grace that keeps a man gracious in all conditions; good in a bad condition; holy against all disadvantages of holiness, within or without. * * * Patience takes away the sin of misery, the misery of misery, the afflicting strength of misery; the sting and teeth of every affliction; the malignity of every cup of trembling; the unhappiness of every sad condition, and makes a felicity in misery."

CHAPTER FOR THE MONTH.—*The Guide Prayer Union* will read in concert this month,

I JOHN, 3D CHAPTER.

Not only read, but mark, learn and inwardly digest these blessed utterances of the apostle, and with much prayer.

I.—CLOSET EXERCISES.

QUESTIONS FOR THOUGHT.—1. Do we put feeling in place of faith in any degree? 2. Do we look for the answer of prayer before we believe, an answer tangible to the senses? 3. Do we aim to use, wisely, mercies received? 4. Do we test, as we should, the power of united prayer and faith?

DAILY BIBLE CALENDAR.

1. 1 Pet. 1; 13. Heb. 9; 28. Rev. 22; 20.
2. 1 Pet. 4; 13. 1 Pet. 4; 14. Psa. 18; 39.
3. 1 Pet. 5; 6. Luke 14; 11. Psa. 119; 78.
4. James 1; 22. Heb. 5; 9. Psa. 119; 46.
5. Jer. 3; 13. 1 John 1; 9. Psa. 51; 3-4.
6. 1 Tim. 6; 12. Isa. 54; 17. Psa. 119; 116.
7. Rom. 12; 2. 2 Cor. 6; 17-18. Psa. 26; 9.
8. Phil. 1; 27. Psa. 50; 23. Psa. 119; 133.
9. Matt. 17; 5. Isa. 55; 3. Psa. 119; 104.
10. Isa. 26; 20. Psa. 91; 15-16. Psa. 143; 11.
11. Jude. 21. Matt. 10; 22. 2 Thess. 3; 16.
12. 2 Cor. 13; 11. 2 Cor. 13; 11. 2 Thess. 3; 5.
13. Phil. 4; 6. Phil. 4; 7. Psa. 19; 14.
14. John 12; 15. Deut. 33; 27. Psa. 31; 5.
15. Heb. 10; 21-22. John 6; 37. Psa. 22; 19.
16. Psa. 34; 13. Isa. 55; 7. Psa. 19; 13.
17. Deut. 6; 17. Prov. 29; 18. Psa. 119; 73.
18. 1 Pet. 4; 7. Luke 12; 37. Psa. 130; 6.
19. 1 Pet. 3; 15. Psa. 146; 5. Psa. 39; 7.
20. 1 John 3; 23. Acts 16; 31. Psa. 84; 12.
21. Heb. 13; 3. Isa. 58; 10. Psa. 94; 12-13.
22. James 5; 13. Psa. 37; 39. Psa. 108; 12.
23. Jer. 4; 1. Mal. 3; 7. Psa. 116; 7.
24. 1 John 2; 15. Matt. 19; 29. Psa. 119; 35.
25. Acts 17; 30. Jer. 33; 8. 2 Sam. 24; 10.
26. Jonah 1; 6. Jer. 33; 3. Psa. 83; 7.
27. 1 Cor. 15; 34. 1 John 2; 1-2. Psa. 25; 11.
28. John 1; 29. John 14; 13. Ephes. 1; 3.
29. Psa. 4; 5. Isa. 32; 2. Psa. 119; 114.
30. Ephes. 6; 11. James 1; 12. Psa. 102; 2.

THE PRAYER REQUESTS.

PROMISE FOR APRIL.—"Yet the Lord will command his loving-kindness in the daytime, and in the night his song shall be with me."—Psalm 42 : 8.

Loving-kindness under Divine command, as a daily visitor—and songs in the night! What a goodly portion for the Lord's people! Mark, this

Divine command has a personal reference—"His song shall be with me." Beloved, let your faith appropriate it.

GENERAL REQUEST.—*That God will bless the Missions in Africa under Bishop Taylor, and the new missionaries which have just sailed to re-inforce him.*

REQUESTS BY LETTER.—*California*, For the conversion of four grandsons. *Canada*, W—, for a sister to be sanctified, and restored to health, and her husband converted. *Dakota*, W— L—, for a revival. K—, for a brother to receive the baptism of the Holy Ghost, and to be healed bodily. *Kansas*, C—, that a wife may be fully baptized, and publicly testify for Christ. *Illinois*, For a sister sanctified, and her husband converted. *Indiana*, J—, for the conversion of a son. B—, for the salvation of a family of seven, daughter seeking the Lord, but discouraged. *Iowa*, T—, for a baptism upon the pastor and people. *Missouri*, B— L—, for a minister longing for the restoration of holiness. *Illinois*, M—, for a brother to be restored to health. C—, for a husband and daughter to be sanctified. *Nebraska*, S—, for a backslidden daughter, in trouble, and for the salvation of the whole family: A— for revival, and the conversion of an intemperate son, *New Jersey*, For the restoration of an invalid daughter, and for the salvation of the whole family. *New York*, O— H—, for a father and daughter to be sanctified. L— for the salvation of an elderly lady and daughter, and the bodily healing of the latter. *New Hampshire*, For an invalid father who is rejecting Christ. *Michigan*, I— for a sister to have a clean heart. *Pennsylvania*, B— for a sister to be perfected in love. *Vermont*, B—, for an afflicted minister to be restored to health. *Wisconsin*, For a sister to be pure of heart, and for the reclamation of her backslidden husband. R—, for a mother to be filled with the Spirit, and for the conversion of two sons.

CLOSET HYMN.

O LORD, thy heavenly grace impart,
And fix my frail, inconstant heart:
Henceforth my chief desire shall be
To dedicate myself to thee.

Whate'er pursuits my time employ,
One thought shall fill my soul with joy;
That silent, secret thought shall be,
That all my hopes are fixed on thee.

Thy glorious eye pervadeth space;
Thy presence, Lord, fills every place;
And wheresoe'er my lot may be,
Still shall my spirit cleave to thee.

Renouncing every worldly thing,
And safe beneath thy spreading wing,
My sweetest thought henceforth shall be,
That all I want I find in thee.

WORK FOR JESUS.

2. Be much engaged in tract distribution.
1. Endeavor to reclaim a backslider.
5. Make effort to get a truly justified believer sanctified.
3. Attempt the rescue of a hardened sinner.
4. Give a loving warning to some Sabbath-breaker.
6. Try to induce some careless family to attend Divine worship.

"We need to be more aggressive on the line of Holiness, individually. Each one who has proved the cleansing efficacy of Jesus' blood should seek to lead another to the Fountain.

Notes by the Way.

FOUR MEMORIAL VOLUME.—We make this issue of the Guide a **MEMORIAL NUMBER** giving, as far as our space will allow, the proceedings of the **SEMI-CENTENNIAL ANNIVERSARY**. But there is very much more matter relating to this event which cannot be inserted. And, if it could be, it would not meet the case to have it in a form which cannot be lasting. It should be in a more permanent shape, hence we propose to publish this volume, which will be a beautiful memento. The book will be embellished with one or more portraits. We hope to have it ready about May 1st. The price will be given in our next number.

MONTHLY READINGS.—

1. Faith and its Effects. By Mrs. Phoebe Palmer. Price, 50 cents.
2. Sin in Believers. By Rev. John Wesley. Price, 3 cents.
3. Entire Holiness. Ten Premium Tracts. By Rev. N. Vansant. Price, 15 cents.

—We intend to put the Memorial Sermon of Dr. Jaques, with its Prelude, in a Tract for general circulation. It is a grand exposition of the old Bible doctrine, and should be widely distributed.

—We shall have to date new subscriptions to The Guide now from July 1st, and will send the May and June numbers free. Let our friends make known this proposition, and add to our lists as fully as possible.

—*Christian Biography*, especially of those who have been eminently holy, is very profitable reading. We have lately received a supply of a very interesting and edifying one, entitled "*Belinda Naile*." It will repay a perusal. Price, \$1.00.

—The eligible property at Niagara Falls to which we have referred as desirable for the *Missionary Training School* of Mrs. Rev. Wm. B. Osborn, has now been offered for the purpose. We hope it will be secured. Mrs. O. has been receiving more applications than she could accommodate. The young sisters now under her charge are going about working in meetings, and are having seals given to their work. All who are interested in this enterprise should communicate with Mrs. Osborn, at Niagara Falls, Canada. One brother has already given \$1,000.

THE MOUNTAIN LAKE PARK PENTECOST.—A small pamphlet, giving an account of the precious Pentecostal baptism that came on the Camp Meeting at Mountain Lake Park, Md., in July, 1885, will be sent free of charge to any one writing to Rev. John Thompson, No. 2002 Brandywine Street, Philadelphia, Pa. All who read this pamphlet requested to pray earnestly and in faith for still greater manifestations of Holy Ghost power at the Mountain Lake Park Camp Meeting to commence Saturday, July 10th, and close Monday, July 19th, 1886. If all who receive this publication thus unite in prayer, we shall have a strong praying league, in answer to whose united prayers we shall have such baptisms of power as will help to take this world for Christ. In expectation we will wait.

—Rev. J. J. Pike, of Chelsea, Mass., has been a life-long friend of The Guide. He has obtained for it hundreds of subscribers. He thinks he is now nearing his heavenly home, and in such prospect he writes:

"I think I am nearing the port. May 18th, 1858, I experienced the blessing of perfect love (not perfect judgment), and since that time have acted as local agent for The Guide. I think there has been no number that I have not read through with profit and delight. It is real food. With all my imperfections there is no word in our language that I love as I do the word *Holiness*. 'Jesus' is a name. Perfect love casteth out fear—glory to Jesus!"

The Lord crown our dear brother's closing days with abundant consolations.

—NOTE!—If any of our readers have volumes of *The Guide*, complete, bound or unbound, especially of the early years, that they would like to dispose of, we desire to hear from them.

—*Remember!* There is to be a grand International Camp Meeting in "Wesley Park," Niagara Falls, in August. Bishop Mallalieu, of the M. E. Church, U. S., and Bishop Carman, of the Wesleyan Church, Canada, are to preside.

—A minister in Connecticut writes:

"A lady member of my Church said to me to-day, that *The Guide* had helped her more in her religious life than anything else she had read. Her boy had died, and she could not give him up; she could not say, 'Thy will be done!' But, after a few months' prayerful reading of *The Guide*, was enabled to rest on the promises, and obtained a richer and clearer experience than ever before."

—A brother writes:

"The Sermon of Rev. John Parker, on "*Spiritual Decay*," has been especially helpful in watching against temptation. I have found that the gray hairs may come earlier upon the spirit than upon the body, and as insensibly upon one as the other."

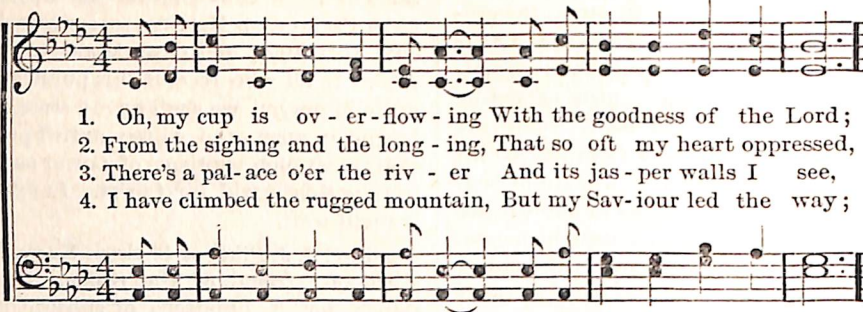
This tract should be circulated wherever there are dead or dying Christian professors. Price, 3 cts. each; per dozen, 30 cts.

THE GUIDE HYMNAL

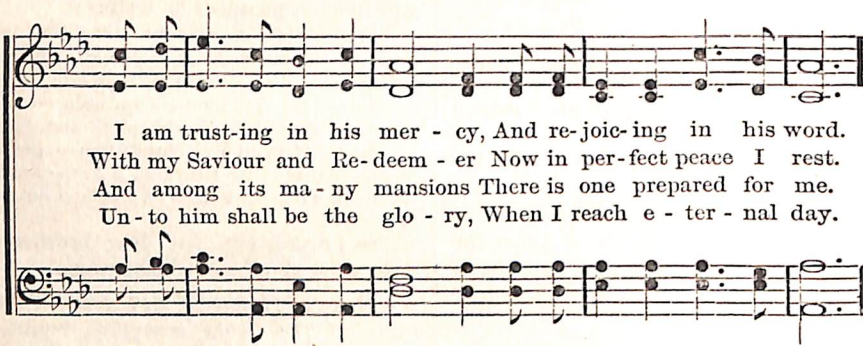
76 I have entered Beulah Land.

FANNY J. CROSBY.

JNO. R. SWENEY.

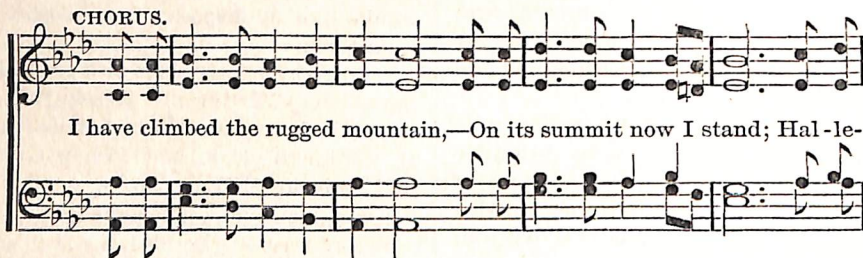


1. Oh, my cup is ov - er - flow - ing With the goodness of the Lord;
 2. From the sighing and the long - ing, That so oft my heart oppressed,
 3. There's a pal - ace o'er the riv - er And its jas - per walls I see,
 4. I have climbed the rugged mountain, But my Sav - iour led the way;



I am trust - ing in his mer - cy, And re - joic - ing in his word.
 With my Saviour and Re - deem - er Now in per - fect peace I rest.
 And among its ma - ny mansions There is one prepared for me.
 Un - to him shall be the glo - ry, When I reach e - ter - nal day.

CHORUS.



I have climbed the rugged mountain,—On its summit now I stand; Hal - le -



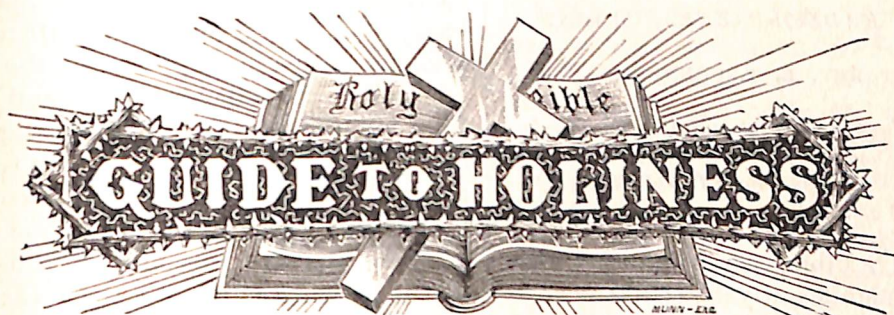
lu - - - jah! hal - le - lu - jah! I have entered Beu - lah land.
 Hal - le - lu - jah, hal - le - lu - jah,

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MAY, 1886.

OUR FATHER'S PITY.

THE PEARL TEXT.—"Like as a father pitieth his children, so the Lord pitieth them that fear him."—Psalm 103 : 13.

"THE pity of the Lord,
To those that fear His name,
Is such as tender parents feel ;
He knows our feeble frame."

"High as the heavens are raised
Above the ground we tread,
So far the riches of His grace
Our highest thoughts exceed."

TRUTH IN BRIEF.

BY REV. GEO. HUGHES.

A DELIGHTFUL PROMISE! It brings up before us the beauty of home-scenery—a father pitying his children. Never is paternal character in sublimer attitude than in the exercise of pity toward a weak, erring, and helpless child.

So, the Lord pitieth His children, only His pity is a thousand-fold more tender, and loving, than the best of earthly parents. The principle of fear, loving, reverential, child-like fear, must be implanted, then the wealth of the Eternal Father is ours. All the yearnings of His great heart will be toward us.

The excellent Matthew Henry well says, here : "The father pities his child-

ren that are weak in knowledge, and instructs them ; pities them when they are froward, and bears with them ; pities them when they are sick, and comforts them ; pities them (Isa. 66 : 13) when they are fallen, and helps them up again ; pities them when they have offended, and upon their submission, forgives them ; pities them when they are wronged, and rights them—thus the Lord pitieth them that fear Him."

And the reason governing this pity of our loving Father is here given : "He knoweth our frame ; He remembereth that we are dust." He fully understands our frailty, and can make accurate estimates of every situation, and mete out to us the needed succors.

Beloved, have you the child-like, reverential, loving fear ? Then you may take to your heart the Father's promise.

SERMON.

HOREB, KADESH-BARNEA, CANAAN.

BY REV. E. T. CURNICK.

TEXT.—“*Moses my servant is dead ; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them.*”—Joshua 1 : 2.



THE Bible very briefly but very significantly says : “It is eleven days’ journey from Horeb unto Kadesh-Barnea.” These two places bring before our minds some remarkable scenes in the history of the Jewish people, which scenes, spiritually interpreted, represent unto us great Christian doctrines.

Mount Horeb (or Sinai), with the events occurring near it, is a symbol of certain initial and fundamental doctrines of the Christian system.

I. The crossing of the Israelites through the Red Sea represents the regeneration of the sinner by the Holy Ghost. St. Paul beautifully refers to the event in 1st Corinthians 10:1, 2: “All our fathers were under the cloud, and all passed through the sea: and were all baptized unto Moses in the cloud and in the sea.” As the escaping hosts of God were passing dry shod through the mighty sea, the great walls of water on either side distilled a soft and almost impalpable mist or rain upon the weary fugitives; representing spiritually the mysterious work of the Holy Spirit in regeneration. When we compare the above passage with the well-known words of Christ: “Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God,” we see yet more clearly how the crossing of the Red Sea symbolizes the new birth of the soul.

II. The Israelites soon came to Mount Horeb. Here God revealed Himself as the Author of imperial and omnipotent

Law. The gathering gloom which settled on the top of the mountain, the vivid flashes of lightning, the mighty earthquake which rocked old Sinai to its base, with the other supernatural phenomena, all gave emphasis to the inspired words: “From his right hand went a fiery law for them.” The consternation and fear of the Jews mirror the terror of the guilty sinner in the presence of Divine justice and wrath; while the calling of Moses up into the mountain as a mediator between God and the Israelites is a type of Christ’s mediation, by which He satisfies the demands of the Divine law, and makes it possible for the affrighted and convicted sinner to be at peace with Jehovah. The important doctrine of justification by faith is pictured to us by the scenes upon Horeb. St. Paul embraces this doctrine in one glorious sentence: “Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ.” (Rom. 5 : 1.)

III. The concomitant doctrine of adoption is also portrayed in the covenant made on Mount Sinai. God on His part promises blessings upon the people: “Now therefore, if ye will obey my voice indeed and keep my covenant, then ye shall be a peculiar treasure unto me above all people.”

The Israelites expressed their part of the covenant in these words: “All that the Lord hath spoken we will do.” This covenant is a striking illustration of how God becomes “Abba, Father” unto the believing soul; and offers him, upon his faith and obedience, all the blessings of sonship. Thus we behold that the primary and basal doctrines of the Christian faith, regeneration, justification and adoption, are typified by the scenes taking place on and around Mount Horeb.

Kadesh-Barnea, spiritually explained, represents that great epochal event in Christian experience known as entire sanctification. The town of Kadesh-Barnea was situated near the southern-

most limit of the land of Canaan, the promised inheritance of the Jews. Only an invisible line separated the Jews from their desired possessions. But after receiving a most glowing description of the Land from the returning spies, and beholding samples of its grain and fruit, even the grapes of Eschol; that most paralyzing principle which can enter into the human heart, *unbelief*, the seed of all sin, weakened the Israelites; and they reproached Moses and God. The lamentable record is: "They entered not in, because of unbelief."

It is sad to read of their forty years' wanderings in the wilderness. Although they were supernaturally sustained, they were troubled with fightings without and fears within, and most of the time tarried near the Dead Sea, where no flowers bloom, no trees throw their grateful shade, no fish swim, but all is dreariness and desolation. What a striking picture is this of the justified man, who, coming to Kadesh-Barnea, on the very confines of the spiritual Canaan, and looking with wistful eyes upon the fair Land of Promise, yet lacking faith in God, turns into the wilderness of doubts and fears, his heart heavy with hopes deferred, and his soul oppressed with a consciousness of having sinned against the light!

Our text shows us the second generation of the Israelites, who have been guided by Divine mercy and wisdom through the wilderness until they occupy a position on the banks of the river Jordan, far to the northeast of Kadesh-Barnea. The conditions of entering the promised land were more difficult at this time than at the first; for now the swollen river must be crossed, while before only an imaginary line separated them from Canaan. But this generation, profiting by the experience of the former, avoided their unfaith, and dared to believe God.

Since all things are possible to him that believeth, they triumphantly entered in to their rest. May the Holy Spirit

illuminate the history of their crossing over Jordan, that we may derive from it comforting and inspiring truths!

I. Let us notice, first, how tenderly and lovingly God speaks to Joshua, animating his courage and stimulating his faith. Again and again in this chapter God speaks to His servant, commanding him to be strong and very courageous: "Have not I commanded thee? Be strong and of a good courage: be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." The lesson is, our Heavenly Father speaks to His children with a voice of infinite kindness and love. Justice warns the sinner, in thunder tones, to flee from the wrath to come. Often the heavens seem brazen, and hell is uncapped, while impending doom threatens the guilty wretch. At such times, when sinking into the abyss, the startled soul cries out in alarm, "God be merciful to me a sinner!" Fear is frequently the motive impelling the sinner to seek and obtain pardon. But love is invariably the potency which incites the believer to obtain Christian holiness. God speaks to His own child in an intonation of celestial love: "My child, be strong, fear not, be very courageous: I am about to perform a mighty work for thee; but I will not harm thee; I will hold thee in the hollow of my hand; I will cover thee with my wing of protection." Many Christians, standing upon the verge of Jordan, are dismayed at the long word, *Sanctification*; and also fear the amazing experience which may soon be realized. Holiness promises and demands so much they hesitate to advance, in the presence of a frowning world, and into a *terra incognita* of spiritual experience. Let all such trembling believers know, that it is the Father who commands, and will guide them safely through.

II. The next great truth contained in this history, is that of the believer's consecration to God, before crossing over Jordan. Joshua commanded the Israel-

ites thus: "Sanctify yourselves, for tomorrow the Lord will do wonders among you." The word *sanctify* here is used in the sense of consecration; it signifies to make ceremonially clean. The Jews were to wash their bodies in pure water. Their garments, although miraculously preserved, had become soiled with the dust of the wilderness. Their sandals had become defiled in the long marches through the deserts. Now they must brush the dust from their garments, and remove the sands of the desert from their sandals.

This process beautifully represents to us the Christian's consecration before entering into Beulah Land. He is to "lay aside every weight and the sin which doth so easily beset us," and "to present our body a living sacrifice, acceptable unto God, which is our reasonable service." The total surrender of the believer to God is a necessary and comprehensive part of the work of entire sanctification. This consecration must be deliberately and intelligently made. It is usually accomplished in detail. The Holy Spirit asks the panting believer to surrender, first one thing, and then another, until all his resources of body, soul and spirit; time, talents, and worldly goods; husband, wife, children, friends; all his being's powers, both present and future; in a word, his *entire personality*, are totally and forever abandoned to God.

III. The next step which is the proximate condition of entering into the spiritual Canaan, is faith in God. The analogy is furnished by the parting of the waters. The priests were commanded to go two thousand cubits before the people, bearing the ark of the covenant (beautiful symbol of God's design that the ministers should *lead* their members over Jordan, and confine their teaching of holiness to the plain Word of God); and when the feet of the priests were dipped in the brim of the overflowed river, the waters were parted, and the people passed safely over Jordan. The

brave dipping of the foot in Jordan, typifies the mighty exercise of sanctifying faith. When the soul's surrender is perfect, and the Christian stands expectant by the rapid flowing river, the Holy Spirit tests his faith, by revealing one or more of the precious promises of the Bible to him. At the time the soul, with a desperation born of its hungering and thirsting after all the fulness of God, and with a deliberation fit to sound the knell of the "man of sin," makes STEPPING STONES OF THE PROMISES, such as: "The blood of Jesus Christ his Son cleanseth us from all sin," and thus boldly ventures in; then the waters of the river part hither and thither, the triumphant saint enters upon his blood-bought inheritance in Beulah Land, and shouts with victorious song:

"I've reached the land of corn and wine,
And all its riches freely mine;
Here shines undimmed one blissful day,
For all my night has passed away."

UNITED PRAYER.—"*If two of you shall agree as touching anything that they shall ask, it shall be done for them.*"—Matt. 18 : 19. Men are fully aware of many advantages of partnerships. They even form partnerships for the prosecution of some labors that would seem most likely to be well performed by a single individual; as for instance, the labors of authorship. But they are not aware that any gain would result from entering into partnership, with the promises of God as their capital, and the throne of grace as their place of business. The encouragement of the text does not address itself merely to an association formed of two persons; the context shows that it does not. But our Lord teaches that association in prayer is so exceedingly profitable, that even if two only should embark in it, there would be grand results. Let three, four, or a hundred and twenty, of one accord, of one mind, seek to utilize the promises; commensurate fruits shall appear in some early day of Pentecost. The great thing is not the numbers, but the agreement. The prayer of two whose souls are attuned to exactly the same key, and who have learned to merge their separate interests in one common interest, shall prevail more than the prayers of tens of thousands, whose minds are occupied, more or less, with lingering considerations of purely personal good.

—Rev. George Bowen.

BIBLE BRIEFS.—GOD'S "I WILLS."

"Then will I sprinkle clean water upon you, and ye shall be clean."—Ezek. 32:25.

This is a great Old Testament promise. For brevity's sake we insert only part of the passage, but it should be read entire. Infinite love, and infinite power are at the back of the promise. Hence, there is an infallible guarantee. Wherever there is a soul that lays hold upon this promise by child-like, unwavering faith, entire purity will result.

"He wills that I should holy be;
What can withstand His will?
The counsel of His grace in me
He surely shall fulfil."

THE ENLIGHTENED UNDER-
STANDING.

BY REV. MARK GUY PEARSE.

THE Apostle prays, in behalf of the Ephesians, "*That the God of our Lord Jesus Christ may give unto you the spirit of wisdom and revelation in the knowledge of Him: the eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints; and what is the exceeding greatness of His power to us-ward who believe.*" We need to take up this prayer and make it our own, "laboring fervently" until it be fulfilled in us. Only such a glowing revelation of God's purpose in our salvation can check the world's pretensions and uplift us from our dulness and gloom. We want such visions of His power to inspire our hope, and fire our desire, and rouse us to effort. There is a kind of religion that seems to have to go down into the world to get its glow and excitement; life's dull existence finds there that which quickens and gilds it. Surely he that lacketh these things is blind and cannot see afar off, and hath forgotten that he was purged from his sins." We cannot afford to live without looking out upon the height and depth, the length and breadth, of our possibilities in Christ. Think how it should rebuke the fever of our worldliness, how it should gather to a sustained intensity our pursuit of holiness, how it should lead us into a spiritual nobility and great-

ness if we lived farther up the mount of God, in view of the revelation that the Holy Ghost would make to us. Ah, what opportunities for blessing and for service lie about us if we had but eyes to see them!

We were coming down a mountain in Switzerland one evening, when a black thunderstorm blotted out the day and all things were suddenly plunged into darkness. We could only dimly see the narrow, dusty footpaths, and the gloomy sides that were swallowed up in deeper gloom. What, then, of the majesty all about us! heights and depths of wonders! All was darkness. Then came the lightning—not flashes, but the blazing of the whole sky, incessant, and on every side. What recesses of glory we gazed into! What marvels of splendor shone out of the darkness! Think how with us, in us, is One who comes to make the common dusty ways of life resplendent, illuminating our dull thoughts by the light of the glory of God; clearing the vision of the soul, and then revealing the greatness of the salvation that is ours in Christ.

Then the Holy Spirit puts forth His energy within us to strengthen our desires.

It is pitiable, indeed, that we have so much within reach and see it not. Yet surely it is more pitiable still that we see so much and yet scarce desire it. Desire! why, it is almost a deception to use that word to express our languid concern for Divine things. A mere passing thought that stirs a superficial sigh. Ah, how often the stream of our desire is dried up in the world's fierce heat! Thank God that He is willing to give us the Holy Spirit to be as floods upon the dry ground, and by His coming He fills us again with desires that burst the barriers and go surging out to God. We need sometimes to be wrapt with a fire of ardent longing after God, a great sense of want and desire consuming us, perishing with very want of God, as David felt: "As the hart panteth after the

water-brooks, so panteth my soul after Thee, O God,—my soul thirsteth for God, for the living God." For this the Holy Spirit is given—to put His mighty energy into our desires, to draw out our souls in longings that stir and throb with the pulses of a Divine power. It may be ours to take hold of the Almighty with His own omnipotence. Be this, too, our prayer: "Give me, O God, Thy Holy Spirit, that in His strength my heart may long after Thee!"

Then the Holy Spirit puts a Divine energy into our faith.

Doubts are lost, dissolved in the light of his clear shining. Christ is no more one of whom we have but vacant memories and vague thoughts; we know Him as real and present. We claim Him as our own. There bursts from the heart a triumphant assurance, an exultant possession, which cries, "*My Lord and my God!*" We put a bold constraint upon our King, and compel Him by our importunity to abide with us.

Then, too, there is given to us by the Holy Spirit a *gracious and tender sensitiveness*. We are no more as the horse or as the mule, which have no understanding; our Master can guide us by His eye. We hear His whispered will and gladly do it. We find in the Holy Spirit help and power to stand and wait upon the King in the busiest moment of our life, setting the aim in all things to this end, *to please Him*. It is as if God's own hand held the helm of our lives, and guided us; we waiting on His will.

Do you begin to sigh over this, good reader, thinking of a host of weaknesses and hindrances? Or will you exult in this as *your* possibility, purposed and promised for *you*? "Blessed Spirit, if this is what Thou art come to do, I thank Thee. It may be mine as freely as any other's. I and my weakness and hindrances cannot hinder Thee; my needs are but my claim upon Thy help. O strengthen me with Thy might, that Christ may dwell in my heart by faith."

BIBLE BRIEFS.—GOD'S "I WILLS."

"And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known."—Isaiah 42:16.

"There are multitudes of blind people in the world. In fact we are all blind by nature, and cannot see far off, nor yet that which is near. God promises to illumine our path. His leadings are often very peculiar and mysterious. But we may rest assured that He is a 'God of knowledge.' He knows the paths in which we ought to tread, and submitting to His guidance, implicitly, the issue will be glorious.

"Leave to His sovereign sway
To choose and to command;
So shalt thou, wondering, own His way,
How wise, how strong His hand!"

THE TREAD-MILL LIFE.

BY LIZZIE M. BOYD.



WHAT a wearisome, tread-mill life multitudes of Christians do live! And then they do not seem to realize that there is anything better for them. In our earlier years we thought this was peculiar to the wilderness life; but have seen it lived even on the Canaan side of the Jordan. There was a beautiful freshness when they reached Gilgal; but they encamped there year after year as if there was not anything more in Canaan for them. They folded their arms and sat down to have a good time in their own experience, without lifting up their eyes and looking to the north, and the south, and the east, and the west, and hearing the Lord God say unto them, "It is thine, I will give it thee."

These tread-mill Christians, both on the wilderness and on the Canaan side of the Jordan, are not inactive people; they abound in labors; but the development of the interior life does not keep pace with the activities, and so it comes to be routine work. You have come across them. Everybody knows them. They are in every Church. Good people. Nobody finds any fault with them; but they never carry any inspiration where they go. You can count on them for whatever you want done. They give and

they work. They are always at prayer-meeting, and pray if called on, and even when not, many times; but somehow there is no lift; they pray for about the same things they have been asking for during the last ten years, and never getting; and you know just what they are going to say when they begin. They "speak in meeting" too; but then you have learned their speech by heart long ago; the manna is so stale you long for a little fresh. They are never much moved themselves, and so they never move you. They give—and yet not as if there was much luxury in it; they give because it is right. They belong to the Missionary Society; and to the Benevolent Society; and are on all the Church committees to visit the sick, and the sinning, and the comfortless. They do it—but not with much unction in it—so the sorrowing are not comforted, and they care little if they do not come back. They are always at the preaching of the Word, but never catch fire, and so fail to be to the pastor inspiring hearers. The story of Pentecost is to them a tale of the past; they have never felt its steady flame burning on the altar of their hearts.

What a pity! Such good people, such active people; but they lack the touch of fire. The Lord hath provided better things. He hath something new for us every morning, and fresh every evening. Why not take it? In one's own experience there are Jericho's to be taken; there are Ai's to be conquered, and yet very much land ahead to be possessed. And when this comes about there will not be so much routine and fruitless work. It will be "much fruit" brought in.

In almost every congregation there are men and women who are out of the tread-mill life, into the freshness of experience and service that makes you feel sure that when they speak, or pray, or act, you are going to get something that is not a mere repetition of the last ten years' sayings and doings. It may be an

unlettered person too; yet you would rather have it than the wisdom of the former. Why? Because it flashes and sparkles with the glow of Divine fire in it. They are the people who arrest attention when they speak; get the ear of God when they pray; and those who have heard them go away to feel as the dear German said to us the other day, "It takes hold, and makes me feel goot, goot."

Beloved, there is something richer, and better than this tread-mill life; this ceaseless going over the same things in just the same way; saying the same things; this wearisome, monotonous living. Yes, something a thousand times better. Break up your Gilgal encampments and move on. Then there will be an individualism about you; you will cease to talk and pray, and work, and give according "as other people do." There will be *soul* in your testimony, and grip on the throne when you talk with God, and "spring up" in the seed which you sow. It will bring liberty and blessing, joy in serving. When we are moved ourselves, others will be moved.

Sometimes we have hardly known which we would choose of the two outwardly consistent men—the one who is "sometimes *up* and sometimes *down*"; or the one who is never much up, nor much down. The former does more things now and then around him—when he is "up"; but the other one keeps on in the "even tenor of his way," and nobody is ever moved. It is the easiest possible thing to get into the ruts, and we will do it unless we are on our watch-tower; unless we "awake, stretch every nerve, and press with vigor on." The Master cries to-day throughout the borders of our Zion, "Awake. *awake*, AWAKE!"

"WHEN Christians fall out," says an old writer, "it is giving the devil a staff to beat them with. It is laying the coals, which he delights to blow up into a blaze."

BIBLE BRIEFS.—GOD'S "I WILL'S."

"I will not fail thee, nor forsake thee."—Joshua 1: 5.

So said the Lord to Joshua when He was giving him a great commission to lead Israel into the promised land. In the strength of that promise he might well go forward, despite all the obstacles which might threaten his overthrow. In fact the Lord had said, "There shall not any man be able to stand before thee all the days of thy life." There was a Divine emphasis put upon the *I Will*—an all-encompassing significance in the "*not fail thee*," and a life-warrant in the "*not forsake thee*." Reader, be courageous, like Joshua, and you may claim the same gracious "I will."

"The world, with sin and Satan,
In vain our march opposes;
By Thee we shall break thro' them all,
And sing the song of Moses."

A NEW SUNRISE.

BY REV. I. E. PAGE.

THE night is chill and dark before day-dawn. The first work of the rising sun is to drive before it the night-clouds; it then scatters the mists that hang thick and heavy over the low-lying fields; next, it opens the closed leaves of the flowers, which have hung drooping during the darkness; then it wakes up to life, in the woods and trees, the singing of the birds. It flings a chastened beauty over hill and wood and field, reviving nature everywhere. Then it calls man from slumber to his daily toil, sending a stir of active life through village and town; and all the world is glad because the cheerful day has come. "Man goeth forth unto his work and to his labor till the evening. O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches." (Psa. 104: 23, 24.)

A new sunrise for our souls: what will this bring? It will overmaster and drive away the darkness of unbelief, and the gloom which always accompanies disobedience. It will scatter the mists of uncertainty, and dissipate the heavy clouds of that "fear which hath torment." It will pour around the soul the light of love, the love of God, to encircle it like a luminous atmosphere. It will

manifest spiritual realities, revealing them in a vivid light unknown heretofore. It will bring "the full assurance of faith," giving satisfying confidence of continual acceptance with God in Christ. It will diffuse in the deep valleys of the spirit the calm light of peace, meekness, and gentleness. It will beautify the whole life with heavenly gladness, a "joy unspeakable and full of glory." It will cast along the path of the future the rosy glow of "a good hope through grace." Best and highest of all, Christ HIMSELF will be revealed to the soul, as the sun in the heavens, no longer waiting below the horizon or hidden behind clouds, but in full-orbed glory of saving grace; who shall "quicken, awaken, and enlighten, warm, invigorate, heal, purify, and refine the soul that believes in Him."

Is not this precisely what thousands of God's children need? Would not this make life a heaven on earth? This new revelation of Christ as a full Saviour makes a man sing exultingly,—

"The Sun of righteousness on me
Hath ris'n with healing in His wings,
Withered my nature's strength; from Thee
My soul its life and succor brings;
My help is all laid up above;
Thy nature and Thy name is Love."

So said Augustine of Hippo: "I entered and saw with the eye of my soul—above the same eye of my soul, above my soul itself—the unchangeable Light. Not this ordinary light seen by all flesh; nor was it, as it were, a grander light of the same kind, as if it shone with far clearer ray, and not wholly overpowering only on account of its greatness. It was not such, but another, far other than all these. Nor was it above my soul, as air above water, or heaven above earth; but it was higher, because it made me, and I lower, because made by it. He who knows truth knows it, and he who knows it knows eternity. Love knows it. O, eternal truth, and true love, and loved eternity! Thou art my end. To Thee I breathe night and day. And when I first knew Thee Thou didst bring me to see that what I saw had being, and that

I who saw had not yet a being. Thou didst strike upon the weakness of my gaze, darting Thy vehement rays into me, and I trembled with love and awe; and I found that I was far from Thee, in a region that had no likeness to Thee, as if I heard Thy voice above saying, 'I am the food of those that have reached maturity: grow, and thou shalt feed on Me.' "

And thus, in language clearer, if less stately, speaks the one whose words open this chapter: "I there and then resolved, in spite of the absence of all feeling, to fully believe in Jesus as my all-sufficient Saviour. I had not courage at the time to say that I had fully believed, but no sooner was I alone with God than the joy of believing filled my soul with a flood-tide of rapture. If ever the Spirit of God witnessed to this blessing in any heart, He did it in mine that night. As hour after hour passed, my soul did magnify the Lord, and my spirit did rejoice in God my Saviour. I bless God for the memory of that precious season. The joy which Jesus gave me was complete; no fear of the future, no distrust of Christ, no dread of missing heaven, remained to spoil my peace. Jesus was indeed all in all to me. Whatever temptations the future might bring, I now feared them not; for henceforth my experience was to be, 'I live; yet not I, but Christ liveth in me.' "

Such is the new sunrise of the soul, the fuller revelation of the Lord Jesus to the heart that loves Him. The result is, not only peace and gladness, but healing, activity, and growth. It is sunshine in which believers grow. We do not put our choice plants in a dark cellar. Let them have the sun! Grace too grows best in bright sunlight.

And it is a joy-giving blessing. What a world of gladness wakes up when the sun brings daylight back! And what joy is ours as we say farewell to the last doubt, see our sins removed, and the shadows flee away!

BIBLE BRIEFS.—GOD'S I WILLS.

"That in blessing I will bless thee."—Gen. 22: 17.

Such were God's words to His servant Abraham. He had proved his fidelity in the offering up of his son, Isaac. Now He enters into covenant with him—definite, emphatic, wide-reaching, extending to all generations, for it was to his seed as well as unto himself. Hence, all the children of Abraham, his by faith, are heirs of the promise. Let us claim our inheritance.

"God of eternal truth and grace,
Thy faithful promise seal;
Thy word, Thy oath, to Abraham's race,
In me. O Lord, fulfil."

LIVING UP TO OUR LIGHT.

BY REV. H. B. BEEGLE.



GOD has constituted us free agents. He has also placed us under law. We have power to break the law; and (with His offered help) we have power to keep the law. Our moral responsibility grows out of these conditions. There are degrees of disobedience to the law, and consequent sin and guilt, as there are degrees of obedience, and consequent righteousness. The law cannot formulate and prohibit every possible sin of every kind. Nor can it formulate and enjoin every possible act of obedience. Such a book of laws would be too voluminous, and impossible to master. It is sufficient to name and prohibit the most common and flagrant sins (as the greater includes the lesser), and then lay down great principles which in their scope condemn the nature and spirit from which all sin proceeds. On the other hand, it is sufficient to name and enjoin the leading duties involved in our relation to God and each other, and then inculcate broad principles which require in us that nature and spirit from which all true obedience flows.

With such a revelation in hand, and prayer for the help of the blessed Spirit that inspired it, we shall have little difficulty in finding our way. Sometimes the application of these principles, to the changing circumstances and various relations of human life, will cause upright minds to pause for consideration. With

less conscientiousness, certain questions of duty either would not arise, or would be dismissed by us as of little importance. But with an honest intent to walk in the light, and do the whole will of God, they will not be put aside. The pathway for our feet must be sure. The candle of the Lord will not shine clearly in an atmosphere charged with doubt and uncertainty. With less light the step will be less firm, the faith less confident, and the courage less triumphant. But there is no need for this. Provision is made for every emergency. There is a sure and safe path in which to walk.

God has put within us a power or faculty which in a certain sense represents Himself. That power is Conscience. Its office is to judge. It condemns, or acquits, according to the light it has. The revealed law alone is above it in authority. Where there is no law, it takes the place of law. The heathen are condemned or acquitted as conscience accuses or excuses. We who have the revealed law are excused when we honestly seek to understand and obey it; and in case of doubt, make sure of being right, either by solving the doubt, or taking the side that admits of no question. Seldom, if ever, are the considerations evenly balanced when we have put away our own wishes and interests, and seek simply to do right and please God. This singleness of purpose and simplicity of spirit, will almost invariably clear away the mists and doubts, and make the path of duty plain before us. But if in the least degree, we allow our wishes or interests to weigh against the intention to be right, we shall err in judgment and go astray. Conscience will not acquit us. Doubts will rise up to trouble us. Weakness will come upon us. And why? "He that doubteth is damned," or condemned. Doubts have undermined our confidence and wasted our strength. The law of God, as interpreted to our consciences by the Holy Spirit, has produced certain convictions. These convictions have not

been properly respected. Our inclinations, or interests, have been allowed to override, or modify them. This we have done in the interest of some questionable indulgence, or evasion of duty. And then we try to make it appear right. Such a course weakens our faith, lessens our self-respect, blunts our moral sensibilities, and darkens our spiritual perceptions. "Wo unto them who call evil good and good evil." "Happy is he that condemneth not himself in that which he alloweth."

Faith and peace will not dwell with an accusing conscience. There must be perfect harmony between these convictions and our service. Where our reasoning powers, aided by the light of the Holy Spirit, have drawn from the law of God convictions of duty, conscience stands behind them to enforce their authority. They are in an important sense the voice of God. And if the Word, Spirit, or Conscience, cause us to question some allowed indulgence, the matter must be put at rest by clear conviction that we are in the right, or by renunciation. Left in doubt and uncertainty, it will bring weakness and darkness. For "whatsoever is not of faith is sin." The same is true of duties to be discharged. We are not only to respect clear convictions, but any question raised must be settled by performing the duty required, or reaching an honest belief that we are not called thereto.

All this presupposes that the desire to be right takes precedence of all others. That we have gone far beyond a mere general purpose to live a Christian life, and have taken up an honest intention to serve God to the best of our ability in small and great things, in both our inward and outward life; and to this end to avail ourselves to the fullest extent of all the help it is possible for us to secure. That by diligent and prayerful study of the Holy Scriptures, we will seek to *know* the will of God, and shrinking from no cross, evading no duty, conscientiously

endeavor to *do* that will. In so doing, and only in so doing, can we be honest with ourselves, with conscience, and with God. It is only in this way that we can walk in the *FULL LIGHT*, and have the unqualified approval of conscience. It is only on this line that we can have real respect for ourselves, and solid satisfaction in our religious life. Thanks be to God, that through *the blood of the everlasting covenant*, we may be helped so to live, and enjoy that "*perfect love that casteth out fear.*"

THE JOY OF THE LORD.

BY MRS. LIZZIE FENNER BAKER.

"For the joy of the Lord is your strength."—Neh. 8:10.

BEARING the burden and heat of the day,
Pausing full oft 'mid the conflict to pray;
Walking with Jesus, the blest, narrow way,
So am I nearing my home.

Nearing the city where cometh no night;
Where faith shall be lost in the glories of sight;
And the saved of the Lord, in the fulness of light,
To the smiles of His presence shall come.

Am I happy? O ye who have loved this world
best,

Who have sought in its wealth and its honors
for rest;

Who have made selfish pleasure your heart's
constant quest,

Can ye know of His wonderful peace?
The peace of the soul which is stayed on the
Lord,

Whose comfort and strength is His staff and His
rod;

Whose pathway below, is the path that *He* trod,
And whose thanksgiving songs cannot cease!

Can ye know? "Understanding it passeth,"
but, still

Ye may go to that Master, and learn of His will,
Ye may find that *One Love*, which your being
shall thrill

With a sweetness no tongue may declare.
From weary self-seeking, O rise and depart;
Come to Christ the Consoler, whoever thou art,
To the Comforter open the door of thine heart,
And the kingdom of God shall be there.

The kingdom of heaven! yea, within us it lies,
The kingdom of self, he forever denies
Who finds it!—its mandates are breathed from
the skies,

And borne on the angel's swift wing!
Thrice blest are the souls in its borders who
dwell,

More blessed than words, or than thought e'er
can tell,

For them, yea forever and ever 'tis well!

For the "Ancient of Days" is their King.

Missionary Farewell Conference.

BY REV. ALEX. M'LEAN.



A SERIES of Meetings was held in the Central Methodist Episcopal Church, New York, beginning on Sunday morning, March 14th, and closing Friday evening, the 19th. The programme for the meetings had been happily arranged, consisting of Preaching, Bible-readings, Prayer Meetings and Testimonies—the whole being directed with reference to the subject of Christian Holiness, and a great outpouring of the Holy Spirit. From the outset the Divine presence was manifest, and the interest continually increased, until it culminated in the last service, which was principally a testimony meeting of the Missionaries who were to embark the day following to join Bishop William Taylor's force in South Central Africa. The Church was densely filled, and the most intense interest was manifested till the close, at half-past ten o'clock.

The following were the testimonies:

Rev. E. A. SHORELAND, of Oregon, was the first speaker. He seemed about 35 years of age, was of short stature, and of rugged appearance. The Committee had put him in charge of the expedition until it should meet the Bishop in Africa. He said: "It was just about five years ago when one Sabbath morning, while I was playing billiards in a saloon in Portland, Oregon, I was convicted of sin. I went out, and having been brought up in the Episcopal Church, I asked the first gentleman I met where such a service could be found. I did not hear much of the sermon, but bowed my head and let the Spirit show me myself. For three weeks I was under deep conviction. I had lost the key of my room door, and having blockaded the door, I prayed and cried for pardon till I wept myself to sleep. When I awoke the room was so light I thought somebody was in it, but finding no one, I said, 'This is the Lord Jesus Christ Himself.' I arose and praised the Lord, for all my sins had been forgiven. In about a week I was carrying plank to fit up my room with seats for a prayer-meeting. A few gathered at first, but the Lord blessed the effort. In six months, I was on a dry goods box, conducting religious service; and it was in front of that saloon door where I had been convicted. A friend of mine in that city had been fully sanctified under the labors of Bishop Taylor; and through that friend's instrumentality I entered upon this great blessing, about three days after which I met two men, who were cursing bitterly. I spoke to them

kindly and passed on, when one of them threw at me a clump of hard dirt, which caused such pain that if it had not been for this new-found blessing, I know I should have resented it." He said he was certain that God was directing him to Africa. I am acquainted, said he, with a poor woman who works nights to earn an extra dollar to send to Bishop Taylor. I rejoice to be of the number who are going to Africa to represent a cause which lays so near the hearts of many praying people. He was used to privation and hard toil, and was apt at several trades. He thanked God for such a chief as Bishop Taylor, whose selection for the work by the Church, he thought, exhibited great wisdom. He goes with the assurance that the Lord is with him, and he anticipated the joy of writing home that the people were being converted.

H. W. ELKINS, of Lowell, Mass., a middle-aged man of prominent features and slender build, who was accompanied by his wife and little children, said: "He was glad to be thought worthy to be associated with this band. God had promised to go with us in all our journeyings. Jesus had saved him completely. He was just as willing to die in Africa as in America, if that should be the Lord's will. We need your prayers.

AI SARTORE, of Wayland, Mo., about 25, farmer, accepted by the Committee as a man of practical, every-day work. He said he remembered the time when, as a professing Christian, he often sang, "Prone to wander, Lord I feel it." But those words no longer represented his experience. The ways of the Lord are now always pleasant. Then, as he looked out it was often dark; but now it is all glory—and better farther on. He was sure that while he kept his eye on Jesus he would not go astray.

The hymn, "*He leadeth me*," was then sung with great spirit by the audience.

Miss ABBIE M. BRITTON, of Abingdon, Mass., a tall, modest, well-featured young lady, in a few words described her spiritual enjoyment of this series of meetings, and she was glad of the opportunity of going to Africa to work for Jesus.

Mrs. J. H. Cooper, of English birth, apparently in young married life, said she had been many years rejoicing in the Lord, and wished she could tell her hearers of the joy she felt in entering upon this missionary work.

Her husband, a rugged looking young man, said he stood before them as a witness to the

efficacy of the prayers of parents. When a mere child he was converted at a class-meeting, and was called to preach the gospel at the age of seventeen. He had been preaching seven years. But from the time of his conversion he had deep convictions that God had need of him in some foreign mission field. He had, however, kept him back until now, that he might be more thoroughly disciplined. He believed in the concentration of all his powers and plans towards one object. Now he hoped to realize his life's ideal, and spend his days in Africa. This was his creed:

1st. He believed in man, and in the possibility of his conversion, even though a cannibal.

2d. He believed in Christianity as the only thing that could lift degraded man up into the likeness of God and make him a saint.

3d. He believed in God as the only and universal Father, and therefore in the brotherhood of man.

In going to Africa he was going to his brethren, and believed he had no selfish motive. Neither great success nor great disaster awaited them in the near future. The immediate successors of Christ found great hindrances in their path. It had been said that the blood of the martyrs was the seed of the Church. So the death of the missionaries may prove the spiritual life of Africa—for if we fall there are thousands of good soldiers ready to fill up the ranks. Ethiopia's hands are even now outstretched to God.

Hymn, "*All hail the power of Jesus' name*."

JULIUS L. JUDSON, a tall, well-formed mulatto, with regular features, a Georgian, about 35. He said, the "Julius L." of my name was after my "Missus'" first sweet-heart; the "Judson" was in honor of the great missionary, though little prospect was then apparent of my becoming a missionary. Until I was nearly thirteen, I was a slave. At a time when my mind was most susceptible to impressions, I heard the bay of the bloodhound, the harsh voice of the slave auctioneer, and the cruel crack of the slave-driver's whip. God was offsetting the horrors of the slave-passage and the slave-life, by sending some of my race back to our fatherland for its redemption. After the war I was allowed to do errands for and be taught by some teachers who had come from the North to instruct our people. My proficiency was noticed, and procured for me entrance to a University in Ohio, from which I subsequently graduated. I received the missionary spirit from those first teachers of mine. I knew nothing of Bishop Taylor, but the Lord has brought it

all around, until here I stand before the largest congregation of white people I shall probably ever see again, because I sail at once for Africa. I have taught in many of the malarious districts of the South without harm, and feel that I am impervious to malaria, and therefore peculiarly prepared for Africa. God will be with us. Remember us in your prayers

B. L. BURR, of Oregon, said: Full salvation has come to me, and has made me willing to devote my life to Jesus. It is not a hardship to go to Africa. Though some of us may die there, the work will still be carried forward. If it be the will of God that my days shall end there, I shall be satisfied. Only let others follow on.

L. B. WALKER, of Pennsylvania, on announcing his name (as each speaker did), he remarked: I suppose when I get to Africa I shall have to do much *walking*. I have found full salvation, and am gratified with the prospect of this missionary work.

ARCHER STEELE, of Dennison, Iowa, in his 17th year. His parents were expecting to have gone with him, but his father could not close out his business (furniture) in time. He enjoyed the blessing of full salvation and felt that he had a distinct call to Africa, which his parents recognized.

Rev. CLARK SMITH, M. D., his wife, ANINA T., and daughter MAY (about 8 years old). of Fresno, Cal. He wished to confess Jesus in full salvation. He had been a missionary to the Indians in Oregon. He narrated some remarkable incidents, illustrative of the power of grace to elevate men from the very lowest stratum of humanity to Christian manhood—a people who were dwarfed in mind and body, and degraded to the condition of feeding upon insects. God had wonderfully uplifted them, and through them he saw great possibilities for Africa. His experience had shown him the importance of Christian missionaries endeavoring to anticipate the missionaries of Satan to the heathen.

His wife, Mrs. Smith, said she had been trying to serve God since she was a little child. When the thought of going to Africa as a family first came to them, she prayed, "Lord, if it be possible, let this cup pass from me." But she was led to see that His hand was surely guiding them to that land, and His voice seemed to say, "Be not afraid; lo, I am with thee." Deep in her heart she felt the blessing of God.

A. S. MYERS, a tall, single man, about 25, machinist and blacksmith, going to Dondo, on the Coanzo River. He said God put a strong desire in his heart at the age of 12 to learn the blacksmith trade, and afterwards to become a machinist, that he might use these trades in some foreign mission field, for Christ. He had then no particular destination in his mind, but God had called him to Africa, and he thanked God for opening the way up to the point of embarkation.

J. H. BARKER, formerly of New York City, had had experience in the far West, and had received the baptism of the Holy Spirit and was, with the rest, rejoicing in the privilege of going to Africa.

C. E. PETERS, of Elkland, Pa. A little over a year ago he came to feel that he had been a great sinner; so great that he doubted whether God would save him. He promised the Lord that if He would forgive him, he would perform any duty which might be presented to him as such. He was almost immediately impressed that he must go to Africa. He resisted at first, but finally consented, when God most graciously blessed him. Now, it would be more of a sacrifice to remain than to go. His trust was so implicit that he was willing to die, if need be, in Africa.

J. A. HARRISON, M. D., of Northampton, Ohio; probably 25. Said he was glad he had Christian parents—hardly knew when he began the Christian life; but for 14 years he had been an earnest follower of Jesus. He went on this mission joyfully, assured of God's care and resting on the promises.

Mrs. R. F. ELKINS (previously referred to), said, About one year ago she was very anxious for the full baptism of the Holy Ghost. She told the Lord that if He would sanctify her she would be willing to go to India, or to Africa. When she left her friends in Boston the other day, she felt very badly. But Jesus whispered so sweetly to her that she said, "Lord, I know I am Thine. Praise the Lord, I am willing to live or die in Africa."

Hymn, "*I will guide thee with mine eye.*"

MARY A. CLIFT, a Quakeress, Dennison, Iowa. Twelve years ago, God for Christ's sake spoke peace to her soul. Soon after, she found she needed the root of evil to be cast out from her heart. For some years she had desired to go to Africa, but seemed to have been baffled. Now the way seems providentially opened, and she rejoiced to go if it be even to fill an African grave.

Our Bible Study.

"The law of thy mouth is better unto me than thousands of gold and silver." *Psa. 119 : 72.*

"FATHER of mercies, in Thy word
What endless glory shines!"

Holiness Lesson Leaves.

BY REV. N. VANSANT.

FIRST WEEK—LESSON I.

TOPIC.—HOLINESS IN THE OLD TESTAMENT.—
HISTORICAL BOOKS.

CENTRAL TEXT.—"*And they (Orpah and Ruth) said unto her (Naomi), surely we will return with thee unto thy people.*"—*Ruth 1 : 10.*

STATEMENT.—Our present Lessons are drawn from the Book of Ruth. This book is generally considered as an appendix to that of Judges, and an introduction to that of Samuel, who is supposed to have been the author of Ruth, as well as of the first book bearing his name. "The whole narrative is written with peculiar simplicity; and the interviews between Boaz and Ruth display the most unaffected piety, liberality, and modesty; and their reverent observance of the Mosaic law, as well as of ancient customs, is portrayed in very lively and animated colors."—*Horne*. The simple and touching story of this book furnishes beautiful illustrations of these two thoughts:

I. HOLINESS EXEMPLIFIED.

This exemplification was two-fold—

FIRST—*By Naomi and her family in heathen Moab*. Here note that the devout Hebrew family, of which Elimelech and Naomi were the parent head, did not leave behind them their religion when pressed by famine to quit their native Palestine, for sojourn in a land of strangers and of idols. What a rebuke to those professing Christians who practically bid good-by to God and His holy service during the summer vacation or other absence from home!

The strict maintenance by this family of the worship of the true God, even in the face of the baldest idolatry with all its jeers and sneers on the one hand, and its blandishments on the other, shows conclusively how empty is the plea, so often urged, that adverse circumstances render holy living impossible.

The death of the husband and father of this family (1 : 3) made no breach in their heroic devotion to God and His service, the moral influence of which was as "a light that shineth in a dark place." The two women of Moab who became the wives of the sons (verse 4), were won by that influence to the worship of the God of Israel, and doubtless others also. Can a holy witnessing for God, with the lips and the life, ever be in vain? (*Matt. 5 : 13-16.*)

SECOND WEEK.—LESSON II.

CENTRAL TEXT.—"*Entreat me not to leave thee, or to return from following after thee; for whither thou goest I will go, and where thou lodgest I will lodge; thy people shall be my people, and thy God my God. Where thou diest,*" etc.—*Ruth 1 : 16, 17.*

II. HOLINESS EXEMPLIFIED (*continued*).

SECONDLY.—*By Ruth*.

Study the Central Text and see :

1. *The unfeigned piety of her choice*. The human affection which she bore to Naomi as the mother of her buried husband (1 : 5), had doubtless much to do with her choice, but the sublime altitude of her motive was reached only when she said, "And thy God shall be my God." He to her was "the chiefest among ten thousand," and "altogether lovely." (*Sol. Song, 5:10, 16.*) It was for His supreme sake that she "clave" to Naomi, and bent her steps toward the land of Israel, to seek fellowship with His chosen people. "Not that she loved Cæsar less, but Rome more."

Such is everywhere the true Scripture idea of piety in its highest conception—loving God supremely; and His people "with a pure heart fervently." (*Mark 12 : 29-31 ; 1 Pet. 1 : 22.*)

2. *The painful sacrifice involved*. All the ties of blood, and home, and native land forbade her proposed course of action. Most of all, the grave of her beloved Mahlon appealed to all the tender memories of her happy married life to abide still in her native Moab, among her loved and loving kindred. It was doubtless a sore trial to renounce all these for what, to mere human seeming, must have been a very uncertain equivalent. Yet grace made her equal to the sacrifice.

Has this law of sacrifice for high spiritual ends, been repealed? Ponder the teaching of Jesus (*Matt. 10 : 37-39 ; Luke 9 : 23, 24 ; 14 : 26, 27.*)

3. *The unwavering firmness of her purpose.* "The Lord do so to me, and more also, if aught but *death* part thee and me." O, what a motto for every Christian, as with a high and holy purpose he clasps the clasping hand Divine!

4. *The unfaltering faith which actuated her.* She saw in spiritual vision what her friends saw not, what her sister Orpah but dimly perceived, what even her Hebrew mother-in-law saw less clearly, namely, "the recompense of the reward" which surely, in some way, awaited her.

Hers was the faith of Abraham and Moses (Heb. 11 : 8-10, 24-26), and the faith commended by Paul as the grand governing principle of the Christian life: "For we walk by faith, not by sight." (2 Cor. 5 : 7.)

THIRD WEEK.—LESSON III.

CENTRAL TEXT.—"Why have I found grace in thine eyes, that thou shouldst take knowledge of me, seeing I am a stranger?"—Ruth 2 : 10.

III. HOLINESS HONORED.

1. *Honored by men.* Was it a mere accident that when Ruth, a stranger, went forth to glean she lighted on the field of Boaz (2 : 3)? It is called her "hap" or chance, speaking after the manner of men; but the sequel shows that the hand of a wise and loving Providence led her to that favored spot.

Mark the special human honors that came to her through this providential leading. Boaz, "a mighty man of wealth," on visiting his field, finds her gleaning, and extends to her peculiar privileges, charging his harvesters to deal with special liberality toward her, and admitting her to social relations with them and with himself, quite above those allowed to ordinary gleaners, the interesting details of which are given in chapter 2 : 1-17.

Still greater human honors awaited her, in her marriage to the distinguished Boaz, with the full concurrence and pious benedictions of "all the people in the gate and the elders," followed by the warm, devout congratulations of the godly "women," as narrated in the 4th chapter.

Why all these marked attentions and honors? The reason is told in part at 2 : 11, but

is more emphatically given in the next verse, where Boaz distinctively recognizes her firm, unfaltering faith in "the Lord God of Israel," adding the beautiful, expressive figure, "Under whose wings thou art come to trust."

Such is the temporal honor which may crown heroic faith and a holy life. Besides the case before us the instances are many—Joseph, Deborah, Mordecai, Esther, Nehemiah, Daniel, etc. "Verily there is a reward for the righteous," even here. (Psa. 58 : 11).

FOURTH WEEK.—LESSON IV.

CENTRAL TEXT.—"Them that honor me I will honor."—1 Sam. 2 : 30.

IV. HOLINESS HONORED (*continued*).

2. *Honored of God.* "Upon a monument which has already outlasted thrones and empires, and which shall endure until there be a new heaven and a new earth—upon the front page of the New Testament is inscribed the name of RUTH. Of her came David—of her came a long line of illustrious and good men—of her came Christ. These were great honors. Little did this poor foreign woman think, when she left her native home, . . . what high honors awaited her . . . They that honor God, He will honor. She had honored Him by her faith, and He was bound by all His covenants of mercy, to honor her before men and angels."—*Kitto*.

This He did, as we have seen, by a marked temporal prosperity and social elevation. This, however, was only preparatory to the higher honor of setting her name against all human probability, in the honored galaxy of Old Testament worthies, from whom the world's Messiah should be descended. (Cf. Ruth 4 : 18-22 with Matt. 1 : 1-16.)

"Though a stranger, and that of the hated Moabitish stock, her reliance on the God of Israel was honored by Him in her adoption into the family from which Christ was to derive his origin. Here too was a pre-intimation of the final reception of the Gentile nations into the true Church, as fellow-heirs of the salvation of the Gospel."—*McClintock and Strong*.

See how God may use any one of His trusting saints, however humble or obscure, to accomplish His great purposes and to bless the world!

The Word of Testimony.

"That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus."—*Philemon, 6.*

"One undivided Christ proclaim,
And jointly glory in Thy praise."

The Tuesday Meeting.

Held at the residence of the late Dr. W. C. Palmer,
316 EAST 15TH STREET,
Near Second Ave., and opposite Stuyvesant Park,
New York, every Tuesday afternoon at 2½ o'clock.

In the year 1836, two social meetings, held in different Churches, at the suggestion of Mrs. Lankford (now Mrs. Palmer), were blended into one, and appointed to be held at Dr. Palmer's. The Divine seal was placed upon the first gathering, and it has been continued uninterrupted now for nearly fifty years.

THE meeting was opened with singing. Many requests for prayers were read, after which Dr. Roche led in prayer.

Mrs. Palmer then read 1 Peter 2d chapter, 1st to 9th verses, saying: This is a word to those who want a clean heart. Peter says, "Laying aside all malice," etc. Paul to the Hebrews says, "Laying aside every weight, and the sin which doth so easily beset us." To put away every hindrance is the first Divine direction, and then "Receive with meekness the sincere milk of the Word." Is that it? Let us ask Him who giveth power to the faint, and to them that hath no might increaseth strength. He does give power, but *we must use it—must take hold of His strength.* God does require us to say, In the strength of grace, *I will put away every weight—I will reckon myself to be dead indeed unto sin, but alive unto God through our Lord Jesus Christ.*

The 5th verse says, "Are built up a spiritual house, lively (living) stones, a spiritual house, a habitation for God," acceptable to God. O, let us think of the dignity of our position. All through Christ! "He that believeth on Him shall not be confounded." Is it safe simply to believe (and act as if we believed) every thing our Heavenly Father says? He says, "Unto you therefore which believe He is precious." Is it true? I wonder how many here *know* it to be true. Will all such witnesses raise their hands? (Many hands were raised.) Our lesson speaks of "stum-

bling at the Word, being disobedient." Is there any danger of the Christian Church "stumbling at the Word"? Let us not stumble at the precious truths in the next verse, "A chosen generation, a royal priesthood, a holy nation, a peculiar people!" Some do not like to be even *God's* peculiar people. I know our time is precious, but let me read a few references (Exod. 19: 5, 6). "If ye will obey my voice *indeed*, and keep my covenant, then shall ye be a *peculiar treasure* unto me above all people; . . . ye shall be unto me a kingdom of priests, and an holy nation." Again and again the Lord has said, "Chosen thee to be a special people," "Are made a peculiar people," etc. We are made a peculiar people that we should show forth the praises of Him who hath called us out of darkness into His marvelous light.

Singing—"I hear Thy welcome voice."

Rev. Geo. Hughes—I find myself this afternoon, dear friends, in a solemn presence, in participating in the services of the first Tuesday Meeting of the second half century of its history. I have been deeply impressed by the Scripture lesson. When you, Sister Palmer, read about laying aside all malice, and guile, and hypocrisy, and evil-speaking, I felt that holiness was something more than poetry; it enters into the life, and has to do with every-day conduct. And I prayed, Lord help me to set a watch upon my lips! How common it is to make disparaging remarks of individuals when absent. But we are to guard the reputation of others in their absence as well as in their presence. Let us change nothing in regard to this meeting—let us have plain, simple, child-like testimony concerning what God is doing in our hearts. I feel this hour that the Divine mercy like a great cloud is resting down upon me. It is by the mercy of God that I am found here in the midst of these solemnities. I am ready to say,

"Lo, God is here let us adore,
And own how dreadful is this place;
Let all within us feel His power,
And silent bow before His face."

I feel this occasion ought to be signalized by a remarkable outpouring of the Spirit of God. I thank God that in the interval that has occurred since the Semi-Centennial, in this room, two inquirers after holiness have been led into the fulness. The next day after the Anniversary, while kneeling by the side

of Sister Palmer, in prayer, I am led to believe that they entered into the light. There seems to come a voice from heaven saying to me, Give heed yourself to what you are saying to this company. These services should lead every one to greater heights of spiritual realization. Dr. Palmer used to tell of some one who said, "if he could only get into the kingdom he would be satisfied," and he was told that if he entered in at all he must go into the interior; that the back seats had all been spoken for long ago. Let us get down into the depths of humble love. The responsibilities of being in this meeting are tremendous; it is not to sit here till half-past four o'clock, get the benediction and go home. We will be confronted with the solemnities of this hour at the judgment.

A GRATEFUL TRIBUTE.

Sister Searles—Gratitude prompts me to speak, and if I were taken before my Maker, He would say that I was honest in this. I know that Jesus can cleanse our hearts from the rubbish of sin, and this is my blessed experience morning, noon and night. Jesus saves me from anger and pride, and self-will and unbelief, and do not you think that to be a load of rubbish! O, my dear friends, get rid of it to-day? Jesus will save you. He saves me to the uttermost. Bless His name! How calm and joyful He keeps me day and night. Sometimes I cannot sleep, but I can pray, and I often say, for Zion's sake I will not rest, and for Jerusalem's sake I will not hold my peace till the righteousness thereof goeth forth as brightness," etc. I want to return thanks in this meeting for a dear sister, who was wonderfully sustained under trial, and she wants you to pray that all her dear family may be brought to the feet of Jesus. Hallelujah! God is able to do it.

A Sister—I want to thank Sister Palmer for the watchword which she gave me twelve years ago, "*Looking unto Jesus.*" God is with me all the time. I could talk for hours, and then the half of His love would not be told.

THE HOLY GHOST RECEIVED.

Rev. Dr. Jaques—I did not decline to speak the first one because my heart was reluctant to do so, nor because I thought myself unworthy, for we are not saved through our worthiness, but through Christ. "By grace are ye saved through faith," and so I am saved now, glory be to God! Blessed be the

name of the Lord! I was very thankful, brother Hughes, when you said it was desirable that we should speak experience, and not refer to outside issues. O, how I do love to speak of experience, of the love of Christ in my heart! Blessed be the name of the Lord forever, I do love the Lord Jesus Christ. I believe in the Holy Ghost, blessed be the name of the Lord! He has sent the Holy Ghost to my heart. He says, "Receive ye the Holy Ghost," and I do receive Him, glory be to Jesus my Saviour! That is my experience, dearly beloved. It is the joy of my heart to tell of it. I am not simply a subpoenaed witness dragged into the court, but I say, glory to God for the privilege of testifying for Jesus as my Saviour—He saves me now. He saved me through last September most gloriously, and He saves me to-day fully. I am not ashamed of sanctification, dearly beloved. Praise the Lord forever! A good sister asked me if I was the man who had religion with wings. By the grace of God I am the man, and with these wings I am mounting and flying above my sins and difficulties. Blessed be the Lord forever and forever!

Singing—"How happy every child of grace."

PRIZING PRIVILEGES.

A Sister—I was at the meeting last Tuesday, but did not have an opportunity to speak. I have attended this meeting ever since it was at Rivington St. One day before a meeting there, I had this blessed assurance that God was going to bring all His dear ones of different denominations together, and for years past I have seen the work of holiness spreading, and my Father tells me to pray on for its extension, and I am doing so. I thank God for the privilege of praying.

A Sister—I praised God as I came here, and saw a woman going into a matinee; for years ago I loved to go there, and to pay as high as three or five dollars admission; but I praise God I see to-day that it is well to go to the house of the Lord. I know this way of holiness, and my face is set like a flint. Through grace only I know Christ as my Saviour day by day. Every moment by faith I claim Him mine, the risen Son of God. I shall stand through faith in Him in that last day, when this world shall have passed away.

Sister Bottome—This is the commencement of another half-century, and we do not any of us expect to see its close. I have

been for some time under deep conviction. I have felt that for me there is a deeper depth than I have known; a death to self, and I have been dying. You who have died, know all about it. Though perfectly well in body, I have felt a remarkable sickness. I knew I was dying, and I felt entirely willing to hasten the death. I had the convictions that I had many years ago, and it is not enough for me to rejoice over the dear ones who have borne the cross and nobly for their Master stood. That was not enough for me. I felt I must bear the cross. There is a cross for every one, and there's a cross for me. When I was willing to take the cross, and to suffer for Jesus, there came a wonderful glory into my soul, I was all prepared for the cross, but I was not for the glory. I have felt called of God to give myself to the work of spreading Scriptural holiness, and to be a witness for holiness. I have always shrunk from the word *holiness*. I do not know whether you have noticed this; but I do not shrink from it to-day. It is a lovely word for me, but far more to have the experience. God seems to be opening the way for me.

PLEASANT MEMORIES.

Sister Hall—I am so glad I was among the number about fifty years ago, when Dr. and Mrs. Palmer and brother John Parker came to Newark to the Clinton St. Church. There was the beginning of my teaching, the first I had ever listened to, and my soul did so go out after this wonderful salvation which they talked about. I said, these dear ones have what I want, but I do not know how to get it and how to keep it. I said, "Mrs. Palmer and Mrs. Lankford have not the family cares. This was the temptation which came to me. The enemy seemed on one side of me and the Holy Spirit on the other. We did not have the teaching then that you have now. After they left Newark I knew of but one dear one who knew of this experience. She had been to Mrs. Palmer's and received the blessing during the night, through her prayers. There is not the opposition now that there formerly was. I lost the blessing by not testifying of it. I bless God I live to see this day. There is power to cleanse and keep us clean. Blessed be the name of the Lord forever! Heaven and earth shall hear the testimony I have to give. I remember a question that was once put to Mrs. Palmer: "What do you think, sister, is the highest

state of holiness?" She replied, "The very lowest place at the foot of the cross."

Dr. Ball—Experience teaches that there are stages of progress in the divine life, and that each has its own peculiar temptations. I have told you repeatedly that for eighteen years I lived on a low plane of religious life; had fears, doubts and weakness. I lived a sinning and repenting life. I think I knew Christ on Calvary, a dead Saviour, and that it was possible for God to adopt me into His family. I told you also that I passed out of that state suddenly. I had not the instruction which I should have had, for I was directed to the seventh of Romans to help me. I seemed to have a worse heart now than before. I was converted, and I thought that if I were a Christian I was at least a very small one. I had been saying for ten years, "Who shall deliver me from the body of this death?" Yet I was a worker, discharging all the duties and responsibilities of the Christian life; was in the eldership of the Presbyterian Church. I passed out of that state into one of joy and liberty. Before I was brought under more or less in fighting my battles, but now Jesus was a real, living Saviour, in all the fulness of His love and power.

Dr. Jaques (being requested to speak at the close, said)—I do not know what is required of me to say. "Blessed are the pure in heart, for they shall see God." That is the text, and that is all I need to say. It is all in that; we do not need any more than that. The provision is all made. It has seemed to me within the last twenty-four hours that all we have to do is to take it. It came to me so last night at a meeting in the Central Church—the Lord revealed it so to me at that hour. He said, "Receive ye the Holy Ghost," and I said, "Lord Jesus, this heart receives Him; and I lay aside every weight, and the sin that doth so easily beset me. I give up all for Jesus' sake, and for the sake of purity." I said, "Lord Jesus, I take the gift with the consequences." We must take the gift with the cross. The Lord help us to take the gift with the cross that must come with it.

At the conclusion, all who desired fully to consecrate themselves to God, were requested to rise and sing,

"*I rise to walk in heaven's own light.*"

Prayer was then offered by Rev. Halsey Moore, the doxology sung, and the benediction pronounced by Rev. Geo. Hughes.

Our Social Meeting.

THE WORD.—“It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High.”—Psalm 92 : 1.

THE SONG.—“Praise to God, the glorious Giver,
Christ, the Saviour of the lost,
And the Comforter forever,
Father, Son, and Holy Ghost.”

A West Indian Sailor's Experience.—(Written to a friend): Of all the years that I have been going to sea, I have never had such blessed times as since I left Calcutta, for I took the Lord with me in good earnest. I have put all my trust in Him, and have felt the joy of doing so. Bless His name! Daily I thank God for His free grace, and the gift of His dear Son Jesus Christ. I walk all the day long in joy and praise to my Redeemer. I am at times filled with the Holy Ghost so that I weep for joy, and sing praises to God. What a blessed thing it is to live close to the Lord!

Those Holiness meetings, brother, that you hold every week, you do not know how much good they are doing. I know they are doing a world of good, for they have done me more good than all the world could have done. It was there I got a *clean heart*, thanks be to God! I saw after I attended the holiness meetings, and listening to the discourses, that I was far from being up to the mark of holiness, and I set out in the strength of God to attain to that perfection. Thanks be to God He gave me a *new heart* to serve Him with, and now I can sing praises to His blessed name all day long and never get tired. I think it was the second Sunday out from Calcutta, that in the evening, while I was sitting on the after hatch of the ship, the thought came into my mind to speak among the crew. I did not know how to speak to them, and I asked the Lord to show me what to say and how to say it; and while I was pondering in my mind what to do, I found myself forward among them with the blessed Bible in my hand, reading with all my might, and soon there was quite a little crowd around me. For three months we held a regular meeting every Sunday evening, and oft-times through the week, until at last Satan stepped in and broke up our Bethel, with threats to fight by some Roman Catholics, and others who disliked the Word of God. My brother Jeffery and myself concluded that we had better stop holding the meetings publicly, but continue to hold them between ourselves. I believe that

we were about to do great good aboard the ship, for there were some who were taking a great interest in our services, and did not want us to stop them. I fasted all day after I found we had to stop them, and prayed to the Lord that He would reward the evil-doers according to their deserts, and I believe He will in His own time.

A Baptist Testimony.—Mrs. H. J. Sexton, Madison, Ohio. More than forty years ago, in Eastern N. Y., Jesus revealed Himself to me as a wonderful Saviour. I then united with the Baptist Church, of which I am still a member. Six years ago, by the amazing grace of God, I received the sanctifying power of the Holy Spirit, and Jesus was revealed as my “righteousness, sanctification, and redemption,” and since that time I have been walking in the King’s highway of holiness. And O, it is a blessed way! Truly, “His name shall be called Wonderful!” He is more and more so to me as the years go by. He is a wonderful Helper in every time of need, a refuge in time of trouble, a source of strength and power, a Deliverer from the bondage of sin, and a wonderful Physician! O, He has manifested His healing power in a gracious manner in my behalf, in delivering me from chronic diseases; pronounced incurable by earthly physicians. Forever adored be His excellent name! His Holy Word is very precious to me. The dear old *Guide* I have known and loved for years. It has been a great help to me in the way of holiness.

A Ministerial Voice.—Rev. Nelson L. Porter, Thomaston, Ct. It is winter, and the clouds and storms come and go in the world without; but in my soul all is sunshine and peace. It was not always so. For several years I was in the valley of Christian experience, where the sun could not shine directly upon my soul; but on May 11th, 1877, the dear Lord Jesus said to me, O, so lovingly, “My child, come up higher.” And He took my trembling hand and led me up into the Highway of Holiness, where rays of the Sun of Righteousness could shine directly upon my heart. Here I find no sunset, nor shadows, but the full blaze of God’s love day and night. Along this mountain path the Master has led me for eight years, and I find it delightful. The air is bracing, and is very healthful. Here I find my faith in God much stronger, and far more even than before, my love to Him abounding; peace and

joy abiding. The only fear I have is to offend my dear Lord, at whose hand alone I am permitted to enjoy such rich blessings.

Fully Consecrated.—Mrs. Kate Sumner Burr, Walworth, N. Y. Many years since, in my girlhood, I was enabled to lay all upon the altar *which sanctifieth the gift*. How can I better give my testimony than by mentioning these precious assurances which from time to time have made me glad: "My presence shall go with thee, and I will give thee rest." "Thy shoes shall be iron and brass; and as thy days, so shall thy strength be." "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn." "They that sow in tears shall reap in joy." "The half was never told!"

Fully Saved.—Mrs. Albert Foster, Bando-la, Mich. Words cannot express how much I love the *Guide*. I received the blessing of holiness about a year ago. He saved me then. He saves me now. I gave my heart to God when a child, living in Schenectady, N. Y. I then removed to Ohio, and there I first found the *Guide*. O, how my heart thrilled with joy when I read its dear pages! But I did not seek holiness at that time. Pride kept me chained. Nearly five years ago, having been married, I came with my husband to Michigan. Last winter we were both converted. I then wanted the *Guide*, and wrote to Sister Converse, in Ohio, and she sent me a whole year's numbers. This winter she subscribed for me. I am saving every spare penny that I may have it next year.

In Affliction.—Sister C. Holman. In my affliction I can glorify God. He has chosen to lead me in this way. I am paralysed, and have been so as far back as I can remember. The Lord's presence is ever with me. I am journeying to the land where the inhabitants never say they are sick. It is sweet to trust in the Saviour. My heart is fixed, trusting in my risen Lord.

Privilege Realized.—Elvira Taylor, Clinton, Mich. I realize that I have the privilege of loving God with all my heart. And who shall separate me from that love? I do not say that I have no trials and temptations, but I endure them.

Crying after God.—Sarah A. Houts, Orion, Wis. I have long felt it my duty to testify that several numbers of the *Guide*, given by

a dear brother, now gone to his reward, were the means of leading me into the enjoyment of holiness. O, how my soul desired to be led aright years before, but there was no one to teach me. I was crying unto God daily, "Create within me a clean heart, O God!" Those numbers of the *Guide* were used by the Holy Spirit when I was thus hungering and thirsting. How many times I have given God the glory. I am in a Church and community where there are no others of like faith and as I turn to the *Guide* it does me so much good.

Abiding in Jesus.—Mrs. Lucy M. Temple, Hartland, Vt. I am still abiding in Jesus. I am washed in His precious blood. He is "the One altogether lovely." It is sweet to trust Him. When He comes, we shall like Him. Hallelujah!

God's Presence.—Robert Newman, W. Lubec, Me. Father has been with me all the time. He is still with me—it is a heaven below. My heart's desires are all gratified. I have perfect love, perfect joy, perfect peace, and I can ask no more, only to be kept by His power, through faith, unto salvation, ready to be revealed in the last time. For twenty years I have had the joy of His presence, and never more so than now.

The Blood Cleanseth.—T. A. Woodress, of Trenton, Mo. It does my soul good to read the pages of the *Guide*, especially the testimonies in the Tuesday Meeting. I would like to attend one so much, but distance forbids. I praise God that He blesses me away out here in Missouri, and I know for a fact that the blood of Jesus cleanses me from all sin.

Anticipating Rest.—J. D. Chapman, Bucyrus, Ohio. I am 74 years old and, doubtless, nearing my heavenly home. I look forward with blessed anticipations to that rest which remains for all who are kept by the power of God, through faith, unto final salvation. Many times, as I read the testimonies in the *Guide*, I say, Hallelujah!

A Presbyterian Witness.—W. J. Johnson, Moravia, Ohio. I read the pages of the *Guide* with great pleasure. I am glad this morning that I am saved. I have been saved three years, and my Christian life has been sweet. O, there is music in the keys that unlock the kingdom of God! I expect to praise Him all the days of my life for His great salvation.

Loved Ones Gone Before.

MRS. ANNIE ELLIS.—Again the Lord has said, "It is enough, come up higher." On Monday, August 10th, 1885, another of the flock was called to inhabit the Eternal City. She was formerly a member of the 17th St. M. E. Church, of this City, but on removing to Harlem, about twenty years since, she deposited her letter with the Second Avenue M. E. Church (now Trinity). She always exhibited a gentle, even disposition. All who knew her were thoroughly convinced of the genuineness of her Christian character. Her testimony in the class-room had the right ring. She rarely, if ever, missed the communion service. The first Sunday in July found her in her accustomed place at the Master's table, from which she went forth to sit at the great table above with the Lord Himself. Her works do follow her.

The following contribution was furnished by her class-leader, Mr. S. B. Goodenough:

"Trinity M. E. Church has met another loss in the demise of Sister Annie Ellis, who passed peacefully to her rest August 10th, 1885. She was an estimable Christian lady. The graces of the Spirit found a welcome place in her heart, and all who came in contact with her were convinced that she had been with Jesus, and had learned of Him. A few days before her departure, when asked by her husband how it looked now she had come to the Jordan, "Why," said she, "There is no Jordan, no Jordan to cross! That matter was settled long ago. It is all love!"

When life sinks apace, and the end is in view,
And all earthly things seem but dross!
As trusting we lie in the arms of His love,
We will find no Jordan to cross.

The Jordan we feared, overflowing its banks,
Whose turbulent dark waters toss;
Those trusting in Jesus, our Saviour and Guide,
Will find there no Jordan to cross.

Its dark waves subsided, its billows are still,
The dry ground appears to their tread;
All fear is removed from the minds of His saints,
Who follow their now "living Head."

He passed thro' the valley and shadow of death,
Lighted up the dark tomb by His love;
And mortals like we may be cheered by His word,
Which the fear of the grave will remove.

Sometimes we look forward to Jordan's dark stream
And shiver to feel its chill breath;
No Jordan appears to the true trusting soul,
As it goes through the valley of death.

We follow our loved to the edge of the grave,
We cover their casket with flowers,
Believing, though planted in earth, they shall rise,
And live in celestial bowers.

ASHLAND SALISBURY closed his earthly pilgrimage at Springfield, Neb., March 15th 1885. He had spent most of his life at Nor. way, N. Y. He was converted at an early age, and joined the Methodist Episcopal Church. Soon after his conversion he became interested in the subject of holiness, and soon

tions now. She may hide her face on my shoulder, and we will go on with our talk.

Why do you suppose the clouds hide the sun so often? Why do the sudden showers come, driving you in from your spring plays? I am ready for the answer of my tall, thoughtful-faced boy:

"So that the buds and leaves may grow." That is right. If the little buds had all bright sunlight, they would wither and die; if all rain, they would mould and perish. God knows best.

Little daughter, while my arm is around you, listen to me. Your trouble was *real*. It was a dark cloud, and the tear-drops fell like rain. You will soon be happy-hearted again. Your eyes will shine, your cheeks will dimple, your feet will skip. Your childhood is the *May-day of your life*, a beautiful growing time. It will be filled with clouds and sunshine.

When the clouds come and the tears fall, will you try to be patient? to bear your grief? and will you whisper to your sad heart, "God knows best. I am growing now"? Your loving friend,

Lelia Waterhouse.

THE MARKS OF TOBACCO.—"I've got a boy for you, sir." "Glad of it; who is he?" asked the master-workman of a large establishment. The man told the boy's name, and where he lived. "Don't want him," said the master-workman: "he has got a bad mark." "A bad mark, sir! What?" "I meet him every day with a cigar in his mouth. I don't want smokers!"

THE CHILDREN'S STUDY.

PROMISE FOR MAY.—"The meek shall eat and be satisfied, they shall praise the Lord that seek him; your heart shall live forever."—Psalm 22 : 26.

HYMN FOR THE MONTH.—No. 614 (Methodist Hymnal), commencing—

"Father of love, our Guide and Friend,
O lead us gently on,
Until life's trial-time shall end,
And heavenly peace be won."

LESSON FOR MAY.—*The Beatitudes.*

Read Matthew, 5th chapter, 1-12 verses. Then let us receive letters by May 10th, telling us the meaning of each of these graces spoken of by Jesus, "*poor in spirit*," etc., and what you think is the blessedness connected with each. Do not fail to do this—it will help you.

WRITING EXERCISES.—1st week, Benevolence. 2d week, Good Temper. 3d week, Zeal. 4th week, The Good Fight.

joy abiding. The only fear I have is to offend my dear Lord, at whose hand alone I am permitted to enjoy such rich blessings.

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Crying after God.—Sarah A. Houts, Orion, Wis. I have long felt it my duty to testify that several numbers of the *Guide*, given by

escape the vexation. In the Christ-honored home of Bethany the beginning of the evil pops out in Martha's sense of "too much to do," and the Master's seeming favor to Mary. To many a sister, many a brother, has been harassed with grievances mostly imaginary or accidental. Let us avoid all these things. Love is of God. In the Church we are by grace, in the family we are by nature, "members one of another." Let mutual unselfish love be as the carpet deadening the sound of every step, as the lamp silently giving its light and diffusing cheerfulness, as the curtain shutting out sun and wind in their season, as the pillow on which the weary head rests and is at peace.

Let us banish the embittered selfishness, which is to life as rust to metal, as the moth to the garment, as the malaria to the body, as rotteness to the bones."

"So great is my veneration for the Bible, that the earlier my children begin to read it, the more confident will be my hopes that they will prove useful citizens to their country, and respectable members of society."—JOHN QUINCY ADAMS.

THE HOME STUDY.

Let an hour each Sabbath be sacredly devoted to Bible Study.

THE TOPIC—16th Chapter of Matthew.

OPENING HYMNS—May 2d, 755. 9th, 757. 16th, 758. 23d, 759. 30th, 760.

VERSES TO RECITE.—May 2d, James 1 : 4. 9th, James 1 : 5. 16th, James 1 : 8. 23d, James 1 : 9, 10. 30th, James 1 : 12.

After singing the hymn, and reciting the Scripture verse for the day, as given above, read on May 2d, Matt 16 : 1-5, and converse on the unreasonableness of demanding signs, and the blessedness of faith. May 9th, read Matt. 16 : 6-12, and let the conversation be respecting the leaven of the Pharisees, consulting parallel passages. May 16th, read Matt. 16 : 13-20, the subject of examination being the divinity of Christ and His Messiahship. May 23d, read Matt. 16 : 21, and let attention be turned to the sufferings of Christ as here anticipated. May 30th, read Matt. 16 : 24-28, Christian discipleship, its terms, etc.

PRACTICAL QUESTIONS.—May 2d, How are we to show love to Jesus? May 9th, What are the chief offices of the Holy Spirit? May 16th, How far may we be like Christ? May 23d, How may we be changed into the image of Christ? May 30th, What is the secret of true happiness.


The Children's Portion.

AN IMPORTANT TRUTH.—“*For wisdom is better than riches; and all the things that may be desired are not to be compared to it.*”—Prov. 8 : 11.

A PRAYER FOR EACH DAY.—“*Order my steps in thy word; and let not any iniquity have dominion over me.*”—Psalm 119 : 133.

PREPARATION FOR SLEEP.—“*Sleep is Death's younger brother, and so like him, that I never dare trust him without my prayers.*”

Letter to the Children.

N this fresh, bright May morning, I am very happy to see you come clustering around my chair.

Your faces are very dear to me. I love to look into your eyes. I love to watch the sunshine as it plays upon your hair. O, the golden heads! and the brown heads! the dark curls and the flaxen braids! the smoothly brushed hair of my boys! “Why,” you exclaim, “she has never seen us! How does she know the color of our hair?”

Do you not know that love has sharp eyes? My eyes are full of my heart-love, and I miss the dear little daughter who has nestled so lovingly at my elbow in our little talks. While another girlie goes to find the missing one, I will tell you a short story about some brown hair.

When I went to South America, I left a Sabbath-school class of sixteen girls. They placed a little box in my hands, requesting me not to open it until out at sea. When I opened it, a tiny note explained that although they could not go with me, they wished to send locks of their hair. This question was asked in the note: “Did you ever think that we were all *brownies*?” I lifted layer after layer of delicate paper; and fastened to cards were sixteen silky locks of brown hair, each lock tied with ribbon, and below each one was a girlish autograph. I have them all now.

Here comes the little daughter! Her lashes are wet, her eyes are swollen, and there is a catch in her breath. I wish to take her in my arms, for grief, not anger, has wet the violets in her eyes. We will ask her no ques-

tions now. She may hide her face on my shoulder, and we will go on with our talk.

Why do you suppose the clouds hide the sun so often? Why do the sudden showers come, driving you in from your spring plays? I am ready for the answer of my tall, thoughtful-faced boy:

“So that the buds and leaves may grow.” That is right. If the little buds had all bright sunlight, they would wither and die; if all rain, they would mould and perish. God knows best.

Little daughter, while my arm is around you, listen to me. Your trouble was *real*. It was a dark cloud, and the tear-drops fell like rain. You will soon be happy-hearted again. Your eyes will shine, your cheeks will dimple, your feet will skip. Your childhood is the *May-day of your life*, a beautiful growing time. It will be filled with clouds and sunshine.

When the clouds come and the tears fall, will you try to be patient? to bear your grief? and will you whisper to your sad heart, “God knows best. I am growing now”? Your loving friend,

Lelia Waterhouse.

THE MARKS OF TOBACCO.—“I’ve got a boy for you, sir.” “Glad of it; who is he?” asked the master-workman of a large establishment. The man told the boy’s name, and where he lived. “Don’t want him,” said the master-workman: “he has got a bad mark.” “A bad mark, sir! What?” “I meet him every day with a cigar in his mouth. I don’t want smokers!”

THE CHILDREN'S STUDY.

PROMISE FOR MAY.—“*The meek shall eat and be satisfied, they shall praise the Lord that seek him; your heart shall live forever.*”—Psalm 22 : 26.

HYMN FOR THE MONTH.—No. 614 (Methodist Hymnal), commencing—

“Father of love, our Guide and Friend,
O lead us gently on,
Until life’s trial-time shall end,
And heavenly peace be won.”

LESSON FOR MAY.—*The Beatitudes.*

Read Matthew, 5th chapter, 1-12 verses. Then let us receive letters by May 10th, telling us the meaning of each of these graces spoken of by Jesus, “*poor in spirit*,” etc., and what you think is the blessedness connected with each. Do not fail to do this—it will help you.

WRITING EXERCISES.—1st week, Benevolence. 2d week, Good Temper. 3d week, Zeal. 4th week, The Good Fight.

The Editors' Study.

Motto: Purity—Love—Power.

No Censoriousness—No Wrath—No Strife—No
Malice, Enmity, or Evil-Speaking—
Love, Love—Only Love.

EDITORIAL ADVICES.

WHAT TO AVOID. The Scriptures tell us—

1. To AVOID the path of the wicked. (Prov. 4:15.) They lie in wait to deceive and seduce from the right path.
2. To AVOID them which cause divisions—*schismatics*—give them no countenance.
3. To AVOID foolish and unlearned questions (2 Tim. 2:23). Many such questions arise. Why avoid them? Because they "*gender strifes*."
4. To AVOID profane and vain babblings, and oppositions of science falsely so-called (1 Tim. 6:20). There is a great show of "*science falsely so-called*," in these times, in opposition to vital Christianity. Avoid it!

DOCTRINAL FIDELITY.

SOME years ago, a beloved minister, who had been brought very clearly into the experience of Christian Holiness, became very warm in its advocacy. In the pulpit he set forth "*the doctrine*" very explicitly and powerfully. Fidelity to his Master in this regard brought to him, as it has done to many others, evidence that "*The offence of the cross*" has not ceased. Satanic assaults were multiplied, and were very severe. It was suggested, "*Why make a hobby of holiness—why arouse so much opposition by these pointed doctrinal utterances—why can you not declare the truth in a more general and less offensive way?*"

These thrusts of the adversary oppressed this devoted ambassador of Christ. At length he said, "*This controversy must be ended; I can endure it no longer!*" He went out one morning to the top of a hill, and, finding a secluded spot, prostrated himself before the Lord, crying for light and help. After praying earnestly for some time, he took out his pocket Bible and, on opening it, his eye rested on this passage: "*Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.*" (1 Tim. 4:16). The contro-

versy was ended. He closed the book, solemnly vowing that, "God helping him, he would keep the colors flying!" And, in relating this experience, he said: "No deer ever came bounding over the hills with more agility than he came from the mount of communion with Heaven. He was full of light and courage and power."

The same subtle temptation that was presented to our brother is suggested to thousands, and in many instances with fatal effect. Ministers, especially, are exposed to these powerful Satanic assaults and, unless they are on the watch-tower, and stand resolutely against the foe, will surely be overcome. The victims strew the ground. The slaughter made by the giant adversary is terrible. We know ministers of the everlasting Gospel who were once walking steadily, grandly, in the King's Highway of Holiness, who declared "*the doctrine*" with emphasis and power, who have been ingloriously slain. They loved the praise of men more than the praise of God. Love of popularity was greater than the smiles of Heaven. They are to-day pursuing their calling but, Samson-like, they are shorn of their strength. They are like men beating the air—they are moral wrecks. Their ministrations are more befitting the Lecture-Room than the Christian Pulpit. Alas, for us! that men commissioned of God to proclaim "*the doctrine*," the doctrine of all doctrines, "*the central idea of Christianity*," should have their batteries thus silenced!

And, this swerving from the right path is not alone observable among the ministers of God. It characterizes the laity as well. How many there are who once walked in the clear light of holiness, who are now in darkness. Many letters reach our editorial sanctum, bringing the sad tidings of spiritual loss. Like Bunyan's pilgrim, they have slept when they ought to have been wide-awake, and have lost "*the roll*" out of their bosom. They commenced their career of holy living by giving a clear and ringing testimony. They were not ashamed of Bible terms. They used the definite article "*the*"—and not the indefinite article "*a*." God approved their fidelity; they basked in the sunlight of His countenance. But, how changed their condition! The light, and comfort, and life are gone.

Let pulpit and pew be admonished by these painful examples. Faithful and explicit testimony is demanded. *Doctrinal fidelity* is imperatively required in these times. The cry is everywhere, "*Prophesy smooth things unto us!*" Heed it not. In well-chosen words, such as the Holy Ghost shall indite, proclaim HOLINESS as the privilege of every Christian believer. Yield to no antagonistic suggestion, coming from ministers, Church officaries, or other source. If you stand alone in your particular Church, and your testimony every time it is given excites scorn and contempt, repeat it again and again, explicitly, humbly, joyously. Stand for the truth as it is in Jesus, though earth and hell be arrayed against you.

—"It is not learning, but LIFE that is wanted for the Messiah's kingdom."—*Alford*.

EVERYWHERE ATHIRST.

WHILE deadness and formalism reign in many of the Churches, lamentably so, everywhere there are thirsty souls. They are longing for a better experience. There is unrest upon their brow. They would have a nearer view of JESUS—yea, they sigh for close fellowship with the altogether lovely One.

Hence there is abundant work on hand for the Lord's elect people. O, if the leaders of our Israel, the pastors, would take cognizance of this fact, the prevalent thirst after God, and lead the people to the fountain of a perfect salvation, what wonderful results would follow! This prevalent thirst would be assuaged, and multitudes would be drinking of the pure, limpid waters of that river, "the streams whereof make glad the city of God."

But if the pastors do not measure up to the high demands of the times in this respect, every humble follower of Jesus, male and female, must be at work, if by any means the desired end be compassed, and souls be brought to their glorious inheritance in Christ. In thus working for Christ, He will be glorified, and the worker will have an increase of the "joy of the Lord," the joy of lifting up fallen humanity.

—"To be a Christian, and a suffering Christian, is a double honor."

MIS-READ SCRIPTURES.—IV.

"*And we know that all things work together for good to them that love God, to them who are called according to his purpose.*"—Rom. 8 : 28.

This passage is often quoted thus : "All things *shall* work together for good," etc. The addition of the word "shall" makes a great difference, all the difference there is between the present and the future tense. The declaration of the apostle is in the present tense—"all things work." It refers to an immediate and constant operation of things to the advantage of the individual to whom the promise applies. The reader will notice the comprehensiveness of this declaration—*all things*—things prosperous or adverse as they may be esteemed—*all things work*. And then there is a harmony of action ; they work *together*—each contributing in measure to the benefit of the child of God. No matter how apparently antagonistic in any case, or how much in moments of despondency we may be disposed to say, "All these things are against me ;" nevertheless the promise holds good and, firmly grasped by faith, is very full of comfort. Of course the "all things" here spoken of do not include *sin*—sin in no instance is productive of good. If the child of God yield to temptation and commit sin, he is positively damaged thereby, and is placed under the necessity of obtaining forgiveness and restoration to the Divine favor.

But we must not overlook the character to whom this promise is given—it is to "them that love God ; to them who are the called according to His purpose." Those who have heard the heavenly call, the Holy Spirit's voice, and have yielded themselves in loving obedience to God, and who, having been adopted into the Divine family, are walking in love, giving proof of their love by obedience to the Divine command. And especially is it true of those who have obeyed the great command, "Thou shalt love the Lord thy God with all thy heart." All such may take this gracious promise, hold it firmly, and be triumphant in the midst of all the mutations of this earthly life.

A GOOD PRAYER.—“O Lord, Thou knowest how busy I must be this day; if I forget Thee, do not Thou forget me!”

THE ENTRANCE.

“STRAIT IS THE GATE,” said Jesus—the gate of entrance to the Kingdom. It is so for the penitent sinner. He cannot find pardon except he totally abandons all his sinful courses. The gate is too strait for him to carry one sin with him. They must all remain outside the gate. When there is this unconditional surrender, the passage through the gate is easy—he has an immediate introduction to the joys of pardoned sin.

“Exults his rising soul,
Disburthened of her load,
And swells unutterably full
Of glory and of God.”

And the gate of entrance to the inner kingdom, the kingdom of perfect holiness, is also strait. Every true aspirant after this finds it so. There is a testing ground at the entrance. The Holy Ghost deals with souls at this point with fidelity. The ground of the heart is fully exposed—every idol dragged from its lurking-place—the demand is for entire consecration. Happy are those who make the becoming response. Then the entrance is gained and the soul is introduced to the realm of entire purity and peace. Reader, have you passed the gate?

—“If clouds begin to darken the light of hope, drop deeper the anchor of faith”

THE NARROW WAY.

HAVING entered the strait gate, the believer begins his journey heavenward, and he soon learns the verity of Christ's words, “*Narrow is the way.*” It is exceedingly narrow. It is too narrow to admit evil thoughts, impure desires, selfish ambition, worldly display, jestful or vain words, needless self-indulgence; in a word, “*the world, the flesh, and the devil*” are utterly excluded. The individual is shut up to a walk with God, and every look is heavenward.

Well, but say you, “What of the thousands of Christian professors who have not dissolved partnership with the world, and who have not put off

the works of the flesh?” Why, all we have to say is, they have not entered upon the narrow part of the narrow way. They need to come up higher. They know not the greatness of their privilege. All the sensual indulgences, or worldly affiliations, that can be mentioned, are not to be compared with a close walk with God in the narrow way—it is life everlasting, it is heaven below. Reader, are you thus walking—are you?

—“REFLECTION is an angel which every day bears reports to heaven of our doings here.”

BEAUTIFUL ATTIRE.

SPRING-TIDE beauty covers the earth. Hill and vale, mountain and plain, are putting on their best robes. A voice comes to us from heaven calling upon us to put on our Spring attire, indeed suited to every season, saying, “*Put ye on the Lord Jesus!*” Then indeed shall we appear in bright array. All around will be charmed with our beauteous apparel. “The king's daughter is all glorious within; her clothing is of wrought gold.” Shall we heed the heavenly voice? Shall we put off the garments of self-righteousness and worldly display? Shall we indeed put on the Lord Jesus? We may well sing,

“Jesus, thy blood and righteousness,
My beauty are, my glorious dress,”

The millions of our world are awaiting this Christian arrayal, throughout the length and breadth of Zion. Shall the sight waited for so long be soon allowed, and the nations beholding us in our pre-destined splendor, be won to Christ?

GOOD LIBRARIES.—We wish that people everywhere, who have tasted of the joy of Christian Holiness, could be impressed with the importance of circulating holy literature. A *Library*, made up of a few choice books such as we have on our Catalogue, costing only \$5 or \$10, to circulate in a community among Church members, is a very desirable thing. Look at the last page of our cover, and see what we there offer in this line. Then, consider whether you might not, by a little sacrifice, procure such a library to circulate in your community, either by giving the money yourself, or by collecting it. Pray about it—pray and *work*.

—"YOU may as well separate burning and shining from fire, as works from faith."—LUTHER.

The Inquiry Room.

Our readers will find it profitable we trust to have a little more converse in the "Inquiry Room." Let us consider some points in the case of the

LAME MAN AT THE TEMPLE GATE.

Turn to Acts 3 : 1-11, and read the narrative as there given. Peter and John going into the temple at the hour of prayer, found this man sitting there. They said to him, "*Look on us.*" They desired to secure his attention, that he might be prepared for the work to be wrought. He, however, was not anticipating a cure—he supposed they were about to bestow alms upon him. They disabused his mind at once, saying, "Silver and gold have we none;" but they had something better in store for him, and immediately gave the command: "In the name of Jesus Christ of Nazareth, rise up and walk!" On the instant, "his feet and ankle bones received strength," and he "went with them into the temple, walking and leaping, and praising God."

PRACTICAL LESSONS.—1. Immediately following the Pentecostal enduement, Peter and John were ready for work, glorious work. Such is still the effect of the baptism of the Holy Ghost. We may not work miracles like this, but we may do alike marvelous things, in lifting up fallen humanity. 2. They had a clear apprehension and conquering faith in Christ's ability. The spiritual enduement enlarges the compass of vision, and gives an overmastering faith in the mighty Christ.

QUESTIONS OF CORRESPONDENTS.

A sister in this State proposes the following question:

Is it right, in praying for the conversion of any one, to set a time for the Lord?

ANS.—There are two classes of petitions which we present to our Heavenly Father in prayer: 1st, Those which we *know* are in accordance with His will, and the salvation of friends belongs to this class. 2d, Those which we do not know are in accordance with His will, but which we are prompted to ask, deferring the decision to His will.

The salvation of our friends is not wholly conditioned upon our faith, or we would have them each and all saved on the instant. They are free moral agents, and must voluntarily surrender themselves to Christ, or they cannot be saved. God is willing to save them *now*, but He cannot and will not invade their free agency. He can and

does bring to bear upon them the convicting influences of the Spirit, but they can accept or reject His overtures at will. Ordinarily, we do not believe it is well, absolutely, to set a time for the Lord. But there are instances in which there comes upon the pleader for an unsaved friend such a pressure of desire, the unutterable groan, and such an energy of faith, by the inspiration of the Spirit, as to be able to say to God, in child-like confidence, Let it be *now*! and the faith is honored. We just now remember the case of a wife who became so importunate in prayer, one morning, in regard to her husband, that she cried out, "Lord, let him be saved to-day, to-day!" Her vehement soul triumphed—he was saved before they retired to rest. It is undoubtedly the fact that we are not as much in earnest for the salvation of our friends. If we were, many would be sooner saved.

2. A sister wishes to know how to study the Bible to profit.

ANS.—We believe the following to be a profitable mode: 1. Read the Bible in course, a portion from the Old and a portion from the New Testament each day. 2. Select a particular topic and, with the aid of a concordance or Bible Text-Book, consult the various passages on that particular topic. And if there be time and opportunity, it is a profitable exercise to write out the passages on these several topics, so as to have them for reference. We would especially recommend that a portion of Scripture, selected especially to promote devoutness, be read in the closet daily, on bended knee. And whether reading the Bible course, or examining it topically, or reading on the knees in the closet, before opening the sacred Book, let an ejaculatory prayer go up from the heart to God, for the illumination of the Holy Ghost.

BISHOP TAYLOR.—*A Suggestion!* The Bishop has fully declared his purpose not to take a salary as offered to him from the treasury of the Missionary Society of the M. E. Church. He ought to receive one from the "*Episcopal Fund*" from which the other bishops derive their support. The next General Conference will, we believe, settle this matter. In the meantime, in doing the work assigned him, he cannot rely upon the sale of his books, as heretofore. Some of our contemporaries have been stating that the sale of his portrait in his African costume is for this purpose. This is too small a business. Are there not enough of the lovers of this glorious man and his still more glorious work, who will contribute \$25 or \$50 a year to give him an adequate support? If the number of responses needed shall be given, the publishers of the *Guide to Holiness* may be counted on. *Who will follow?* We await responses. Pray about it.

The Harvest Field.

THE HARVESTER'S PROMISE.—"I will also clothe her priests with salvation; and her saints shall shout aloud for joy."—Psalm 132: 16.

"Smile, Lord, on each Divine attempt
To spread the gospel's rays!"

AT HOME.

TUESDAY MEETING.—The meeting has been held during the month with unabated interest. Since the anniversary it has seemed to have a new impetus. Some occasions are exceedingly rich, and the presence of the Holy Spirit is very graciously manifested.

THE CONVENTION.—A Convention for the promotion of Holiness has been held during the past month in the Asbury Methodist Episcopal Church in this city, conducted by Dr. Cullis. It continued from Wednesday, March 31st, until Sabbath, April 4th. The attendance was quite good, and the tokens of Divine presence were very marked. We were not permitted to be present except on one occasion, when we heard an excellent sermon by Dr. Dougan Clarke on the baptism of the Holy Ghost. A season of prayer followed, the people being prostrate in all parts of the Church, and there was a realization of the fact that we were under the dispensation of the Holy Ghost. We have no doubt that the influence of this Convention will be salutary.

—Rev. P. P. Hamilton, of Waterford charge, Ohio Conference, reports 100 conversions.

—Troy Circuit, North Ohio Conference, H. C. Martindale, pastor, has had 75 accessions.

—The net increase of the Methodist Episcopal Church, South, for the past year, is 50,000.

—It is estimated that 5,000 were converted in Cincinnati, through the instrumentality of "Sam Jones" and "Sam Small."

—Moody and Sankey have effected a revolution in New Orleans. The secular papers say, "Such an interest was never before seen in that city."

—At the latest date, 1,450 conversions were reported as the fruit of the labors of Rev. Thomas Harrison in Springfield, Ill.

—In Trinity Church, Louisville, Ky., J. Reid Shannon, pastor, has received over 90 adults, 48 being heads of families.

—During the winter, 170 have been added to the Cory charge, Indiana Conference, S. L. Binkley, pastor.

—The glorious work in Neil Chapel charge, Columbia, Ohio, D. Horlocker, pastor, at this date continues. There have been 300 conversions.

As a result of the revival at Drury, Mo., every College student save one, every girl in Fairbank's Hall, and even the house-helpers, have all become Christians.

It is stated that nearly 1,000 have united with the Methodist Episcopal Churches at Los Angeles, Cal., as the result of a recent revival.

—Bro. Theo. L. Hulburt, reports to "*The Highway*," that there have been 225 converted at Edgar, Neb.

—A meeting being held in the *Rink* at Sac City, Iowa, is being blessed in conversions and sanctifications. This is the best possible use to which these "*Rinks*" can be devoted.

—Bro. Godbey, evangelist, is being favored of God in his work. At Chaplain, Ky., there were 106 converted, 30 sanctified. At Mt. Union, a country church, 74 converted, 50 sanctified.

—Rev. Dr. E. M. Levy, evangelist, reports a gracious revival influence prevailing in some of the Churches of Bridgeton, N. J. He has been aiding the pastor of the Pearl St. Baptist Church, and souls were being saved.

—A Convention for Holiness at Chichester, N. H. from March 16th to 19th, conducted by Rev. G. A. McLaughlin, was crowned with spiritual results. The pastor, G. W. Buzzell, is pushing the work.

—The city of Chicago has been greatly stirred by the labors of Rev. Sam P. Jones, and his colleague, "Sam Small." They have both abandoned the use of tobacco, and we may expect, therefore, still larger results. God will own them more and more.

—Bro. G. D. Watson has been working in Tennessee. He says he is "expecting a glorious work of holiness to spread over the State, in spite of the deadness, formalism, tobacco, snuff and whiskey habits which now curse the whole State."

—Bro. Krauser, author of "Six Years with Bishop Taylor in South America," has been holding union services in Bradford, O. Four Churches, Methodist, Baptist, Presbyterian, and Reformed, united. There were 51 conversions, and some in each of the Churches obtained heart-purity.

—Bro. J. B. McDowell, of Fulton, Ky., writing to the "*Way of Life*," says: "Bro. Collins and wife, both sanctified, have been with us two weeks. Several have been converted, and 13 sanctified. We have organized the West Tennessee Holiness Association, with Rev. J. H. Collins as President."

—The FRIENDS are having gracious Divine visitations in various places. The "*Christian Worker*" reports: An interesting and powerful revival at Leesburg, Ohio; at Richmond, Ind., hundreds going away unable to find access to the place where meetings were held, and many converted; at Greensburg, Ind., 37 professed conversion; at Vermillion Grove, Ill., a great revival; at Berlin, Iowa, a meeting of wonderful power from the beginning to the close; at Suydenham, Canada, the Lord wonderfully blessed revival efforts.

THE WORK ABROAD.

AFRICA.—Bishop Taylor, in a recent letter, says of the Liberia Conference: It was a pleasant and harmonious session. When I come again (D. V.) I will begin a line of self-supporting Missions in native tribes back of the settlements of the Liberian colonists. It is desirable that Liberian progress shall yet demonstrate the possibilities of the colored race for self-support and self-government. I will, if possible, man my self-supporting Missions in this latitude by importing educated and wholly consecrated young men and women of color from the United States. When I return I can (D. V.) in a few months, open fields to employ a few hundred of them, and in a few years give employment to a thousand of them, if the right sort can be found."

He was hoping soon to join the new missionary recruits sent out to him, and says, "A good force is to go with me up the Congo and Kassai Rivers, into the Tushelange country. The extension and development of this work will require more men and money. Our Father is rich in men and money, to send them out, year by year. I am not in any way discouraged. I am in perfect health. I walk with God all the time. We may expect reverses, and deaths, and floods of lies against us, but we are soldiers of Jesus Christ, and are prepared to endure hardness when it comes. "This is the victory that overcometh the world, even our faith."

AUSTRALIA.—Rev. J. S. Austin writes: "The Convention recently held (we published some account of it in a late number of the *Guide*) was a glorious time. The power of the Lord was present to heal, and many entered into the holiest by the blood of Jesus. We held another whole day's meeting during our late Conference, which was also a time of great good to many souls. Rev. George Muller, of the Bristol Orphanage, was present with us at night, and did us noble service by his clear deliverance on the subject of Christian Holiness. An Association has been formed, and we hope soon to see Scriptural Holiness spreading throughout the whole land.

—The North India Conference of the Methodist Episcopal Church is to establish a Woman's College in Lucknow. At the recent Annual Sunday-school festival there, 2,000 children marched in procession.

—In addition to Mission halls, there are now 500 places in London where the Gospel is preached in the open air on Sunday.

—The launching of the little steamer "Good News," on Lake Tanganyika, was one of the greatest events, says a missionary of the London Society, in the history of the natives of that part

of Central Africa. It was celebrated by the astonished people by the firing of guns, and shouting and dancing. They would not believe that the vessel would float in her iron sheathing, nor could they see how she was to be moved into the water over a distance of 145 feet.

—Thirty-five years ago it was the crime of high treason in Italy to possess a Bible; now Bible depots are established in every Italian city.

—The Women's Union Missionary Society supports nine missionaries in Greece, Japan, China, Calcutta, and India.

—Australian Baptist Churches are sending eight ladies to work in Eastern Bengal.

—During thirteen years of unremitting and zealous labor by the Italian evangelist, Signor Cappellini, more than 1,000 soldiers have left the Church of Rome, and have been admitted as members of the Evangelical Military Church. Yet this fact, important as it is, only represents a part of the work which has been accomplished, and of its far-reaching influence. When Signor Cappellini preaches to a hundred soldiers, he is making known the Gospel to the representatives of a hundred different towns and villages, who, when their three years' term of service has expired, return to their homes in all parts of Italy, taking the Holy Scriptures with them. Centres of evangelization have thus actually been originated in several localities on the main land, as well as in Sicily and Sardinia.

—Of the 315,000,000 British subjects, or those more or less under England's political control, only 46,000,000 profess Christianity, while 188,000,000 profess Hindooism. There are 60,000,000 of Mohammedans under the flag of the Empire, a number greater than in any of the Mohammedan states; it is actually the half of the Mohammedan world. The aboriginal tribes are classed chiefly as pagan, and these amount to about 7,000,000.

—George Muller has received \$5,063,850 since March, 1834, for his orphan asylum and other religious work.

—More Jews have joined the Prussian Protestant Church during the past four years than during the previous eight years.

—In Glasgow, Scotland, 1,700 young persons have been converted in connection with the labors of Rev. E. P. Hammond.

—The statistics of Church membership of the Established Church of Scotland showed that the number of communicants in 1883 was 543,969, and in 1884, 555,622, being an increase of 11,653.

—The teacher of the Chinese language and literature in the Imperial University, Tokio, Japan, is an earnest Christian, having been one of the pupils of Dr. Martin of Peking, and by him led to Christ.

—Pastor Schneller, of Bethlehem, now preaches regularly at Hebron, the ancient city where Abraham, Isaac, and Jacob were buried. The Gospel has not been preached there since 1187, when the city fell into the hands of Saladin.

Helps to Christian Devotion.

"A FLOWER held gently in the hand will retain its shape and color and beauty; but if handled intemperately, and rudely crushed, its sweetness and appearance must be injured. So must we use the enjoyments of the world,—hold them lightly, and use them with moderation."

CHAPTER FOR THE MONTH.—The members of the *Guide Prayer Union* will read in concert this month,

I JOHN 4TH CHAPTER.

Let it be very carefully studied, and prayed over. Read occasionally on your knees.

I.—CLOSET EXERCISES.

QUESTIONS FOR THOUGHT.—1. Do we pray up against anything? 2. Do we use vain repetitions? 3. Do we ever pray hurriedly? 4. Do we wait patiently for the Lord?

DAILY BIBLE CALENDAR.

1. Acts 3; 19. Psalms 145; 8. 1 Kings 8; 30.
2. Isa. 46; 12. Isa. 46; 13. Psalms 80; 3.
3. Rom. 6; 12. Rom. 6; 14. Psalms 116; 4.
4. Matt. 9; 38. Dan. 12; 4. Psalms 90; 17.
5. Rom. 12; 16. Prov. 23; 23. Psalms 10; 17.
6. Isa. 45; 22. Zech. 12; 10. Matt. 8; 25.
7. Deut. 6; 13. Prov. 19; 23. Neh. 1; 11.
8. Prov. 23; 17. Exod. 33; 14. Exod. 33; 15.
9. Rom. 14; 19. Luke 1; 78, 79. Psalms 109; 26, 27.
10. Psalms 105; 4. Psalms 105; 3. Psalms 27; 8.
11. Isa. 2; 22. Psalms 29; 11. Psalms 28; 9.
12. 1 Pet. 4; 16. Heb. 4; 15. Psalms 138; 3.
13. Ephes. 5; 11. 2 Cor. 6; 16. Psalms 140; 4.
14. Col. 3; 1. Psalms 22; 26. Psalms 149; 19.
15. Matt. 24; 4. Jer. 31; 33. 1 Chron. 29; 18.
16. Zeph. 2; 3. Psalms 37; 11. Psalms 86; 4.
17. James 4; 8. Jer. 30; 21, 22. Psalms 73; 28.
18. John 15; 9. Rev. 2; 10. Psalms 25; 2.
19. Rom. 12; 1. Jer. 32; 39. Psalms 142; 7.
20. Rom. 12; 21. Mark 13; 13. Psalms 140; 1.
21. Colos. 3; 12. Prov. 19; 17. Psalms 103; 2-4.
22. Phil. 2; 14, 15. Psalms 149; 4. Psalms 106; 4, 5.
23. Psalms 29; 2. Isa. 56; 6, 7. Psalms 115; 1.
24. Colos. 4; 5. Psalms 107; 43. Psalms 51; 6.
25. Eccles. 5; 1. Exod. 20; 24. Psalms 84; 3, 4.
26. Job 5; 17. 1 Cor. 11; 32. Psalms 6; 1.
27. Colos. 3; 16. 1 Cor. 15; 2. Psalms 119; 11.
28. 1 Tim. 2; 1, 2. 1 Tim. 2; 3, 4. 1 Sam. 10; 24.
29. Rom. 12; 15. Psalms 103; 13, 14. 2 Tim. 1; 18.
30. Isa. 51; 7. Isa. 54; 5. Psalms 121; 1, 2.
31. Matt. 28; 18-20. Joel 2; 28. Psalms 74; 20.

THE PRAYER REQUESTS.

PROMISE FOR MAY.—"*For the Lord taketh pleasure in his people: he will beautify the meek with salvation.*"—Psalms 149; 4.

Nature is putting on her wonted beauty. But how much more attractive is the beauty of the Lord which He puts upon the meek. Seek to be thus beautified.

GENERAL REQUEST.—*That the proposal that a million souls be won for Christ this year, may be realized.*

REQUESTS BY LETTER—

Canada, S—, for a sister to be fully restored to God's favor; for an invalid brother to be restored, if God's will, and to be submissive if otherwise; and for a revival in the Church. Florida, N— S—, for a revival. Iowa, H—, for the conversion of two sons, one in great trouble. Illinois,— for one under a cloud of melancholy. Kansas —for a blessing upon a Friday afternoon meeting for Holiness; for the sanctification of a pastor and wife; for a sister to have bodily healing, and for a widow to have help. E—, for husband, wife and children to be holy. Massachusetts,—for one who has been seeking holiness for years. Michigan, F—, a mother for an unconverted son, and for a revival in the Churches. S—, for a sister to be healed in body, and for a mother and father to be converted. New York, O—, for a baptism upon the Church. Ohio, M—, for an only son, addicted to strong drink, and for his mother to be sustained. A—, for a Baptist sister desiring sanctification. Vermont, B—, for a mother to be sanctified, and husband and wife converted. Place unknown,—for a man 48 years old who has led a vile life. For a Thursday night meeting for Holiness; for a sick daughter, and a baptism of the Holy Ghost upon the father; for a son who has baffled all efforts to bring him to Christ, and who is drifting away into evil associations.

CLOSET HYMN.

JESUS CHRIST, the Holy One,
God the Father's only Son,
He whom angel hosts revere,
Came from heaven to sojourn here.

Such a form as mortals wear,
Thou, O Christ! did'st deign to bear;
Manhood, youth, and infamy,
Jesus, all were known to Thee!

O, what condescending grace,
Shown toward a fallen race!
Man was lost; but Jesus came!
Hallelujah to His name.

Hearts attuned to melody,
Jesus, we will raise to Thee;
And with angel songsters cry:
"Glory be to God on high!"

—Mrs. Phoebe Palmer.

IMPORTANT TRUTH.—"That maxim," says Arago, "was my greatest master in mathematics." Following out these simple words, "*Go on, sir, go on,*" made him the first astronomical mathematician of his age. What Christians it would make of us! what heroes of faith, what sages in holy wisdom should we become, just by acting out that maxim, "*Go on, go on!*"

WORK FOR JESUS.

1. Exercise on this line: James 1; 27.
2. Speak to some young man about his soul.
3. Try to induce some child to attend Sabbath-school.
4. Help your pastor in looking up those members who attend Church irregularly.
5. Do you know a scoffer? If so, visit him and talk to him lovingly of Christ.
6. Is there a very hard drunkard in your neighborhood? Set yourself to work patiently and perseveringly to save him.

"For every trial God sends, He gives sufficient grace for its endurance; but He promises no grace to bear anticipations with, and we little know how very large a portion of our mental sufferings arise from anticipation of trial."—*Adelaide Newton*.

Notes by the Way.

THE SUMMER CANVASS.—The time has come to enter upon the *Summer Canvass* for the *GUIDE*. Subscriptions now date from July 1st. May and June numbers free. We expect to put a portrait in the July number, which should have been inserted in January. Let our friends work earnestly this month, and send us all the new subscribers they can.

OUR MEMORIAL VOLUME.—We hope to have this volume, which will be commemorative of the Fiftieth Anniversary of the Tuesday Meeting, ready by May 15th. It may, however, be June 1st. It will be a beautiful souvenir, embellished with one or more portraits, and our friends will want it. We are trying to arrange to sell it at 50 cts. a copy.

Note well the Publishers' Notes on the second page of the cover, and the advertisements of good books and tracts on the other pages.

MONTHLY READINGS.—

1. Fletcher on Perfection. Price, 25 cts.
2. The Holy Spirit in His relations to the work of Entire Sanctification. By Dr. Dunn. Price, 15 cents for ten tracts.
4. Wesley's Plain Account of Christian Perfection. Price, 5 cts. each; cloth, 30 cts.

—The Sermon of Dr. Jaques, with the Prelude, preached at the Semi-Centennial Anniversary, held at St. Paul's M. E. Church, will be put into tract form at once. Price, 5 cents each, 50 cents per dozen. They should be scattered broadcast. Every minister, especially, should have a copy. Will every subscriber to the Guide see that their pastor has one?

—We publish in this number an article by Rev. I. E. Page, taken from his late book, "*The Sunshine of Religion*," an excellent work. It should be circulated. Price, 50 cents. Let us have orders.

—Rev. John Thompson, of Philadelphia, has issued a very neat little publication relating to "Mountain Lake Park, and especially giving information as to the Pentecostal Gathering expected there this summer. Send to him at 2002 Brandywine St., Philadelphia, for a copy. The street is better than its name, and brother

Thompson has a cosey little home there, full of sunshine.

—Rev. Chas. Brown, of Dedham, Ia., writes:

"This has been a prosperous year for Dedham, Des Moines Conference. So far we have had 172 conversions. A goodly number have received the experience of sanctification, and 186 have joined the Church on probation and by letter.

—Rev. Mark Guy Pearse, one of the most interesting writers of the times, has a work with the title, "*Thoughts on Holiness*." We make an extract from it in this number, "*The Enlightened Understanding*." We would like to send the book to many. Price, 50 cents.

—The time for Camp Meetings is at hand. We counsel all the friends of holiness, this month, to provide themselves with a package of tracts on the great theme, to take with them. If you want our Catalogue to select from, write us, and enclose a two-cent stamp to pay postage.

—Some are doing well for themselves and us, and more than all for the cause, by canvassing for Mrs. Mary D. James' beautiful Wall-Roll. Write to be informed of the liberal terms we will make this month with all who will engage in circulating it. And at the same time work may be done for "*The Beloved Physician*," and "*Rifted Clouds*," two very popular and selling books.

"*The Highway*," as conducted by our good friend Rev. Isaiah Reid, is a sprightly and straight-out paper on the line of Holiness. It is a weekly, \$1.50 per year; clubbed with the *Guide*, \$2.10. He ought not to lack for support. Send for specimen copy to Nevada, Iowa. His Year-Book is a nice publication.

The Salvation Army is to hold a Camp Meeting at Orchard Beach, Md., July 6th to 15th. A Camp Meeting for Holiness August 2d to 16th, in two divisions: 1st, August 2-10, under the direction of Rev. A. B. Simpson, for Christian Life and Work and Divine Healing. 2d, The Fellowship of Holiness, led by Rev. A. McLean, August 10-16.

—Rev. A. B. Simpson's congregation has purchased the Madison Avenue Congregational Church in this city. This will give them a larger sphere of usefulness.

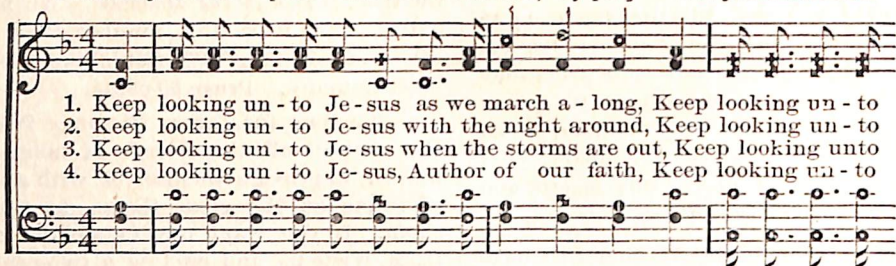
—We hope the International Camp Meeting, to be held at Wesley Park, Niagara Falls, in August, will be kept in mind. Particulars next month.

—We have just received a letter from Rev. Bro. Cooper, announcing the safe arrival in Liverpool of the missionaries for Africa. All well. Continue to pray for them—and send us more money for the work—it is needed.

THE GUIDE HYMNAL

45 Keep Looking unto Jesus.

PRISCILLA J. OWENS. [From "The Wells of Salvation," by per.] WM. J. KIRKPATRICK.



1. Keep looking un - to Je - sus as we march a - long, Keep looking un - to
 2. Keep looking un - to Je - sus with the night around, Keep looking un - to
 3. Keep looking un - to Je - sus when the storms are out, Keep looking unto
 4. Keep looking un - to Je - sus, Author of our faith, Keep looking un - to



Jesus all the day, When our hopes are steadfast and our hearts are strong,
 Je - sus, Star and Sun. We shall yet behold him with full glo - ry crowned,
 Je - sus, sore - ly tried; We shall win the bat - tle with a song and shout;
 Je - sus as we move, We shall share his triumph ov - er sin and death,

CHORUS.



We can tread the nar - row way. Keep looking un - to Je - sus,
 When the fi - nal vic - try's won.
 We shall find new strength sup - plied.
 We shall reign with him a - bove.



looking un - to Je - sus, Looking un - to Je - sus ev - 'ry day. Till our



cares grow lighter and our hopes grow brighter, And our sorrows flee away.

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JUNE, 1886.

OUR FATHER'S GUIDANCE.

THE PEARL TEXT.—“ I will instruct thee and teach thee in the way which thou shalt go ; I will guide thee with mine eye.”—Psalm 32 : 8.

“ GUIDE me, O Thou great Jehovah,
Pilgrim through this barren land :
I am weak, but Thou art mighty ;
Hold me with Thy powerful hand :
Bread of heaven,
Feed me till I want no more.”

“ Open now the crystal fountain,
Whence the healing waters flow ;
Let the fiery, cloudy pillar,
Lead me all my journey through :
Strong Deliverer,
Be Thou still my strength and shield.”

TRUTH IN BRIEF.

BY REV. GEO. HUGHES.

ANOTHER word of sweet promise is before us—OUR FATHER'S PROMISE! It was made to David, and through him to us. It relates to an inestimable blessing, Our Father's Guidance. To us in the present life, Divine guidance is indispensable. We are such weak and erring creatures that we dare not lean to our own understanding. And our fellows are alike frail, so we cannot rely upon them. It is written, “ Put not your trust in princes, nor in the son of man in whom there is no help.”

The guidance here assured is very specific—it relates to “ *the way* in which we should go.” It shall be made so plain that there need be no hesitancy or dis-

trust—so that we shall move forward with firmness and delight. There is nothing more unpleasant than perplexity as to the way that we should take—as when the traveler finds several roads before him and knows not which to select.

God's children need not be in doubt or uncertainty touching these matters. If they carefully consult their Father's Guide Book, the Scriptures, and listen attentively to the Spirit's voice in connection therewith, they need not tread in devious paths. The Father's eye is ever upon His children, as the margin has it, “ *I will counsel thee ; mine eyes shall be upon thee.*”

Children of the Most High, is not Our Father's Word for June precious? Hold it fast—in the dark as well as in the light—*hold it fast !*

SERMON.

CONSECRATION AND PURIFICATION.

BY REV. SHERIDAN BAKER, D.D.

"If any man serve me, let him follow me; and where I am, there shall also my servant be."—John 12:26.



OUR Saviour had just explained the nature and necessity of His death by an allusion to a plain and universally known fact in the vegetable kingdom: "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." Had He not died, as the seed of humanity, the race could not have been preserved; and had He remained in the body, He could not be seated upon the mediatorial throne and at the same time be present with all His people. But by dying, rising, and ascending, He has so multiplied His glorified humanity that every believer may have an Advocate with the Father, and a living personal Christ with him and in him all the time.

This death He next uses as the type of the sinner's regeneration. "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." Whoever is so much in love with this life that he holds it above discipleship with Christ, shall lose his soul; but whoever holds it practically below this discipleship, so that he will suffer martyrdom rather than prove disloyal to his Lord, shall save his soul. Thus, to obtain regenerating and adopting grace, the sinner must absolutely surrender his life to God; and any Christian profession and supposed gracious state costing less than this is spurious, and not sealed with the Holy Spirit of promise.

By the same death He next typifies the believer's entire sanctification. "If any man serve me, let him follow me; and where I am there shall also my servant be." These words set forth entire sanctification in both its branches of entire consecration and entire purification, as a little study will disclose:

1. *Entire Consecration.* "If any man serve me, let him follow me." After the experience of self-surrender and consequent incoming of spiritual life, as expressed in the verse immediately preceding the text, follows the duty of service and growth in grace. The Divine orders to young Christians are such as these: "With purpose of heart cleave unto the Lord," "Watch and pray lest ye enter into temptation;" "If ye then be risen with Christ, seek the things which are above;" "Strive to enter in at the strait gate;" "Mortify therefore your members which are upon the earth;" "Be ye holy;" "Be filled with the Spirit," and others expressive of religious activity and advanced Christian experience. So far as the element of service is concerned, the Saviour sums all these orders into the crisp statement, "Let him follow me." To follow Christ is to engage in all the activities of Christian worship and work which the Lord assigns to each believer. It is to practically say, or act out, the Saviour's confession, "I came not to do mine own will, but the will of Him that sent me." "My meat is to do the will of him that sent me, and to finish his work." It is to obey the apostolic order, "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." It is to sell and buy, to go and come, to labor and rest, to enjoy and suffer, and to be, to do, and to suffer everything else that the Lord may assign. None can do more than this; and nothing short of this will satisfy even the young Christian aiming to become Christly. Hence, in the Divine order, the exercise of entire consecration follows in quick succession to

the experience of regeneration, and is necessary to the preservation and development of spiritual life.

The young convert who will faithfully execute the above orders, will soon discover something in his heart averse to such fidelity. He will find an inclination to neglect some clearly revealed duty, or a disposition to indulge in some pleasure or gratification of the flesh which he knows to be at variance with inward purity. In other words, he will discover, if correctly instructed by his religious teachers, the inborn depravity of his nature, and will hear the Divine call, "Cleanse yourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Just at this point in religious experience, for various reasons not to be stated at present, the great body of young converts, like ancient Israel at Kadesh, shrink from entering the Canaan of perfect love, and either abandon the Christian profession, or just go into a tread-mill use of the means of grace without any satisfactory spiritual life. The spiritual life imparted at regeneration dies out in the refusal to "follow on to know the Lord." A formalism sets in which greatly impedes the cause of true religion in the Church, and gives a terrible meaning and application to the Saviour's words, "The publicans and harlots go into the kingdom of heaven before you."

Such a course is far from meeting the arrangement of Christ. He wants no slaves or unwilling laborers in His work. It is not service or patronage that He asks, but affection, fellowship, love. He asks for this consecration primarily to bring the believer into Divine harmony with Himself, that he may have communion with his Lord here, and be united to Him in holy and everlasting fellowship in the world to come. The matter of service is a secondary consideration, and is to be rendered, not so much as duty, but as privilege and pleasure. Hence, while the text urges an

active life of religious work, it contemplates it as a delight in wedded union with Jesus. This inward state is expressed by the words, "Where I am, there shall also my servant be," as will be readily seen. Notice, then, that the text urges:

2. *Entire Purity.* Not to "be" with Christ is to be morally unlike Him. When the Scriptures speak of sinners as far from God, they do not mean distances measured by feet, inches, and barley-corns, but by moral unlikeness. The distance is not geographical; for saints and sinners alike live, and move, and have their being in God. The exhortation, "Draw nigh to God, and he will draw nigh to you," does not mean a change in location, but in moral relations. A suppliant on the rings of Saturn, or on a fixed star millions of miles upward, would be no nearer his Maker than in any terrene position. To draw nigh to God is to throw off everything unlike Him, to take up and practice whatever is like Him, and to look to Him with an humble trust for a corresponding inward state. So, when the Saviour says, "Where I am, there shall also my servant be," He has no reference to place, but to spiritual union and fellowship. He means that the servant shall be in such inward harmony with Him that service and communion will be supreme delight.

To reach this state the regenerated believer must follow Christ in the law of death to the Cross, and submit to the utter extirpation of the self-life. Until this takes place there will appear, in the spirit and lives of even regenerated persons, a carnal principle in some form, and chiefly, perhaps, as a religious Ego, which vitiates the devotions, and renders impracticable a true and Scriptural obedience to the Saviour's expressed wish, "Where I am, there shall also my servant be." But this crucifixion completed, the servant naturally and easily displays the meekness and gentleness of his Lord.

Without a strain, he imitates his Master in the prediction, "As a sheep before her shearers is dumb, so he opened not his mouth." He lives, and walks, and communes in blissful union with his Adorable Bridegroom. This is what the Saviour desires and asks more than all service and sacrifice, and is the gracious state to which all Scriptural consecration directly looks.

There has been, in recent years, a great awakening upon the subject of entire devotement to God, and all the pulpits are urging it upon the membership of the Church. But unhappily very little is said upon the necessity of entire purification, the great and most important matter in Christian life and experience. This is either unwittingly or intentionally overlooked, and the consecration urged expends itself in the mere externalities of religion. It is made to consist in what is called the work of the Church, including fairs, festivals, bazars, and the like, rather than in devotion to God and His work of soul-saving. Hence there are thousands to-day in the different Churches who neither pray, testify, nor take any other part in spiritual worship, and who persuade themselves that they have no talent for such exercises, but have talent for other exercises in Church work, such as managing sociables, conducting sewing societies, cooking at Church festivals, gathering material for bazars, and other secularities. Thus, through the carelessness or ignorance of religious teachers, they are allowed to substitute these things for spiritual life, supposing they are doing the work of the Lord, while they are in a state of unregeneracy, and "without God in the world." There is, therefore, a terrible omission in insisting upon entire consecration without pointing directly to entire purity, to which such consecration primarily looks.

But if mere service were the end to be reached, entire purification should be pressed as a necessity to Divine endue-

ment for real Christian work. True, it utterly spoils a Church member for some things called the work of God by the modern Church, but for true evangelism it multiplies the believer many-fold. His purity is felt wherever he goes; he scatters around him a heavenly fragrance that lasts; his spirit and demeanor are remembered and coveted by the good when he is far away, and he becomes in some sense omnipresent with all who know him. As he fills the prediction of Jesus, "Where I am, there shall also my servant be," he will, within the sphere of his personal activities, be with his Lord wherever there are hungry to feed, the naked to clothe, the sorrowing to comfort, the perishing to save, and will have reached the maximum of his usefulness.

And finally, whether the expression, "Where I am, there shall also my servant be," be viewed as mandatory or predictive, it involves the promise of all the gracious help needed to reach this blessed communion. Whoever serves Christ in the sense of following Him, or in the spirit of utter self-surrender, has the right to claim, indeed it is his imperative duty to claim, complete deliverance from the carnal man, and blessed union and fellowship with his glorified Lord. Such a believer is positively ordered to "Reckon himself dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

AN OLD writer gives the following advice: "If you would not be foiled by temptation, do not enter into a dispute with Satan. When Eve began to argue the case with the serpent, the serpent was too hard for her; the devil by his logic disputed her out of Paradise. Satan can mince sin, make it small, and make it look like virtue. Satan is too subtle a sophister to hold an argument with him. Dispute not, but fight. If you enter into a parley with Satan, you give him half the victory. The reason is obvious, for we cannot parley with Satan without giving up *principle*; and whenever we allow ourselves to *debate* the question, whether we will do wrong, it is almost certain we shall yield."—*Sel.*

BIBLE BRIEFS.—LIFE MAXIMS.

"Let every man be swift to hear."—Jas. 1: 19.

The ear is a wonderful piece of mechanism. Rightly used it is an inlet of knowledge. It is designed to be the medium through which Divine truth is communicated. In this direction it should be open and quick to receive the words of Heavenly Wisdom. By this we shall be enriched and furnished unto every good word and work. Not verses 24 and 25; Acts 17: 11, 16; 1 Thess. 1: 5, 6; Heb. 2: 1; 4: 2.

"Still to my soul Thyself reveal,
Thy mighty working may I feel,
And know that I am one with God."

"MY GOD,"

BY REV. C. H. SPURGEON.



Y GOD,"—that supposes *an appropriation by faith*. In the covenant of grace God gives over to His people Himself, and all that He is, and all that He has, by a covenant of salt. As the believer becomes God's portion, so the Lord becomes the believer's portion. He declares Himself to be ours and puts Himself at our disposal, exercising a boundless condescension of love in so doing. Our part in it is, that we do accept this covenant gift, and by an act of faith say, "This which God gives me, I, unworthy though I be, do freely accept. Though I deserve it not, yet as He has given Himself to I, with gladness, receive Him, to be my God, my portion, world without end." Well do I remember the joyous day when first my heart took this possession to herself. It had appeared to me like a land of fire and terror, and I desired it not; but when the Spirit of God had instructed and renewed me, then I perceived that God was as the land of Goshen—ay, as the land of Canaan, that floweth with milk and honey; ay, as the land of Beulah, where the sun goes no more down forever, where all is joy, and peace, and love; yea, as heaven itself, for God is the very soul, and center, and source, and fulness of bliss. My heart annexed this blessed territory with trembling joy; yea, she seemed to have no other possession left except her God.

From that hour she grew rich and remained so. What is there more for me but my God? How can I go an inch beyond "My God, my heaven, my all"?

"My God,"—this signifies *knowledge and acquaintance*. Does it not? For unless the words are meaningless, you know who it is that you are talking of, and you have had some acquaintance with Him, and dealings with Him. If I say, "So-and-so is my friend," I give you to understand that I know him; and if I say, "Jehovah is my God," I profess that I know Him, and have fellowship with Him. You remember the inscription which Paul discovered upon an altar at Athens, "To the unknown God." I would not have you worship there, my brother; but I would have you understand that word of the Apostle, "After that ye had known God, or rather were known of God." There is an intimate knowledge subsisting between God and His people. "The Lord knoweth them that are His," and all His people know Him, so that among them no one has need to say to his brother, Know the Lord, for they all know Him, from the least even unto the greatest.

Now, I am not talking about fancies. If any of you deem this to be fanciful, it is because you are strangers to the covenant of promise; but I am speaking now to a people who know more than I can tell them of what this means. As for myself, I know something of nature, and of the works of God's hands, but my soul cares little for that knowledge compared with knowing Him! Willingly and gladly I would forget all else I know if I might but know more of *Him*; for well I am persuaded that when old age comes on, and memory fails me, that which my soul shall hold as with a death grip, will not be historical remembrance, classical lore, or theological learning, but what she knows by inward experience of the Lord her God. When the veil shall drop upon all mortal shadows, to be uplifted upon eternal realities, then my heart

shall care nothing for what she knew of things terrestrial; but she shall value beyond conception what she shall then know of the Immortal, the Invisible, the only wise God, her Saviour. I am sure that I am speaking to many of those who can use the expression, "*My God*," and mean by it that the God in whom you live and move and have your being is your friend, and your Father; that He dwells in you by the Holy Ghost, and that in Him you dwell as you hide yourselves in the wounds of Christ. O happy men and women that can with knowledge and affection say, "*My God*!"

If you have come as far as this, I am sure that you can follow me farther by admitting that the title, "*My God*," implies *an embrace of love*. You know God as you know your child; but as you look at your boy, you cry, "My child, my child!" and you mean a great deal by that, because your child is much more yours on account of the affection that you feel for him than any other possession that you have upon the face of the earth. You would lose everything else sooner than lose the darling of your bosom. The expression, "*My God*," has an inexpressible amount of sweet affection wrapped up in it. I delight in that line of our old Psalm—

"Yea, mine own God is He."

He is my very own. My God belongs to me as much as if he belonged to no other. My heart has twisted her tendrils round about Him as fast and as firm as if no other tiny plant had dared to grasp the same upholder. The Divine Father—O, what joy lights up the soul when we think of that splendid Fatherhood, that infinite relationship of the Divine One to us, whom He has "begotten again unto a lively hope by the resurrection of Jesus from the dead." How have we sometimes sung, with David,—

"Such pity as a father hath
Unto His children dear,
Like pity shows the Lord to such
As worship Him in fear."

We love the Father, and call Him "*My God*." And as for Jesus, the second person in the Divine Unity, Incarnate God, does not your very heart leap at the sound of His name? Is there not all music condensed into two syllables in that name, "Jesus"? I know that it is so to you. He is your very own Christ, your Saviour, for ever and ever! And the blessed Spirit—do we not with equal affection lay hold upon Him, the Paraclete, the Comforter, the Quickener, the Illuminator, the best of friends, bearing with our ill behavior and still abiding in us, making us meet for the eternal kingdom?

Let me only add that this expressive phrase, "*My God*," hints at *a joy and delight in Him*. As men would say—"my love," "my choice," "my treasure," "my delight,"—so doth the prophet say, "*My God*." The very name wakes all the music of his soul. As when the sleeping flowers, being touched by the first beams of the rising sun, open their bright eyes to look on him who is the foster-father of all their beauty, and seem each one to say "My King," so do our hearts rejoice in the presence of the Lord, and our quickened spirits cry, "*My God*."

Using this sweet title, containing as it does within itself a whole century of logic, we say, joyfully, "My God will hear me." What bliss it is to have so sweet an assurance ever at hand! It is a versicle of heavenly music,—"*My God will hear me*." The Lord has entered into covenant with us that He will not turn away from us from doing us good, and *in that covenant His hearing prayer is included*. He could not be our friend and be deaf to our appeals; He could not be in fellowship with us and shut out our cries. Listen, however, to some of His own covenant words: "Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." (Psa. 50:15.) "The Lord is nigh unto all them that call upon him, to all that call upon him in truth." (Psa 145: 18.)

BIBLE BRIEFS.—LIFE MAXIMS.

"Be slow to speak."—James 1: 19.

Swiftness in hearing is followed by *slowness in speaking*. We are not to be rash to utter anything with our mouth, but to speak deliberately, cautiously, and kindly. Hence, forethought is in order. Especially is this to be observed on the line indicated by verse 13. Compare verse 26 with chapter 3: 1, 16; Psalms 34: 13; 39: 1; Proverbs 10: 19; 13: 3.

"What! never speak one evil word,
Or rash, or idle, or unkind!
O how shall I, most gracious Lord,
This mark of true perfection find?"

CHOSEN.

BY MRS. M. N. VAN BENSCHOTEN.

IT HAD been such a wearisome day—so much to be done and so little strength with which to do it. The young girl in the kitchen was doing her best, but even that was "not much to speak of." And then, in addition to the usual Saturday's work, the Presiding Elder would be with us to dinner, and to stay over the Sabbath, and baby was so worrisome.

I tried hard to keep calm and sweet, but the weak nerves would tingle, and the children with their play—O, not for the world would I say they were in the way; but all the same they bothered me.

At last, the work was about done. Dinner was over, dignified and in proper order, as became a pastor's family. The two ministers had had their little chat in the parlor, and now had taken their hats and were walking leisurely and calmly to God's house for the Saturday afternoon service. As I looked after them, I wanted to go too, but the work was yet unfinished. I thought, they are the called of God,—*"chosen"* of God for a high and holy service; and almost with awe I regarded them as I thought of the honor thus placed upon them. But the little one stirred restlessly and I turned, agitated and disturbed, and laid my hand upon the crib. "This, then, is what you call 'resting in God,' is it," said the tempter. And instead of looking to my Lord, I looked at myself—flushed, and excited, and tired, and exhausted. I was

not pleased or satisfied with myself—how could my Lord regard me with favor? The tears came thick and fast. After a moment I stepped to the dining-room and said, "Maggie, please leave your work just where it is and sit by Harry. I will only be gone an hour, and then I will help you when I return."

I was soon walking, not leisurely or calmly, but I was going to the calm, sweet temple of God—going to my Father's house feeling, it is true, much like a shamed and humbled child, too unworthy to lift my eyes to the Holy Face. Service was commenced. I dropped into the first pew and, leaning my head, let the soft sweet notes of the dear old hymn soothe and caress me. As the Scripture lesson was announced, I opened the Bible that lay beside me, and as my eye fell upon the page, the first words I saw were these: "I have chosen you,"—penetrating, burning, piercing like a two-edged sword. "O, my Master, not me! It cannot be me, whom Thou hast chosen, so unworthy am I." Again it came, "*I have chosen you!*" The Immaculate One—the Man of Calvary—"chosen" me!

The minister said, "Let us pray." I fell on my face before the Lord. I understood that word "*chosen*."

From among all the women of the world, had not one "*chosen*" me to be his bride—his chosen wife. Ah, yes, I knew all about that word, its tender selectness, its infinite depth of meaning. I had read the holy words many, many times, but *now* they were *spoken* to me!

Awed, hushed, and yet thrilled to my heart's core, my soul seemed to expand, and I learned what glory meant. The wide world holds nothing like it. The loves of earth cannot approach it. God's sacrament had come to me! How could I ever relish the things of earth again? Separated—chosen of Him, what had I to do with the world any more.

Chosen, for a purpose; but that did not come to me that day. Afterward it came. We will speak of that another time.

BIBLE BRIEFS.—LIFE MAXIMS.

"But be ye doers of the word."—James 1: 22.

Doers of the Word—that is the great requisite. Not simply to read the word, or hear the word, but to do it—that is acceptable unto God. Of hearers there are many, but, alas! too often they are *forgetful* hearers. God wants *DOERS*—obedient children—giving proof of filial love. Read the following verses, and compare Matt. 7: 21, 24-27; Rom. 2: 13, 17-22.

"Thy nature be my law,
Thy spotless sanctity:
And sweetly every moment draw
My happy soul to Thee."

HOW TO RETAIN THE SPIRIT.

BY REV. D. NASH.

"So my Spirit remaineth among you."—Hag. 2: 5.

THE importance of receiving the Spirit of God and possessing Him in plenitude and power has been frequently set before us in *The Guide*. But some of our dear brethren and sisters in the Lord have inquired, "How can I, amid all the trials of life, retain the presence of that Heavenly Comforter and Sanctifier?" I believe God's dealings with His ancient people, the Jews, illustrate clearly the way by which the Holy Spirit will always remain with us. When Haggai the prophet addressed the words at the head of this article to the Jews, they were engaged in rebuilding the temple of the Lord, under manifold discouragements. They were discouraged on two grounds: 1st, They were uncertain whether they should be allowed to go on with their work on the temple. They had been opposed and threatened by two representatives of the Persian king. Tatnai and Shethar-Boznai asked for the particulars of the enterprise, that they might report thereupon to their sovereign, and they knew not as yet how the king himself would receive the memorial. 2d, At the best, the temple that they could build would be as nothing in comparison with the former,—or, as the prophet states it, "this house in her first glory." They were slow to admit that they were building a second temple, another house.

"We build" say they, "the house that was builded these many years ago, which a great king of Israel builded and set up (Ezra 5: 11). And so Haggai speaks, not of the first house in her glory, but of this house in her first glory."

As the Jews adored one Lord, so they acknowledged only one temple. There were some old men who had seen the magnificent House reared by Solomon, and these called to mind that the chief glories had departed. The ark of the covenant had perished. The mercy-seat was lost. The Urim and Thummim had gone. The sacred fire was extinguished. The Shekinah-cloud had vanished. These had been the characteristics of the house in her first glory, but now all were irrevocably lost. These discouragements were weighing down the hearts and paralyzing the energies of the people.

The facts of the case the prophet admits. It was useless to argue against things so palpable. But, over against them all, Haggai sets down another fact, which these Jews had well-nigh forgotten: "I am with you, saith the Lord of hosts." Now, what does the assurance of His presence mean? As applied to these Jews, it was as if the Omnipotent Jehovah had said, "You see leagued against you Sanballat the Hovonite, and Tobiah the Ammonite, and Geshem the Arabian, but One mightier than they all is on your side. You may doubt whether King Darius is with you or against you; but that 'I am with you' is not open to doubt. You may fear that the influence of the king's officers will overmaster the goodness of your case, and that Darius will put a veto upon your enterprise. Well, let the worst come, and let the king declare against you. I declare Myself for you. Let the struggle come, and is the king any match for the Almighty? As for Tatnai, who is he? the man who seeks to hinder your work, and who calls himself 'Governor on this side the river.' Let him know there is ONE who is Governor on both sides of the river, at

whose disposal are resources that none of your enemies can touch. 'Fear not, for I am with you, saith the Lord of hosts.'

This promise is for *us*, as well as for the Jews. This is the word on which God has many a time caused us to hope. So long as the Mighty One is with us, fear is folly and unbelief is impertinence. He is the Lord of hosts; principalities and powers do His bidding; they hearken to the voice of His word; He is Head over all things to the Church, and all that is necessary for succor, or for conquest, Jesus can give. What do we need that He cannot and will not grant? Can we name any blessing which His hand doth not hold, or which His heart doth not offer? Was it not the Lord who dried up the Red Sea, that He might make a pathway for His redeemed? Until we see behind us some one more terrible than Pharaoh, and before us a barrier more appalling than the foaming sea; yea, until there lies before us an obstacle that Omnipotence cannot remove, and until we are confronted by an adversary who is a little more than almighty, we can afford to rest upon this word, "I am with you."

But in order to have His Spirit remain with us, we must follow His guidance. In other words, God does not intend that the pledge of His presence with His people should be construed into a reason for their supineness and spiritual sloth; on the contrary, the fact that God is with us is made the reason of the command, "Be strong and work." We are not to say, "Well, God is with us; we cannot have more than His presence and power—things are sure to go on well where the Lord is." Some try this plan, but to them God never shows His work or His glory. This is not the way to realize the "exceeding greatness of His power." His declared presence is the signal which summons us to be "in labors more abundant," and if we leave all to God, neglecting what is put within our power, He will do no great thing for us.

MOSAICS FOR THE SICK ROOM.

III.

BY LELIA WATERHOUSE.

"No Sorrow."

WHAT pleasure-seeker need long for more happiness than is expressed in the words, "In thy presence is fulness of joy; at thy right hand are pleasures forevermore." (Psa. 16:11.)

Pleasure seekers endure patiently the fatigue and discomforts of travel, and wear travel-stained garments in order to reach some anticipated joy or pleasure.

Shall we, who look forward to the pleasures forevermore, repine at the fatigue, or discomforts, or regret that our earthly garments and our little clay houses in which we live, become worn and travel-stained and shattered? Let us rejoice in the midst of sorrow and weariness, that the end cometh. Let me now give you the seven words which I have brought into your sick-room. They are more fragrant than exquisite flowers:

"And sorrow and sighing shall flee away."

Travel-stained garments of earthly life will be laid by. Our clay houses will be left unoccupied. In the immediate presence of Him who formed in our natures such powers of rejoicing, we shall experience a fulness of joy unknown to earth.

At the right hand of Him whose infinite Fatherhood is never weary of planning pleasures for His own loved children, we shall enter upon pleasures higher, sweeter, nobler, and more satisfying than the highest earthly pleasures of which the heart of man may conceive.

Let us not forget that there is but one well-trodden road to this land of eternal pleasures. This road is "The will of God." O, pray,

"Thy will be done!"

"We generally suppose that when we are called to a duty, ten times as many difficulties as there are. How many supposed difficulties did Moses set before himself when God was sending him into Egypt; yet, when he comes there, he meets with none of them as he imagined. Did we but throw away all our supposed difficulties and take only such as are real, the burden of difficulties would not be half as heavy as it commonly is."

—Sel.

BIBLE BRIEFS.—LIFE MAXIMS.**"Love not the world."—1 John 2:15.**

That is, the world in its sinful manifestations, or, in that which is doubtful. If there is a doubt in any case, give Christ the benefit of it. The reason for this is comprehensively stated: "If any man love the world, the love of the Father is not in him." That fixes our moral relations, authoritatively. Reader, how is it with you in view of this test?

"He justly claims us for His own,
Who bought us with a price;
The Christian lives to Christ alone;
To Christ alone he dies."

THE PROMISE OF CONFLICT.

BY MARIA G. FORTESCUE.

"In the world ye shall have tribulation."

DO CHRISTIANS generally regard these words as uttering a promise of good, or as conveying a warning of inevitable evil? The young and inexperienced, who have as yet been able to appropriate but few of the promises, are perhaps excusable for thinking of trial as only a thing to be dreaded and shunned. The promises of rest and peace are to them quite superficial. They have not sailed far enough away from the shore to know that storms and conflicts with wind and wave, will only prove to them how staunch is the vessel in which they have embarked, and how mighty the anchor that helps them to outride the storm, and how strong the cable that holds anchor and ship together till the wildest storm has passed, and they sail grandly into the harbor as those who have overcome.

The builder in searching for a sturdy oak from which to hew the timbers for his ship, would never think of planting an acorn in a flower-pot and rearing it as a house-plant, tenderly shielded from the weather. He chooses the mountain oak, whose long years of exposure have knit and woven those tough fibres, till they stand like giants in the gale, or hurl back the thundering wave, and ride safely into port with their costly cargo.

As we grow in years and service, these words develop into a most precious pro-

mise. It is as if the Divine Master had said, 'The world is a battle-ground, and you shall have just the kind of training that shall make of you soldiers trusty, strong, and brave—that shall finally win the day for you, and bring you off the field more than conquerors.' We catch the inspiration, and begin to realize what a grand destiny is ours, to allow His strength to be made perfect in our weakness; to allow the Holy Spirit to work in us, until "we will to do His pleasure," and we exclaim, I would not, if I could, "be carried to the skies on flowery beds of ease."

In the great battle of Crecy, whose hero was the Black Prince, there came a time when he was in danger of utter defeat. From his standpoint he saw a place where the enemy might easily overcome his vanguard and win the battle. One of his aids also saw the point, and sent back for reinforcements to the king, who had remained in the rear with reserves. The king said, "Is my son killed, or wounded, or unhorsed?" "No, but he is so hotly pressed that he has great need of your help." "I am too old a general," replied the king, "not to know when my son needs assistance. Go back to those who sent you, and tell them I shall not come as long as my son has life, and I command them to let the boy win his spurs." This reply so fired the ranks that the day was won by the English, and the boy did win his spurs.

Often in the conflict with the wrong, we feel that supernatural interference can alone save us from ignominious defeat. Our wise King never loses sight of His children, and in the tenderest love stays in the rear and urges us on, until we acquire skill in the use of the armor. He has so carefully provided, and through His grace we win our spurs. In the kingdom of grace, Infinite Justice has decreed that "He who wins a crown shall wear it." The converse is just as true—"He who would wear a crown must win it."

BIBLE BRIEFS.—LIFE MAXIMS.

"Neither give place to the devil."—Eph. 5: 27.

Satan is a real person, and he makes determined assaults upon us. Holiness does not exempt from temptation. Our safety lies in not parleying with the adversary—give him no place. Constantly resist the first advance, and take refuge in Christ. In so doing, he will be foiled every time.

"Lord, fill me with a humble fear,
My utter helplessness reveal;
Satan and sin are always near,
Thee may I always nearer feel."

PURITY AND POWER.

BY REV. JESSE S. GILBERT.

PURITY is an unfailing source of power in the Christian life, and without it there can be no power. The prophet Isaiah was not prepared for the Divine mission until his lips had been touched by the live coal from off God's altar, and his iniquity purged away. Not until the Holy Spirit had come upon the disciples in purifying power, on the day of Pentecost, were they prepared for the great work before them. Notice, then, the wondrous change, especially in the case of Peter; and he stands forth as a representative of all the rest. Only a short time before, he had denied his Master, and trembled in the presence of a little servant-maid. Now, he boldly addresses the assembled multitudes, and shows the priests and scribes that they had crucified the Lord of glory. Wesley's ministry was fruitless, and Chalmer's eloquence powerless, until they received renewing and cleansing power from on high.

That power increases in direct ratio with purity, is an unfailing law in spiritual dynamics. There are many Churches well equipped in many respects. They have all the means of grace, and observe all the "forms of godliness," but somehow they make no impression upon the outside world. Sinners are not converted, and Christians do not grow in grace. There is very little power. The reason for this can easily be found. The Church is cold and worldly. Only the pure in

heart can see God, and only as Christians see God, walk with God, and live in God, have they power either with God or man.

The religion that does not reach down to the heart and life, is worthless and vain. That grand work is being done for the cause of Christ, no one will deny; but is there anything like an adequate return for the numbers professedly engaged in this work, and (speaking after the manner of men) the money invested in it? An average of one soul per member brought to Christ in a year would soon convert the world. If the return in results is not in proportion to the numbers engaged and money invested, why not? The answer lies in the lack of real heartfelt religion, of purity of heart and life. The religion of the present day is broad rather than deep; diffusive rather than potent. It would seem as though the indifference to doctrine that prevails in many quarters had well-nigh extended to morals.

We need to remember that the kingdom of God is not meat and drink; not creeds or forms; but within the heart, a spiritual and Divine power. The nearer we live to the great heart of Christ, the more power will we have over our fellow-men.

SIMILE OF THE LOVE OF GOD.—It has been said by some one: "Suppose the sun in the heavens, which enlightens and warms and fructifies every thing, were a rational being, which could see everything which it effects: it would then behold its own image in every sea, in every river, in every lake, in every brook; nay, it would even see itself reflected in the loftiest mountains of ice; and would it not in the abundance of its joy, forgetting itself, embrace all the oceans, seas, and rivers, nay, the very glaciers in its arms, and delight over them?" Then Jesus Christ, the Sun of Righteousness, beholds His image and Divine work in every renewed soul as in a polished mirror. Thus our eternal Father beholds in His children the beauty of His Son Jesus Christ, with a complacency which is more than we are able to express. He embraces them with the arms of His love, and He loves the image of Himself in which He has renewed them.—*Dowling*.

MINISTERIAL VOICES.

The Lord is at work among His ministers. While many fail to come up to their Gospel privilege, others are claiming their inheritance in Christ. Four witnesses speak as follows:

THE WAY OF FAITH.

REV. R. WILCOX, *North Ohio Conference*: I was converted in Lewis County, N. Y., in my tenth year. I never knew the precise time, but the Lord gave me the assurance that I was His child. I soon learned that I was not wholly spiritual. I knew I had some love, but it was not perfect. I would get angry sometimes. But I always repented, and cried to God for mercy. These conflicts with remaining carnality continued about ten years. Especially in the winter of 1837-'38 (about three years after we came to Ohio), I was deeply convinced of my need of purity of heart. About that time I read the Christian Manual, Memoirs of Carvosso, and other soul-stirring books. Our preachers preached holiness: Adam Poe, Elmore Yocum, and others. For eighteen months I cried mightily to God—consecrating and re-consecrating myself, but tossed about because I did not know the way of faith. But in August, 1839, at a camp-meeting, in Medina Co., I saw more clearly than ever before that it was my privilege and duty to believe that I was wholly the Lord's, as soon as I gave myself unreservedly to Him. I saw that it was just taking God at His word,—“Him that cometh unto me I will in no wise cast out.” God had been saying to me, “Son, give me thine heart.” I had said yes a thousand times, but did not believe He took it. I was waiting for Him to tell me so by His Spirit, instead of taking the word He has given us. Poor, foolish boy that I was; I fear thousands stumble there. But, thank God I then and there, being conscious of full consecration, believed God's word, “*I will receive you,*” and then came the witness. The Holy Spirit said to me, “I do receive you.” O, what rapturous awe pervaded my whole being! That was over forty-six years ago, and my heavenly Father has never hid the light of His countenance from me since that memorable night. While at Norwalk Seminary, I had the help of Thomas Cooper Finley, Leonard and R. Pengelly as band-mates. And I have had the help of the *Guide to Holiness* about thirty-eight years. And what helps! But I have this to confess, that I have not been all the time, during these

years, so “filled with the Spirit” as I might have been. In 1853, while I was traveling in Chatham, Ct., the Lord did gloriously anoint me with the Holy Ghost for Christian work; and in a few weeks about one hundred and fifty were saved. But I have not very often since, been conscious of such a hold on God for others as I had then. I am now asking and receiving a fresh anointing.

A GRACIOUS DELIVERANCE.

REV. G. M. PENDELL, *Peiro, Iowa*: “Come and hear, all ye that fear God, and I will declare what He hath done for my soul.” “What shall I render unto the Lord for all His benefits toward me?” I can at least swell the revenue of His praise by the addition of one unworthy note. All glory to Him “Who forgiveth all thine iniquities, who healeth all thy diseases.” For more than three months I have been severely afflicted with acute rheumatism in my back, hip and limb, so lame that I could scarcely move, and had decided (a thought that filled my heart with sorrow) that unless I found relief, I must resign the pastorate of Palestine Charge, Northwest Iowa Conference. For two weeks I had been confined to my bed, under the doctor's care, unable to sit up. On Saturday and Sunday the pain was so excruciating that I sent for the physician, telling my dear wife that unless I obtained relief, the pain would kill me. I prayed all Saturday night and Sunday until after midnight, and all praise to God, I am exceedingly anxious to testify through the columns of the *Guide*, humbly, and to the glory of God, that I was *healed by faith in the Great Physician*. I requested Mrs. Pendell to arise, and write upon the fly-leaf of my Bible, “I accept Christ by faith as the Healer of my body, this fifteenth day of March, 1886, at 12.30 A.M.” After making this acknowledgment, O glory! a thrill of Divine Power (known only to those who have experienced it) went all through my body, and I was made every whit whole. Immediately, like the lame man we read of in the Bible, I arose from my bed and walked, and leaped, and praised God (Matt. 6:23). All the sick are not healed; all who pray for it are not healed; but all who have the faith for it *are* healed. Glory to His name forever. (Psa. 107:8). To the glory of my blessed Christ I want to say, my soul has found her hiding place and entered into rest (rest in

Christ). My soul is in harmony with full salvation, through the blood. Hallelujah! I take Jesus as my complete Saviour, and find great delight in thus holding Him up to the view of others. Glory to God in the highest!

A GLAD ANNIVERSARY.

REV. V. C. EYERS, *Southern Illinois Conference*: Recently I passed the third anniversary of my entrance into the land of perpetual sunshine. On February 22d, 1883, at nine o'clock and twenty minutes, after a six years' thirst, the abiding Comforter came into my room, went through my being, scattered life through every part, and brought that "awe that dares not move, and all the silent heaven of love." One appreciates the ever and overflowing fountains, the flowers, fruits, and singing birds of "Beulah Land," after a six years' march over the Sahara of thirst for a clean heart. What weeks of almost desperation preceded that bright morning! Bible-reading, heart-searching, meditation and prayer was the invariable order for the forenoons from early Monday morning till Saturday noon. The spare moments in the afternoons and evenings, after praying and talking in the homes of my charge, were taken up in reading Wesley, Peck, Foster, Steele, Wood, Hester Ann Rogers, and others, on this all-absorbing subject. It had now become worse than death not to find Him whom my soul sought. The compass indicated no direction in the "wilderness" which I had not explored, till my heart was faint and I longed for rest. It would require a volume to tell how from day to day I tried to search through my heart, and drag every motive and desire to the light. What a complication I found myself to be! What a stranger to myself I had been! Relics of self and the world were laid bare before His gaze, that I had not known existed. They appeared here and there at every turn, like dusty piles of rubbish. What a pleasure trip I was permitted to take on that blessed 22d day of February, and view every apartment swept and garnished! I found myself in company with a Heavenly Guide, who charmed me with radiant smiles and astonished me with the gentle freedom He manifested in gorgeously fitting up all these avenues of my soul as we went along according to the refined taste of heaven! As I awoke on the 23d, the one question was, "Will this day be like yesterday?" So

on the 24th, and 25th, and so on. Adding the extra day for leap year, and summing the days of these three years, I can say that measureably 1,096 such days have dawned upon my head and heart. Glory to the Father, and to the Son, and to the Holy Ghost!

SAVED AND KEPT SAVED.

REV. JOHN E. JAMES, *Houghton, Mich.*: I was very much struck a few days ago, while reading the 1st chapter of I Peter, 5th verse: "Who are kept by the power of God through faith unto salvation." What beautiful and soul-inspiring words, to think that God not only saves us, but keeps us saved. The great trouble with many people is that they try too much to keep themselves. They seem to lose sight of the fact that it is not their own power that keeps them, but the power of God. There are many Christians who do not enjoy the religion of Christ much, simply because they try too hard to keep it. I have often heard it said, when talking to friends about religion, that "It is a good thing if they could keep it." I do not keep religion, but it is religion that keeps me. O, this is a sorry thing, our trying to keep religion! If we would only allow Christ to keep us, rest sweetly on the blood-bought promises of Jesus, we should have the blessed assurance always that we are begotten to a lively hope by the resurrection of Jesus Christ from the dead, to "an inheritance incorruptible, undefiled, and that fadeth not away." O, brother Christian, ours is a glorious prospect! We have a mighty Saviour, one who is able to keep us from falling, and to present us at last before His Father without spot or blemish.

Allow me to say that the beautiful experiences in the *Guide* often thrill me with joy, that it is possible to be wholly the Lord's. I have been for many years trying to serve the Lord, but yet I was not satisfied. I always felt that there was something else that I wanted—a more positive assurance that I was wholly the Lord's. Glory be to God, I feel this morning as I write that I am the Lord's, and I know that the blood of Christ cleanseth me. I thank God that I ever saw that beautiful magazine, the *Guide to Holiness*. The earnest desire and prayer of my heart is, that it may be more widely spread, for I am satisfied that if the members of our Churches would read and follow the instruction therein given, there would be more advocates of holiness even in this sinful region of country.

Our Bible Study.

"The law of thy mouth is better unto me than thousands of gold and silver." *Psa. 119:72.*

"FATHER of mercies, in Thy word
What endless glory shines!"

Holiness Lesson Leaves.

BY REV. N. VANSANT.

FIRST WEEK—LESSON I.

TOPIC.—HOLINESS IN THE OLD TESTAMENT.—
HISTORICAL BOOKS.

CENTRAL TEXT.—"For after this manner in the old time the holy women also, who trusted in God, adorned themselves," etc.—1 Pet. 3:5.

STATEMENT.—The first book of Samuel, excepting the last seven chapters, was doubtless written by the distinguished judge and prophet whose name it bears. Its history covers a period of eighty years, and abounds with characters and incidents which impressively illustrate our Topic. We begin with the following:

I. HOLY WOMEN. Two only can be noticed.

1. *Hannah, the mother of Samuel.* Like unto Miriam and Deborah, Huldah and Anna, she was favored with the high gift of prophecy, but what distinguished her most was her deep, unswerving, consistent piety. The proofs, in part, of this piety, were:

(1) *Her devout attention to religious ordinances* (1:7). We have, indeed, only the record of her visits to the tabernacle at Shiloh, on occasion of the great annual festivals, but the fervor of her devotions at these times (vs. 10-19) indicates a marked spirit and habit of piety in her every-day life. Doubtless the same was true of her and her husband, Elkanah, that is stated concerning Zacharias and Elizabeth in Luke 1:16. Such is one of the blessed, beautiful fruits which the tree of a genuine holiness is ever wont to bear.

(2) *Her patient endurance under great provocations* (vs. 6,7): "In Israel childlessness was not only a privation, but a disgrace," and as Peninnah, the other and probably later wife of Elkanah, had several children, but Hannah had none, the former took occasion from time to time to cast upon her the most bitter taunts, "to make her fret." But here came in the unfailing promise uttered three centuries before, "As thy days, so shall thy strength be." (Deut. 33:25.) Though Hannah was often sorrowful, even to weeping,

under these cruel reproaches, she still possessed her "soul in patience," and committed her way unto the Lord."

Has the reader some great trial, or manifold great trials, in the home or elsewhere? May not every one of the Lord's dear children, with loving, trusting confidence, look up, no matter where, no matter when, and ask, "Is not Thy grace as mighty now?"

SECOND WEEK.—LESSON II.

CENTRAL TEXT.—"And she said, The glory is departed from Israel; for the ark of God is taken."—1 Sam. 4:22.

II. HOLY WOMEN (*continued*).

2. *The nameless wife of Phinehas* (4:19-22)

Although she is scarcely counted among "the holy women of the olden time," and although she is unnamed in the Bible narrative of her sudden death, yet, as a distinguished writer remarks, she is "worthy of being held in lasting remembrance."

Hers was the misfortune of being allied to a man who, though a priest, was of vile character—one of the two profligate sons of Eli, the high-priest of Israel. But even his gross impiety could not overbear her firm, holy trust in God, and her devout worship of Him. And where is the providential allotment on earth, however untoward, in which a genuine, steady, unfaltering piety may not be maintained?

The immediate occasion of her death was the sacrilegious removal of the ark from its sacred place in the tabernacle, to the battlefield at Ebenezer, and its subsequent capture by the Philistines, together with the slaying of her husband who had accompanied the ark, and the sudden death of Eli on receiving intelligence of these overwhelming disasters (4:4-18).

Dr. Kitto speaks of her thus: "She appears to have been a woman of great tenderness of spirit, and of still greater piety. She felt deeply the capture of the ark. . . . It is clear, from her dying words, that a concern for the interests of religion, occasioned by the loss of the ark, lay nearest to her soul. This was the master-grief, in whose presence the others became pale. . . . Here is a noble and refreshing example of deep concern, manifested even unto death, for the glory of God, and the well-being of His Church. . . . No doubt there is abroad in the Christian world a certain kind of zeal for the glory of God; but how few are there in whom that zeal

reigns paramount, above all the interests that belong to earth—in whom that zeal is as a burning fire shut up in their bones, which makes them weary with forbearing, and allows them no rest so long as their Lord's great name is unglorified, or His cause does not prosper. . . . That nameless woman of Israel, amid the most cruel death-agonies to which the human frame is subject, and in the severest reverses we can be called to suffer, called her new-born son Ichabod; not for these things, but 'because the ark of God was taken.'"

THIRD WEEK.—LESSON III.

CENTRAL TEXT.—"*Therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord.*"—1 Sam. 1 : 28.

III. EARLY CONSECRATION (1 : 11, 24-28). This consecration, of which Samuel was the subject, was thorough, complete, and lifelong. Note—

1. *The vow of Hannah.* A vow watered with tears and sanctified by prayer. This vow meant that the son for whom she had prayed, "should be a Nazarite for life; and this is the only instance of such life-devotement spontaneously imposed by the parent before the birth of the child. In the other instances, those of Samson and John the Baptist, the obligation was imposed by the will of God. . . . It was Hannah's meaning that he should be devoted to the Lord's service even from infancy, besides being under the vows of a Nazarite."—*Kitto*.

2. *The joint consecration by the parents.* The fact that they united in the ceremonies of consecration, is proof that though Hannah's vow had probably been made without his consent or even knowledge, that consent was afterward fully given, without which it would have had no force. (See Num. 30 : 8).

In the form of consecration, there "first took place the usual sacrifices by Elkanah, then, after the introduction of the child, the special sacrifice of the bullock. Then his mother made him over to Eli, and the child himself performed an act of worship."—*McClintock and Strong*.

3. *The personal consecration of Samuel.* This is indicated by the act of worship just stated, but more fully by his manifest hearty acceptance of the whole situation. He seems to have understood from the earliest dawn of knowledge, that his highest duty and pleasure were henceforth to lie along the line of a full devotement of himself to God and His service.

O what a practical lesson is here for both Christian parents and their children! Why should not the former, in all the faith and fervor of Hannah and Elkanah, dedicate their infant children to God for life? And why should not the latter fully understand from the first, that they are "lent to the Lord" for all the future time? Then would come to be exceptional the "wild oats" of children, and the heart-breaks of fathers and mothers.

FOURTH WEEK.—LESSON IV.

CENTRAL TEXT.—"*Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.*"—1 Sam. 15 : 22.

IV. INDISPENSABLE OBEDIENCE. The Divine insistence upon strict obedience was strikingly illustrated by the disobedience of Saul, the first king of Israel, and its terrible results. His fatal sin consisted in three things:

1. *Commission of wrong* (13 : 8, 9). It belonged to the priests only to offer sacrifices, except that in rare cases it might be done by prophets; but Saul, who was only a king, daringly ventured to perform this forbidden service. Samuel, the prophet, had promised to join Saul and his army at Gilgal in seven days, but not arriving till the evening of the seventh day, the imperious king violated the prophet's command (10 : 8), and offered the required sacrifices himself. Here was his first great offence.

2. *Omission of duty* (15 : 9). The command to extirpate the Amalekites was positive and unqualified. Now was his opportunity to retrieve his grievous sin of commission. Will he use it? Alas! he guiltily spares the doomed king, Agag, and the best of the spoil. This deliberate neglect of a plain duty, greatly aggravated his previous offence, and sealed his rejection.

3. *Willfulness* (15 : 23). Here was the root of the whole trouble. "Do men gather grapes of thorns, or figs of thistles?" God had indeed given him "another heart" (10 : 9), but it was not a wholly sanctified heart. Much of the old "stubbornness" remained, leading to open acts of "rebellion."

See from this case what God's estimate of obedience is, and what ours should be—not personal convenience or pleasure, but a fixed principle and an unflinching habit.

See too the essential importance of a pure heart in order to a holy life. Make the tree good and the fruit will be good also.

The Word of Testimony.

"That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus."—*Philemon, 6.*

"One undivided Christ proclaim,
And jointly glory in Thy praise."

The Tuesday Meeting.

Held at the residence of the late Dr. W. C. Palmer,
316 EAST 15TH STREET,

Near Second Ave., and opposite Stuyvesant Park,
New York, every Tuesday afternoon at 2½ o'clock.

In the year 1836, two social meetings, held in different Churches, at the suggestion of Mrs. Lankford (now Mrs. Palmer), were blended into one, and appointed to be held at Dr. Palmer's. The Divine seal was placed upon the first gathering, and it has been continued uninterruptedly now for nearly fifty years.

THE 493d hymn, announced by Mrs. Palmer, was sung, commencing—

"Ye ransomed sinners, hear,
The prisoners of the Lord;
And wait till Christ appear,
According to His word:
Rejoice in hope, rejoice with me,
We shall from all our sins be free."

Many requests for prayers were read, after which Dr. Lowrey led in prayer.

Mrs. Palmer opened to Luke, 24th chapter, and said: We are very familiar with these precious truths, but familiar as they are we still find them new and precious. We will commence at the 30th verse. The disciples had persuaded their wayside friend to go in and abide with them, not knowing that it was Jesus. As he sat at meat he took bread and blessed it, and their eyes were opened and they knew it was Jesus, and said, "Did not our hearts burn within us while he talked with us by the way?" Some of us know something of having our hearts burn within us. I have often thought how *earnest* they were. They persuaded Jesus to go in with them because it was late; yet late as it was they returned to Jerusalem to tell the joyful news, and found the disciples rejoicingly saying, "The Lord is risen indeed!" We are here, being educated, trained for witnesses of the resurrection. We expect to understand more and more, and see more clearly these glorious truths which are sanctifying and strengthening, and are preparing us for our work. I was blessed to-day in reading an

article—an idea which has long been with me—that as childhood is a preparation for manhood, so are we here in childhood, preparing for manhood and for our home. We ought to expect some increase of light and strength every day and, I believe, enjoy it too. Let me read a reference or two, especially this one: "Ye are my witnesses." "Ye shall receive power after that the Holy Ghost is come upon you." God has made us witnesses. How much pains He took to make the disciples understand this! "That which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life, declare we unto you." Should not we be so acquainted with these precious truths as to speak with great confidence? Not one of God's promises fails. He will abide with us forever. We have such an infallible Teacher who is always present with us. To Mary He said, "I ascend to my Father and to *your* Father." These blessed truths are given that we may know and testify and enjoy. Jesus said on the last great day of the feast, "If any man thirst, let him come unto me and drink, and out of him shall flow rivers of living water." They shall talk about it.

Singing—"In the cross of Christ I glory."

A JOYOUS EASTER.

Rev. Geo. Hughes—I am glad to be here this afternoon and to join with these Christian friends in hymns of praise, and in testimony for our Lord and Saviour Jesus Christ. Easter-day has come and gone, and yet its memories are so precious that our minds love to linger here and think of the great scenes connected therewith. Sister Palmer has come to us with the same story over again of the rising of the Son of God and His manifestation to His disciples. We always see new excellence in these things. Two things arrested my attention in the lesson—their eyes were opened so that they *knew* Christ, were persuaded of His personal identity, and of the indubitable fact that He had risen—and another thing was, He opened their understanding that they might *understand* the Scriptures—the prophecies and Christ's own promises preceding His resurrection. The occurrence of the resurrection does two things—it reveals Christ in His resurrection glory and power, and brings with it an illumination on the page of the Scriptures that we could not have except by the resurrection of

Christ from the dead. The brightness of heaven has been put upon the hallowed page by this great resurrection fact. I have been keeping jubilee with the thousands of the Christians of the world. Last Sabbath day was a precious day to me, meditating on these things, and joining with the people of God in worship. It was a day of especial joy to me because of a new family mercy. My dear wife during the past week had a serious fall; she was in imminent peril; might have been killed on the instant, but the Lord shielded her so that she was able to go to the sanctuary. It was a day of peculiar gladness in our household. The Lord is wonderfully gracious to us as a household. We are a united family in His service.

Singing—"All hail the power of Jesus' name.

A SIGHT OF JESUS.

Rev. S. A. Sands—This is the anniversary of our Lord's crucifixion and resurrection from the dead, and it has been the sweetest and most profitable season I ever enjoyed. It began in my soul before the days came on, and it seemed as though the Father was unfolding things to me before Friday appeared, which I think was one of the most profitable days of the year, or I might say of the years. Alone with Jesus, He was filling my vision. I may differ a little from some in reference to fasting. It seemed as if it were no trouble for me to keep my mind stayed upon God, expecting He would do what He said He would. As we remembered Christ's resurrection, somehow my mind lingered around the tomb, and I thought Jesus was laid there for me. There was a kind of sadness too about it, but deep down in my soul there was a joy which only God's children know. I rejoice that He who was crucified and has risen again is my elder brother, and I can say with some who have been at the tomb, not "We have seen the Lord," but I can make it singular and say, *I* have seen the Lord, and the peace is abiding with me. Glory be to God! Jesus is a wonderful Saviour to those who get where they see Him—a wonderful Saviour to all who abide in Him.

Singing—"I love to tell the story."

WOMAN HONORED.

Sister Hall—Christ made Himself known to Mary, and this thought impressed itself on my mind on Sabbath morning in reference to that, the first commission He gave after His

resurrection was to woman. I felt that Mary was highly honored in the service of God. The first request Christ made was, "Go tell my brethren." I saw by the light of the Spirit, for the Word has been opened to my understanding, the privilege Jesus condescended to confer on us as women—"Go and tell his disciples, and Peter." Then I was impressed with the explicitness of the work Christ gave Mary to do: "Go tell my brethren that I ascend unto my Father and your Father, and to my God and your God." I think I saw then more clearly than ever the blessed union and communion there is between our souls and the dear Lord, that we can go on errands for our dear Master. I am so glad that is the work He has given me to do, a personal work, to go and tell the story of salvation. There are many things we can tell, but it is the simple story that carries with it Divine power. I am very glad of this. Those of us who think we can do anything can do that. The Lord is risen. He is in my heart, and I know it.

Singing—"E'er since by faith I saw the stream."

Mrs. Lowrey—The revelation of the resurrection life in my soul was marvelous when Christ was made known as a personal, perfect and precious Saviour. When the Lord came into my life as a new resurrection life, my heart used to bound to the testimonies. I never went into a meeting where an opportunity was given but I wanted to tell the people that there was such a thing as knowing that the Lord Jesus Christ had power to forgive sins and to cleanse from all unrighteousness. I have known that blessed truth for many years. I look back over the years in which I believe I have been walking with Christ. I have been rejoicing to know His hand has always held me. I know there have been times when I have gone this way and that way through a mistaken purpose, and probably too often took my own way without waiting to see whether it was the Divine leading, because I was naturally impulsive and enthusiastic, but I felt that Jesus smiled upon me, and then I have not been brought into the valley of condemnation or humiliation at all. Yet I am not free from temptation. My feet are set upon the rock Christ Jesus, and I feel like trembling when I look at myself, but bold and courageous when looking unto Jesus.

CHRIST, NOT FEELING.

A brother—I think we are very apt to be led too much by our feelings. I can speak from an experience of fifty years. I crossed the ferry once to Brooklyn to talk to Dr. C—. I told him all about my feelings, and he said in reply, "Dear brother, you have talked about your feelings, which have nothing to do with the question. Let us talk about Christ." I am now where my feelings do not trouble me. When a friend was asked, "How do you feel?" he replied, "Do not ask me about my feelings; ask me *what* I am?" The Lord fills me with love. When first converted I was a lad of thirteen. Mr. Finney was preaching holiness at that time. I heard an old deacon make a prayer at that time, and the name of Jesus was not mentioned in it. But the Church is growing. Jesus said to His disciples, "Hitherto ye have asked nothing in my name. Ask and receive, that your joy may be full." This text is my favorite: "And every man that hath this hope in him purifieth himself, even as he (Christ) is pure." We need that purity.

Singing—"My hope is built on nothing less
Than Jesus' blood and righteousness."

THE POWER OF HOLINESS.

Dr. Lowrey—Our Lord was a perfect judge of human nature or He would not have said what He did right after the resurrection to the woman. He knew perfectly well that it suits a woman to go and to tell, and therefore he said to her, enjoy your liberty, and go and tell that I am risen. That emancipated woman—but some Churches have put her in bonds since then. Recently she has asserted her liberty through the temperance and other causes, and this great revival of holiness has never sealed her lips. Thousands of them are now going and telling, and they have a way of telling that beats anything men can do, because it suits them. The passage of the Scripture lesson which impressed me most forcibly was, "Then opened he their understanding that they might understand the Scriptures." Nothing is more deplorable than to have an understanding shut up, just as a room would be if the blinds were all down. We cannot comprehend spiritual things without this opening of our understanding, and this is no ordinary blessing, to have our understanding opened so that we may understand. This

will steadily keep us all the time to the centre of Christianity, and one central truth that we will get to understand is that to save others effectively, extensively and constantly, we must be saved ourselves. I had a very striking illustration of this fact within a week or two. I have been away, and coming home I accidentally, I might say, though I did it on purpose, stopped at a strange city and spent the Sabbath. I found the preacher in the midst of a revival. Twenty persons professed conversion that night, and a multitude were inquiring for holiness. What connection has this with the idea of our being saved that we may save others? In parts of Ohio for several years there has been an interest in holiness, and the presiding elder inquired of the pastors how many were converted in those parts, and in one conference there were eleven thousand. One held a meeting in Galipolis, and the Mayor said that as the result the gaol had been emptied. This is as good proof as we can ask of the power of holiness.

EASTER MUSINGS.

Sister Bottome—I have always been fond of anniversary days, and always keep them. I seemed to hear my father's voice at this season, who has been in heaven thirty years, and I could see Mrs. Phoebe Palmer too. Now I do not want you to think I had a vision. That dear old anthem, we do not sing it in our Churches now as we did. We expected in former years to hear it as much as we expected to go to Church. My father used to sing it. This Easter I felt that the opening of all the graves was one year nearer because of that empty tomb—it tells us that the day is coming when all graves shall be opened. The flowers talk to me often, but this year I heard them talk to each other. They seemed to say to each other, "Did you ever dream you would be like this?" The flowers appeared to me to be perfectly surprised at their own beauty, because of the former life they had. They crept out and came forth in the marvelous beauty of perfect bloom. "It doth not yet appear what we shall be; but we know that when He shall appear, we shall be like Him." The time is coming when we shall look each other in the face, and shall be just like Him, in the perfectness of the future. I love the memory of the resurrection, and it seems most appropriate that it should be kept in the

Spring, when nature is rising from her slumber. We used to sing:

"O the grave, it could not hold Him,
He is risen from the dead!"

I always took my mother flowers at Easter. She is now in a land where she does not need me to bring her flowers; she is amid the imperishable flowers.

RECEPTION OF THE BLESSING.

A Sister (Episcopalian)—I think that God would have me tell you my experience, as these meetings have had so much to do with it. As many of you know, only about thirteen years of my life have I known anything about Christ as my personal Saviour. Before that I tried to serve God a little and the world a great deal, but the past few years have been different. I used to hear so much in this place about "*the blessing*," but not so much about "*THE BLESSER*," yet I knew I had not what others here had. I sought to consecrate myself to the Lord to the best of my ability. One day, sitting at the pillar down there, one thing came to my mind which seemed trifling—a doubt whether a feather I was wearing was right; and I said, "If that is it, I will let it go." I became confused about justification and sanctification, but Mr. Varley made the former very clear to me. In the last week of Lent I said to Mrs. Bottome, "I know I am justified, but I want the Lord to give me "*the blessing*." She replied, "You always want something! Now at Easter God will give you the robe of righteousness. When you expect any one, you make preparations for them. And she gave me some advice on that line. I hardly knew what to expect except that I must receive something. On the last night I turned over my "*Silent Comforter*," anticipating the following day. Later in the evening I sat on one side and looked at the words on it: "*Christ is risen*," and then as I looked there came such a blessedness with the thought, "*Christ is risen in me!*" This is the blessing, I said, I have sought, and tears of joy came to my eyes. I told different friends what God had done for me, and among them a clergyman in the country, who said, "Having had such a blessing yourself, be a blessing to others." Lately I have felt I must take the Lord as much for my body as for my soul. The last Easter has been a great blessing to me, and I think this life ought to be a rising life, going on from strength to strength.

Mrs. Palmer—At the early part of the meeting there was a little tardiness which is very uncommon here. This thought came, I supposed *these* dear disciples were so full of the Spirit that all would be quick witnesses. Something said to me, "Did you testify yourself as to a personal knowledge of a risen Saviour?" I said, "I will." I want to testify now that I have a very blessed consciousness that Jesus has risen. He has ascended to the Father, and has sent the Comforter into my heart. Glory be to Jesus my Saviour.

Singing—"I rise to walk in heaven's own light."

Prayer was offered by Mrs. Palmer, and the benediction pronounced by Rev. Geo. Hughes.

OUR FATHER'S HAND.

BY M. F. ROWE.

HAVE we not seen it, our Father's own hand,
As oft-times in the starry night we stand,
And gazing all around us, and above,
In silence contemplate His wondrous love?
Our Father's hand! bedecked with jewels rare,
Beside which earth's bright gems, most fair,
Pale and grow dim! And that Hand
Is all around: encircling sea and land;
And not a wave may toss, a leaf may fall,
Without His notice, who is over all.
And shall we fear, or doubt His loving care,
Who holds us in His hand, and keeps us there?
Nay; rather we will most surely rest
In His great love. As little bird in nest
Knoweth no fear beneath the sheltering wing,
But even in the storm doth sweetly sing;
So we, so surely kept by power Divine,
Need have no fear, tho' all the world combine,
Though Satan's legions fiercely may assail,
Jehovah's might shall over all prevail;
E'en 'mid dissolving worlds we'll safely stand,
For what can harm us in our Father's hand?

"It is a great art in the Christian life to learn to be silent. Under oppositions, rebukes, injuries, still to be silent. It is better to say nothing, than to say it in an excited or angry manner, even if the occasion should seem to justify a degree of anger. By remaining silent, the mind is enabled to collect itself, and to call upon God in aspirations of prayer. And thus you will speak to the honor of your holy profession, as well as to the good of those who have injured you, *when you speak from God.*"

Our Social Meeting.

THE WORD.—“And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted.”
—Isaiah 12 : 4.

“For that love whose tender mercies
Purest joys does daily bring,
I will in my life confess Thee.”

The Witness Given.—Mrs. Julia A. Hart, Hadley, Mich. On the morning of May 16th, 1860, the Lord gave me the witness of entire sanctification. O, it was all-glorious! I could not tell whether I was in the body or out of it. I was blessed beyond all my expectations. I have been striving to walk in that blessed way ever since, and the path grows brighter. I expect ere long to lay aside this mortal body, and to behold my Saviour without a veil between.

LEAF FROM MY DIARY.—J. E. Ayars, Phila.:

God is ordering, and my will is molding under the stern dictates of the Master, as revealed in the Bible. “Whom I love, I rebuke and chasten.” I feel resigned; lost in the will of God, like a bark on the bosom of the ocean, at the mercy of wind and tide. “But round about and underneath are the everlasting arms.”

“Far from the safe, quiet harbor I’ve rode,
Seeking my Father’s celestial abode.”

The war of the desires and passions is over, and in my bosom there reigns a calm not easily to be disturbed.

In the outlook from Mizpah my watch-tower, faith beholds Him who is invisible; and endures the chastening and rebuke.

It lightens the stroke to abide near to the One who uses the rod. The Lord reigneth, both in the natural world, and in the hearts of men—disposing therein, according to His own purposes.

I have been learning daily to speak out of my heart, the hardest four words in any language: “*Thy will be done!*”

At times, my mind is of a solemn, spiritual cast; tending upward, contrary to the law of gravitation, toward the things which are unseen, and eternal in the heavens.

I read the life of Christ, and meditate upon His person, office, and character, with increasing delight and inspiration.

I can say that I have been baptized into His death, and have fellowship with the Father, and with His Son, Jesus Christ.

At times I groan, being burdened; longing to be delivered from the bondage of corruption into the glorious liberty of the children of God, above in heaven, not only out of a sense I feel daily of my own infirmities of flesh and spirit; but also from seeing and hearing the things a holy mind loathes; and which are not of the Father, but of this world. I have been singing—

“Come ye disconsolate, where’er ye languish,
Come to the mercy-seat, fervently kneel;
Here bring your wounded hearts, here tell your anguish,
Earth hath no sorrow that heaven cannot heal.”

The Refuge.—Mrs. P. L. Teal, Dallas, Oregon. God has been my refuge for over forty years. Still I longed for a higher life. An evangelist came here and held a holiness meeting. Sinners were converted by scores, and very many sanctified, I among the number. To-day I testify God saves me to the uttermost.

Stayed on God.—We have this testimony without name or address:

“For months my heart has been sorely tried, but I have been stayed upon my God, and I know something of His promised ‘perfect peace.’ The glorious light of His love shines upon me. I am under a shadow, but it is ‘the shadow of His wings.’ This is my blessed abiding place. ‘He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.’”

On the Railroad.—L. T. Burris, Columbus, O. I am a railroad conductor. Satan has tried to persuade me that a railroad man could not be a Christian. But I am now convinced that only a true Christian is fit to be a railroad man. Since I resolved to be all for Christ, I find His yoke is easy and His burden light, and I am enabled to scatter the good seed among so many ungodly people. Pray for me.

An Old Christian.—P. H. Gillett. I was 80 years old the 2d day of November last. God in much mercy has wonderfully preserved me. He gives me a peaceful, abiding trust in the merits of Christ for a free and full salvation.

Valley of Blessing.—W. P. Woolley, Simcoe Canada. My father was a reader of the *Guide* for years. It was, largely, the means of his entering into the rest of faith. More than a year ago he entered into the Paradise of God, washed in the blood of the Lamb. Praise the Lord, my father’s God is my God. A year ago last March, I entered “the valley of blessing.” Now, as I write, my heart says, Bless the Lord!

Blessing God.—Mrs. A. C. Tyrrell, E. Alstead, N. H. I bless God for His saving grace, and His keeping power. I know “I am a child of the King,” and naught can harm my Father’s child.

Resting on the Promises.—C. B. Bromley, Greenville, Ct. I am resting on the promises, and my heart is open to the influences of the blessed Spirit.

Loved Ones Gone Before.

MRS. EMMA BACON, of Bridgeton, Me., a reader of this Magazine for over thirty years, and a believer in the precious doctrine of Holiness which it teaches, has recently passed on to the glorified state. Her sufferings were great in her final illness, but her heart never wavered from her trust in this, the precious doctrine of her life, and her joyous shouts went up while nature was dissolving, as it were, like the scenes of a victorious battlefield. Husband and children live over again the scene of her eventful departure with a wonderfully enhanced realization of the value of a like precious faith. The Methodist Church in that village, as well as a wide-spread community, unite in lamenting her loss; for she was indeed a great worker in the Master's cause.

PRUDENCE CLARK.—At Hartford, Ct., after a brief illness, our dear mother, Prudence Clark, passed from earth to her heavenly home on Friday, March 12, 1886, aged ninety-two years, 7 months. Monday, at mid-day, her remains were brought to New Britain, where the greater part of her life had been spent, and laid to rest in our beautiful cemetery, with her loved ones, to await that bright morning when she shall rise to immortal life and be re-united forever with those gone before. As we gazed upon her form, so sweetly resting in the casket, there by her side, placed by loving hands, was her Book of Psalms, that so many, many years, had been her songs in the house of her pilgrimage. How many sweet promises had been verified in her own experience; this one especially: "With long life will I satisfy him, and show him my salvation." Other pens may tell of her faith, her devotion, her love for souls—but I would record a loving tribute to her memory. Never have I known a person who more earnestly sought to know the mind of the Spirit, or ever maintained a more steadfast Christian character. Many were saved through her instrumentality. She loved the *Guide*, loved its teachings, and often contributed her pure testimony for salvation, abundant and free, in its pages and otherwise. In her last letter to the writer, dated October 21st, she says, "O how we shall praise God when we are all gathered home—home—home!"

—E. M. C.

MRS. MARY ANN McCULLOUGH was born in 1820, and closed her earthly career near Ulrichsville, Ohio, March 13th, 1886. For 49 years she was a member of the M. E. Church. For 30 years she was a professor of holiness, and was a strong advocate of the doctrine. She said to her son (who is a member of the North Ohio Conference), a short time before her departure: "Pray holiness—preach holiness—but above all, *live holiness!*" She had taken the *Guide to Holiness* for over twenty years, and has acted as agent for the same nearly as long. She has all the copies stored away, and she told her daughter a few days before her death to distribute those old *Guides* where she thought they would do the most good. She had also nearly all of Mrs. Palmer's books. At her funeral her pastor read from her Testament passages that she had marked during her life, all bearing on the subject of Holiness. With full confidence in a crucified Redeemer, who is able to save to the uttermost, she resigned her all, committed her family to Him and ceased at once to work and live on earth. "Sweeping thro' the gates, washed in the blood of the Lamb."

MRS. BETSY TINKER closed her earthly pilgrimage at Cazenovia, Wis., March 4th, 1886. We have traveled together since 1833. She was born December 29th, 1812, in Burlington, Otsego Co., New York. She suffered much for the past year and a half, and the *Guide*, which she had taken for so many years, was always hailed with delight. The Bible, illumined by the Holy Spirit, and the *Guide*, were her comfort in her declining years. She was always a faithful attendant upon the Sabbath-school and every means of grace. When the country was new and we had none but an ox-team, our entire family frequently walked four miles each way to evening prayer-meeting.

She was a faithful wife and mother, faithful to God and to all with whom she came in contact. Scores of weary itinerants in Otsego county, as well as in Wisconsin, have shared her hospitalities. She passed away as she lived, trusting in God, without a struggle, surrounded by a large number of neighbors who had kindly taken part in caring for her for more than half a year, night and day. How blessed her entrance into the heavenly city must have been! She rests eternally with Christ.

—Allen Tinker.

Holiness in Home Life.

"Through wisdom is a house builded; and by understanding is it established."—Prov. 34: 3.

"Unite our hearts in love to Thee,
And love to all will reign."

"Go on in your journey to Heaven, and be content with such fare by the way as Christ and His followers have had before you; for they had always the wind on their faces: and the Lord hath not changed the way to us, for our ease, but will have us follow our sweet guide."

—RUTHERFORD.

A SALVATION ALPHABET.

BY REV. JAMES MUDGE.

FROM what may we be saved and freed? What is the extent of our privilege in the Gospel? It is easy to answer in brief, that we are to be delivered from all sin. But there is an advantage to be gained from drawing out somewhat more in detail an inventory of our deliverances, and sending up a separate shout of praise over each item. The following alphabetic list, which might, of course, be greatly extended, is suggested as an aid to devotion, and especially as a help to self-examination concerning present attainments. If, with reference to any of these evil things, there should be a doubt as to whether it is wholly done away in the reader's heart or not, let him make careful note of it and use the means provided for its entire removal. So shall he "stand perfect and complete in all the will of God."

By "the grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost," we who are entirely surrendered and fully trusting, are freed from the following:

Artifice, anxiety, ambition.
Burdens, bonds, boasting.
Care, complaint, compulsion.
Defeat, doubt, disappointment.
Enmity, egotism, earthly-mindedness.
Fear, folly, failure.
Greed, grumbling, guilt.
Harm, harshness, hypocrisy.
Idleness, impurity, irritability.
Jangling, judging, jeopardy.
Loss, lack, levity.
Meanness, melancholy, moods.

Narrowness, niggardliness, neglect.
Obstinacy, offensiveness, ownership.
Policy, pride, prejudice.
Rancor, rashness, restlessness.
Sin, selfishness, self-will.
Trouble, timidity, temper.
Unkindness, unreasonableness, ungodliness.
Vanity, vexation, vacillation.
Worldliness, worry, weakness.

TRUST AND PEACE.

LORD, give me faith for my needs
Thou ever wilt provide;
Too long I've leaned on breaking reeds
By human hands applied.

Give me that trust that naught can move,
A faith as firm as sight,
A constant resting in Thy love
Which doeth all things right.

Give me, dear Lord, a heart content
With what Thou sendest me;
A heart that never will lament
Whate'er my portion be,

So shall my life be full of peace—
A deep, abiding joy,
No pain, no sorrow can decrease,
Nor earthly loss destroy.

—Sel.

THE HOME STUDY.

Do not fail to devote an hour each Sabbath to the studies here given:

TOPIC FOR THE MONTH.—13th chapter of 1st Corinthians.

OPENING HYMNS.—June 6th, 327. 13th, 488. 20th, 500. 27th, 552.

VERSES TO RECITE.—June 6th, John 3: 16. 10th, John 3: 17. 20th, Romans 5: 6. 27th, Romans 5: 8.

The singing of the hymn and the recitation of the Scripture verse for the day being ended, on June 6th read the whole chapter (1st Cor. 13th chap.), and devote the time to an examination of one-half of the evil principles which love expels from the heart. On Sabbath, 13th, employ the time in noting the second half of the evil principles eradicated. On the 20th, examine one-half of the excellent qualities which love imparts. On the 27th, the second half of the positive qualities of love.

PRACTICAL QUESTIONS.—June 6th, How is this love to be obtained? June 13th, To what degree may it be now possessed? June 20th, How will it show itself? June 27th, Are we not guilty if we allow anything antagonistic to love to have sway in our hearts?

The Children's Portion.


A HOLY PRECEPT.—“*Be not overcome of evil, but overcome evil with good.*”—Rom. 12 : 21.

A HOLY RESOLVE.—“*I will love thee, O Lord, my strength.*”—Psalm 18 : 1.

LETTERS TO THE CHILDREN.

BY MRS. S. A. LANKFORD PALMER.

“*Whisper to God quick!*”


 HAVE often visited the little ones in the Colored Orphan Asylum. “Tommy,” about seven years old, was a very mischievous boy, often making sad confusion in the infant-class room by sticking pins in, or pulling the hair of, some of the little ones.

One day I found him in the school-room, while all the other children were in the playground. I said to the teacher, “O dear! has Tommy been bad again?” “No,” replied his teacher, “Tommy is never bad now.” I said, “Why do you not let him go out to play?” Miss Clark, his teacher, said, “He wanted to stay in and talk about Jesus.” I turned to Tommy and said, “Tommy, how is this? Your teacher says you are not bad any more!”

He replied with a manly voice, “*God makes me good.*” I said, “How can God make you good?” He replied, “I ask Him.” But, said I, “You can not go out of school and pray when Satan puts a bad thought in your mind.” With a sweet smile he said, “I just whisper to God.” I continued, “You know Satan often comes so quick, and makes you stick a pin in a boy before you hardly think.” “I whisper to God *quick*,” said little Tommy, and I never heard of my little colored boy being bad after he had learned to *whisper to God quick!*

IV.—BY LELIA WATERHOUSE.

Loveliness of Character.

 WE meet to-day at one of my favorite resting places in the summer time. The blue sky, with its rolling, fleecy clouds is above us, the swift-running river is behind us, the green fields and trees are around us. All the buds and leaves that have worked so diligently are blossoming and waving in the delightful air. The birds who

have labored so busily building their nests and caring for their little ones, now fill the air with their joyous songs.

Would it not be strange if one of you should say to me, “I have watched a rose-bud for many days, for I wished to bring the rose to you; but this morning when I went to get it, I found it blossomed into a *pink!*” Did you ever hear of such a case?

Just as sure as a rose-bud will blossom into a rose, and the robin's egg will hatch a robin, so the child will be *what he starts to be*. Your character is what you *are*; your reputation is what people say about you. If we called a rose a “pink,” would that make it a pink?

June teaches us what loveliness of character children of God may have if they grow and blossom. Your lives may be as beautiful with love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, as the June air is beautiful with sunshine and blossoms and fragrance.

God wishes you to be to the Christian world what June is to the natural world. As you look about in the exquisite palace of Nature, which God created for His children, does it not inspire you with a new resolution to let Him make your life just as pure and fragrant as He can? Will you let Him have His own, best way with you? Dear children, do not forget the simple lessons we have studied together. In after years think of the Faith of Spring, the April of childhood, the brave May-blossoms, and the loveliness of character taught by the fragrant June. Good-bye.

THE CHILDREN'S STUDY.

PROMISE FOR JUNE.—“*And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.*”—Matt. 10 : 42.

HYMN FOR THE MONTH.—No. 616 (Methodist Hymnal), commencing—

“While Thee I seek, protecting Power,
Be my vain wishes stilled;
And may this consecrated hour,
With better hopes be filled.”

LESSON FOR JUNE—*The Temptation.*

The Temptation of Christ and its lessons. Read Matthew 4th in connection with the parallel passages. Then study how the Bible defines temptation—the great Tempter, his history and his peculiar temptations addressed to Christ—then how the Master foiled him. Write us something about this, to be received by June 10th. We want to hear from the Try Company.

WRITING EXERCISES.—1st week, Sin. 2d week, Grace. 3d week, Purity. 4th week, Helping others.

The Editors' Study.

Motto : Purity—Love—Power.


No Censoriousness—No Wrath—No Strife—No
Malice, Enmity, or Evil-Speaking—
Love, Love—Only Love.

EDITORIAL ADVICES.

HOW TO LIVE.—The Bible teaches us plainly :

1. BY FAITH (Gal. 2: 20)—Faith is definite and has an infinite object, CHRIST. It must be the faith of the heart; a whole heart-trust or reliance.
2. IN THE SPIRIT (Gal. 5: 25).—To live in the Spirit, is to have the Holy Spirit as our *Indweller*—then we shall "live in the Spirit, and walk in the Spirit."
3. GODLY (2 Tim. 3: 12).—Live possessing God's likeness—for God's glory, *solely*. If we do this it will, likely, be our privilege to suffer persecution.
4. SOBERLY (Titus 2: 12).—"Soberly,"—that is to say, temperately, calmly, gravely, with self-restraint.

IN COMMOTION.

 OUR land is in commotion! The people are everywhere disturbed. Capital and labor are in conflict—there is a fierce struggle for the mastery. Blood has been shed, and the popular pulse is excited. How far just causes exist to provoke these conflicts we do not attempt to decide. It is ours simply to note existing facts, and to endeavor to derive salutary lessons therefrom.

What is true of our own country is alike true of other nations. We notice a state of unrest, an eagerness in certain directions for war, and the keeping up of powerful armaments on the part of all the great nations of the earth, as if anticipating convulsions.

What does all this mean? How are we to understand these earthquake-throes—these "wars and rumors of war"? Well, it may be stated as a general principle, that *sin* is the great disturber of the peace—that it lies at the foundation of all the trouble, unrest, and conflicts of earth. Sin was never so rampant as at the present time. Intemperance, Sabbath desecration, licentiousness, fraud, are holding high carnival. Great crimes are perpetrated, and the perpetrators "go unwhipt of justice." There is nothing, perhaps, more alarming at this period, than the

popular outcry for a *free Sabbath*. The demand is for unrestricted travel, for the opening of public resorts, libraries, museums and theaters, and especially for *open saloons*. The secular press is largely advocating it, and even some so-called *ministers*, are aiding in this work of death. In some of our chief cities there is a favorable response to these corrupt demands, and the quiet of a real Christian Sabbath is unknown.

If this state of things continues, national judgments will surely be visited upon us by Almighty God. For nothing has He more severely visited the children of men than for this iniquity. We may look for pestilence, or famine, or war—some terrible visitation from Heaven that will make the people understand that the Lord Jehovah has arisen in the majesty of His sovereignty and strength to vindicate His abused law. The worst feature of this prevalent impiety is that the Church is not awake to the havoc that is being made. She utters but a feeble voice of rebuke, when she ought to be speaking in thunder-tones.

What is to be done? What is the specific for these deadly diseases that are preying upon the body politic? Various remedies are being proposed. Press and Pulpit are busy prescribing remedies. Their proposals, however, in the main strike simply at the effects and not at the cause. The Gospel alone has an effectual remedy—radical and all-pervading in its character. It does not deal with the surface of things, but strikes at the center, *the heart*. One word solves the problem that is baffling philosophers, statesmen, and even surface Churchmen—that word is "*Salvation*." Here we have "A sovereign balm for every wound, a cordial for every fear." This one word contemplates a radical work—the destruction of sin—its very power and in-being. Such is Christ's proposal in the Gospel—to purge us from all iniquity—"to destroy (not simply curb) the works of the devil."

Now is the time for the witnesses of His saving power to hold forth the word of life—to make known the curative skill of the "GREAT PHYSICIAN." His gracious invitation to the weary, disturbed, heavy-laden multitudes, "*Come unto me and I will give you rest*"! should be breathed forth everywhere. Holy people, in these troublous

times, must show becoming calmness, restfulness, and give no sign of fear, "though the earth be removed, and though the mountains be carried into the midst of the sea." Whatever betide, if we hold fast the beginning of our confidence we are safe—personally—and our great work is to lead the distressed ones of earth to Him who is a great Rock in a weary land.

"The more believers love God, the more they love one another."

SIN NO TRIFLE.

THE whole tenor of Bible teaching is calculated to impress this truth upon our minds, "*Sin is no trifle.*" What is sin? It is "the transgression of the law." Transgression of the law is two-fold—inward and outward. Sin may assume a very vile form in the heart, when there is no outward act. And God takes cognizance of the heart. "Thou desirest truth in the inward part" says the Psalmist. Job says, "Thou inquirest after mine iniquity, and searchest after my sin." Sinful thoughts, sinful desires, sinful motives, and sinful ambitions, these are no trifles—they are an abomination unto the Lord. These sinful stirrings of the carnal nature are frightful to contemplate. A heart thus astir is like a cage of unclean birds. God looks upon such a heart with His eyes of infinite purity with deepest abhorrence. The most appalling spectacle in the whole universe of God is the temple of the heart, designed to be God's dwelling place, in deep, horrible, all-pervading pollution! And when the inward corruption is joined with outward iniquity, a life of transgression, the scenery becomes increasingly black and revolting.

There is a remedy for all this. Where sin hath abounded, grace doth much more abound. A fountain has been opened for sin and uncleanness. All who will may there wash and be clean—they may there lose every leprous spot. God has opened the fountain at an immense cost—the cost of Jesus' blood! Now sin is to be repented of—inward as well as outward sin. We are not responsible for the transmission of the birth-principle of sin; but for its voluntary retention in sight of the all-cleansing blood, we are

responsible. If we know the remedy and do not avail ourselves of it, we are guilty, and cannot be justified in God's sight. When a pardoned sinner adopted into the Divine family is made conscious, by the illumination of the Holy Ghost, of remaining depravity, he must then flee to the open fountain or be under condemnation.

MIS-READ SCRIPTURES.—V.

"*But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles.*"—Isa. 40 : 31.

This passage is sometimes thus read, or quoted: "They shall mount up on eagles' wings." The passage reads, however, "on wings as eagles"—which is a very different thing. Eagles' wings enable these noble birds to take many a grand flight toward the sun. But the soul has mightier wings by far, enabling the child of God to soar higher, and to take nobler excursions in the realm Divine. Holy souls are ever and anon enjoying these excursions, making rapturous surveys of the inheritance of the saints. The soul's wings are tireless, and under the gracious inspirations and unfoldings of the kingdom of heaven, higher and higher flights may be taken and new trophies gathered.

It has been a common and popular opinion that the eagle lives and retains his vigor to a great age; and that, beyond the common lot of other birds, he moults in his old age, and renews his feathers and with them his youth. Hence, says the Psalmist, "The Lord satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's." And again, "They shall bring forth fruit in old age, they shall be fat and flourishing." Thus in "waiting upon the Lord," there is renewing of youth like the eagle's, and this mounting upward upon tireless wings toward God and heaven. Some of the aged saints of the Lord, past fourscore years, have the brightest countenance, the most buoyant spirit, and sparkling mind, of any of our acquaintances. Thus the word of promise is verified—the word of the Lord which abideth forever. And this trial of the soul's wings on earth is a preparation for loftier flights in eternity.

"Be useful where thou livest, that they may
Both want and wish thy living presence still ;
Kindness, good parts, great places are the way
To compass this. Find out men's wants and will,
And meet them there. All worldly joys go less
To the one joy of doing kindnesses."

SHINING CHRISTIANS (Phil. 2 : 15.)

We take from an exchange the following beautiful incident:

A friend told me that he was visiting a light-house lately, and said to the keeper, "Are you not afraid to live here? It is a dreadful place to be constantly in." "No," replied the man, "I am not afraid. We never think of ourselves here." "Never think of yourselves! How is that?" The reply was a good one: "We know that we are perfectly safe, and only think of having our lamps burning brightly, and keeping the reflectors clear, that those in danger may be saved." Christians are safe in a house built on a Rock, which cannot be moved by the wildest storm, and in a spirit of holy unselfishness they should let their light gleam across the dark waves of sin, that imperilled ones may be guided into the harbor of heaven.

Reader, are you thus letting your light shine?

THE ABUNDANT SUPPLY—(Phil. 1 : 16).

In our reading we have met with the following:

"How dismal you look," said a bucket to his companion as they were going to the well. "Ah," replied the other, "I was reflecting upon the uselessness of our being filled; for let us go away ever so full, we always come back empty." "Dear me, how strange to look at it in that way," said the other bucket. "Now, I enjoy the thought that, however empty we come, we always go away full. Only look at it in that light, and you'll be as cheerful as I am."

Jesus has said, "I am come that they might have life, and have it more abundantly." "It hath pleased the Father that in Him should all fulness dwell." We may be partakers of that fulness—a fulness of life and love and power. But, like the empty bucket coming or being brought to the well, we must come *empty*, entirely empty—empty of self, and then He will fill us with Himself, and we shall rejoice with great joy. In view of this bounteous provision which has been made in the Gospel, there is no need for us to have inadequate supplies. Let us claim our privilege in Christ!

"No occupation is so holy that the devil will not tempt us right in the midst of it."

ON THE ROCK.

PAUL said on a certain occasion, "*None of these things move me.*" What things? The world's great antagonisms. He declared that bonds and afflictions awaited him. He contemplated the scene with calmness. He had an undaunted spirit. He was defiant of adverse powers. The war-like advances of Satan and the malignant power of men appalled him not.

What was the secret of this heroic spirit? Why did he thus stand firm? What inspired this triumph-note? The answer is plain and simple—he was on the Rock—the ROCK OF AGES—both feet were squarely and firmly down upon that Rock. He had therefore nothing to fear. He was securely sheltered—invulnerable to all his foes. Would you, dear reader, be thus victorious? Then learn the happy art of security—be on the Rock—fully on the Rock!

"A devout thought, a pious desire, a holy purpose, is better than a great estate."

SURFACE WORK.

SURFACE work is undesirable in any department. It is true as respects education, home government, business. Wise men justly condemn the superficial, and approve the thorough, radical processes, as indispensable in order to the attainment of great excellence. There is no royal road to knowledge and to eminence in character and position. Only those who are thorough at every point rise to coveted distinctions in these important realms.

And what is true of the outer world is equally true of the inner, the *spiritual* world. Surface work will not do here. The leprosy of sin lies deep within. It must be purged out by fire. No mere curtailment of the evil will do—it must be burned up—totally destroyed. Many, it is to be feared, even on the line of Holiness, content themselves with surface work—they do not go down to the foundations. Let us have *radical work*!

"We ought not to acquiesce in the shadows which are only around us because we do not hear, or, hearing do not heed, God's call into the sunshine."

—F. R. Havergal.

The Inquiry Room.

WE again invite our friends to a season of converse in the "Inquiry Room," hoping that the blessed Holy Spirit will direct our thoughts and words. The subject of general inquiry is:

THE BLIND MAN IN JERICHO.

Read Luke 24 : 35-43. This is a beautiful incident in the life of Jesus. A blind man sat by the wayside begging, as the Divine Redeemer came into Jericho. Hearing the multitude passing, he desired to know what it meant. And, being told that Jesus of Nazareth was passing by, he cried, saying, "Jesus, thou Son of David, have mercy on me!" They which went before rebuked him, but he cried so much the more, "Thou Son of David, have mercy on me!" Jesus was arrested by the cry and restored his sight.

PRACTICAL LESSONS.—1. The earnestness of the man, a pattern for us in our approaches to God—he would not be silenced. 2.—The attention of Jesus was quickly arrested—our cry speedily reaches His ear. 3. His suit was successful—so it may be with us.

QUESTIONS OF CORRESPONDENTS.

A sister in Iowa asks: 1. If one wholly sanctified will feel the spirit of impatience? 2. How may we know when we have made a full surrender!

To the first inquiry we answer, impatience is an outflow of the carnal mind. Entire sanctification removes that. Mr. Fletcher says this grace is a spiritual constellation, made up of certain "*gracious stars*," one of which is "perfect patience." To the second inquiry we answer, that we may know when we have made a full surrender by our consciousness, under the light of the Spirit—if our consecration be not complete the Holy Ghost will reveal it, and wherein it is not complete.

2. A sister in Kansas says many of our ministers, she understands, are Free Masons, and she desires our opinion.

ANS.—We have already expressed ourselves quite freely on this subject, applying to it the New Testament injunction, "Have no fellowship

with the unfruitful works of darkness,"—and ministers and members of our Churches had better stand clear of such associations.

3. A sister in Ohio wishes to know, 1st, the authority for not observing the seventh day as the Sabbath?

ANS.—Apostolic authority. The change was made in apostolic days from the seventh to the first day—and properly so, because it is a double commemoration, of the creation and the new creation, Christ having risen from the dead on the first day.

2d, She inquires, Does the second commandment have reference to family portraits, etc.?

ANS.—We think not. These are simply mementoes of love. If we should *worship* a portrait, then we should break the command. It forbids idolatry in whatever form.

3d, She asks us to explain Ephes. 4; 5, "One Baptism." As we are taught there is a baptism of the Holy Ghost, does not water baptism make it two?

ANS.—No; water baptism is simply a sacrament—it is the sign and seal of the rich grace, the baptism of the Holy Ghost. There is but the one baptism, the baptism of the Holy Ghost, of which water baptism is an expressive symbol.

THE CAMP MEETINGS.

THE season for gathering in the "*Forest Temples*" is at hand. We publish in this number a Camp-Meeting Calendar. It will be seen that there is a full list. Let our friends be much in prayer that God will mightily pour out His Spirit upon these convocations of His people. There are to be three meetings held by the National Association. Three are also to be held on the grounds of the International Association at Niagara Falls. Ocean Grove has a programme covering the entire summer, closing with the Annual Camp Meeting. The well-known and God-honored Camp Meeting at DOUGLAS, MASS, on the grounds of Bro. Geo. M. Morse, comes in mid-summer, commencing on July 27th, and continuing ten days. Do not forget it—no better place.

We advise all who attend these meetings to be "*in the Spirit*" when they reach the ground, and not have to spend days in preparation for work. Go in the Spirit, remain in the Spirit, and do earnest work for the Master. And among all the rest, scatter some *holy literature*, especially tracts, and get some subscribers for THE GUIDE.

The Harvest Field.

THE HARVESTER'S PROMISE.—"*I will also clothe her priests with salvation; and her saints shall shout aloud for joy.*"—Psalm 132: 16.

"Smile, Lord, on each Divine attempt
To spread the gospel's rays!"

AT HOME.

. Our exchanges come to us with cheering intelligence respecting the work of the Lord in various parts of our land. We should be very grateful to the great head of the Church for these tokens of His favor, and devoutly pray that the showers of blessing may be multiplied.

—THE TUESDAY MEETING.—The Divine presence continues to be graciously manifested from week to week, and precious ones are enabled to claim the all-cleansing blood. Persons coming to New York who are interested in the great theme, are sure to find their way to 316 East 15th Street, and so on each occasion the rooms are well filled, and the exercises are full of interest.

—Rev. Mr. Simpson and his congregation have taken possession of their new Church home (late Madison Avenue Congregational Church), and there is promise of enlarged usefulness. The opening services were very full of interest.

—Easter services were held in the Churches of New York and vicinity, and the decorations were very elaborate. It is a question, however, whether these things do not lead to an overshadowing of the *spiritual* by the *material*. We are certainly running into extremes in this direction, which may well awaken thought in devout minds.

—The Presbyterian Church of Amity, Pa., has recently added 80 members.

—At Omaha, during a Pentecostal service, continuing eight day, 236 were converted. Dr. A. Lowrey, and others, aided.

—Rev. John Royer, of Springville, Ind., has received 127 since Conference.

—At the Tuesday Meeting for Holiness in Cleveland, O., recently, 8 ministers were present.

—A successful meeting at El Dorado, Ark., is reported. Many souls saved.

—Dr. J. T. Ball reports revival services in Fairfield charge, Cincinnati Conference, lasting fourteen weeks. 300 professed to find Christ.

—Rev. W. B. Godbey, evangelist, reports 31 converted and a few sanctified.

—Sister Grace Weiser has been working in Nazareth M. E. Church, Philadelphia, with great success.

—A Holiness Convention, held at Salt River, Mich., has been highly successful. Quite a number were sanctified.

—Sister Jennie Smith has been successfully conducting a series of revival meetings in McKeesport, Pa.

—At Williamsport, Pa., on a late Sabbath, 100 probationers were received into full membership, the fruit, in part, of last winter's revival.

—On the Cumberland and Falmouth charge, Me., W. P. Merrill, Pastor, a gracious revival has been enjoyed, and about 75 have sought Christ.

—Sister Maggie Van Cott has been holding up the banner in Denver, Col.; over 500 have sought Jesus.

—It is estimated that 40,000 out of the 60,000 people in Charleston, S. C., heard Mr. Moody preach at his late meeting.

—Rev. Bro. J. H. Collins, reports a glorious revival in Colliersville, Tenn.—90 converted and 7 sanctified in one week.

—Rev. Bro. F. H. Brookmiller, writes of a meeting of seven weeks' continuance at Colesburg, and 375 professed to be saved, converted, or sanctified.

—Sister Foote is in labors abundant in California, on the straight line, and the Lord owns her word in widespread conviction and salvation—many are saved.

—Bro. T. L. Jones, writing from Drain, Oregon, of a glorious meeting at Albany, Oregon, says the pastor, and about 20 of his members, were sanctified, and about 40 converted.

—Bro. B. S. Taylor reports the work of holiness spreading in Iowa gloriously. He is expecting larger things at his Camp-meeting at Storm Lake. Bro. Thos. Harrison is to be there.

—A series of special services, continuing sixteen days, at Newburg, Ind., Bro. S. W. McNaughton, pastor, resulted in 65 conversions. Bro. J. M. Watson and wife, of the Ind. Conference, aided.

—Bro. I. T. Johnson, evangelist, of Massachusetts, has been in plenteous harvest fields during the past season, and has seen about 1,000 saved.

—Dr. Sheridan Baker, and Bro. G. F. Oliver, have been holding a Convention for Holiness at Carey, Ohio. The difficulties were great, but the Lord removed the prejudice against the doctrine of entire sanctification, and the witnesses of heart-purity were multiplied.

—Bro. J. B. Shockley, J. E. Hall, and his sister, have had their salvation tabernacle pitched in Savannah, Ga. A powerful revival progressing at latest advices—the altar nightly crowded with seekers of pardon or purity. Rich and poor meet together and realize that it is God's own house.

—Bro. G. D. Watson had commenced special services in Key West, Fla., just before the terrible conflagration visited that place. The services of Sabbath and Monday were full of interest, and up to Monday evening a score had professed heart-purity, and some had been converted. The calamity which fell upon the city, of course prevented the continuance of the meetings.

THE WORK ABROAD.

—A MOHAMMEDAN KING'S APPEAL AGAINST RUM IN AFRICA.—The following is a translation of a letter written in the Hausa language by Maliki, Emir of Nupe, a country bordering on the River Niger, to the Rev. C. Paul (city missionary) to hand to Bishop Crowther :

"Salute Crowther, the great Christian minister. After salutation, please tell him he is a father to us in this land; anything he sees will injure us in all this land he would not like it. This we know perfectly well. The matter about which I am speaking with my mouth, write it; it is as if it is done by my hand; it is not a long matter; it is about Rum. Rum, rum, rum, it has ruined my country: it has ruined my people; it has made my people become mad. I have given a law that no one dares buy or sell it; and any one who is found selling it, his house is to be plundered; any one found drunk will be killed. I have told all the Christian traders that I agree to everything for trade except Rum. I have told Mr. M'Intosh's people to-day the rum remaining with them must be returned down the river. Tell Crowther, the great Christian minister, that he is our father. I beg you don't forget this writing, because we all beg that he should beg the great priests that they should beg the English Queen to prevent the bringing of rum into this land. For God and the prophet's sake, for God and the prophet His messenger's sake he must help us in this matter—that of rum. We all have confidence in him; he must not leave our country to become spoiled by rum. Tell him, may God bless him in his work; this is the mouth-word from Maliki, the Emir of Nupe."

—Last year, 46 Churches of the Church of England were made free.

—The United Presbyterian Mission in India reports a very prosperous year.

—The king and queen of the Greboes have been received into the American Episcopal Mission in West Africa.

—Mr. M. T. Russell, a Scotch gentleman, formerly of Calcutta, has recently given \$85,000 for Christian female education in India.

—Dr. Newman Hall's Church in London operates nineteen Sunday-schools, in which are enrolled 5,600 children.

—A Chinese boy at Peking repeated the entire New Testament without missing a word or making a mistake.

—On February 5th, the king of Korea issued an edict abolishing slavery in his dominions, which includes about one-half the population.

—The conversion to Christianity of Fashatullah, a man of wide learning in Mecca, is reported by an English Church missionary.

—The Friends' Mexican Mission has recognized a female as a minister of the Gospel—Gertrude Garcia Gonzalez. Her preaching is in demonstration of the Spirit.

—Don Domenico Alessiana, incumbent of St. Eustacchio, one of the parish Churches of Rome, has resigned his position, devoting himself to the reformation of the Catholic Church in Italy.

—Statistical tables have been published which show that while the white population of the world has doubled during the last hundred years, the most marked increase has been among Protestant Christians.

—At Lisbon, in Portugal, there is a Presbyterian Church with a substantial church-building on a good site. It has a Portuguese school in connection with it. It has a prayer-meeting, evangelistic meetings, and is doing a good work.

—The King Mtesa, of Uganda, Africa, who formerly took women as targets to show his skill in the use of firearms, now has two daughters members of the Church at Uganda, who spend a large portion of their time in the religious instruction of the women of the harem.

—The masses are at length being reached to a large extent in France. It is estimated that more than 400,000 persons attended the McAll Mission in Paris alone last year, while Mr. Gibson reports 35,000, and Miss DeBroen, in the Belleville Mission, counts 20,000 a year.

—An association has been formed in England called the Morning Watch, whose object is to encourage early rising and early communion with God. "A little while spent with Him before the cares of the day dim the freshness of the mind, does more than ought else to foster close communion with God."

—The recently reported awakening among university students has spread to Ireland. It is reported that in Belfast the Presbyterian students, attending the Queen's College, have established a weekly prayer-meeting, and that there is one also held by the students attending the Assembly's College. At Magee College, in Derry, there has also been a marked work.

—Nobles, commoners, and priests in Japan are all diligently studying the doctrines of Christianity. This interest is felt all over Japan. The 93 Christian Churches in Japan, with their 7,000 members, 109 Sunday-schools, and the 500,000 copies of the Scriptures, and 2,000,000 Christian books and tracts in circulation, must tell in time. More than any Eastern people the Japanese turn toward the light and greet the rising sun.

—There are now 194 native laborers connected with the Presbyterian Mission in Syria—pastors, licentiates and teachers. The contributions of the native Churches were \$6,302. Total number of pupils in 144 schools, 5,881; of these, 1,405 were girls. Three steam-presses and six hand-presses printed last year 19,000,000 pages, half of them Holy Scripture. From the beginning 283,000,000 pages have been printed. In the Syrian Protestant College are 11 professors and tutors, with 185 students.

Helps to Christian Devotion.

INFLUENCE OF GOOD DEEDS.—One pound of gold may be drawn into a wire that would extend around the globe. So one good deed may be felt through all time, and cast its influence into eternity. Though done in the first flush of youth, it may gild the last hours of a long life, and form the brightest spot on it. Work while it is day. The night cometh."

CHAPTER FOR THE MONTH.—We invite the members of the *Guide Prayer Union* to read in concert this month—

I JOHN, 5TH CHAPTER.

Do not read it hastily, but thoughtfully, again and again, with prayer.

I.—CLOSET EXERCISES.

QUESTIONS FOR THOUGHT.—1. Am I sufficiently impressed with the truth of the Divine personality of the Holy Ghost? 2. Am I conscious of His intercessory presence in my heart in drawing nigh to God? 3. Do I lean hard upon the advocacy of Jesus my great High Priest in the court of Heaven? 4. Do I realize that the promises are all yea and amen in Christ Jesus?

DAILY BIBLE CALENDAR.

1. Job 22; 21. John 17; 3. Exod. 33; 13.
2. Job 37; 14. Psa. 103; 11-12. Psa. 77; 12.
3. Ephes. 6; 4. Prov. 22; 6. Psa. 145; 4.
4. Rom. 12; 17. Prov. 16; 32. Psa. 140; 8.
5. Ephes. 4; 17. Prov. 16; 7. Psa. 119; 145.
6. Ephes. 4; 30. John 6; 63. Psa. 143; 7.
7. Ephes. 4; 24. Psa. 1; 1. 1 Thess. 5; 23.
8. Ephes. 6; 16. Matt. 9; 29. Psa. 86; 2.
9. Luke 12; 15. Isa. 29; 19. Psa. 27; 4.
10. Psa. 97; 10. Psa. 97; 10. Luke 11; 4.
11. Matt. 7; 12. Prov. 12; 21. Psa. 25; 21.
12. Ephes. 5; 2. Heb. 6; 10. Psa. 143; 8.
13. Col. 3; 17. Psa. 15; 1-2. Psa. 38; 15.
14. Eccl. 7; 14. Heb. 12; 11. 2 Sam. 22; 7.
15. Matt. 10; 16. Dan. 12; 3. Psa. 119; 66.
16. Ephes. 5; 8. Psa. 97; 11. Psa. 31; 3.
17. Luke 6; 36. Matt. 5; 7. Psa. 119; 36.
18. Zech. 8; 17. Luke 6; 37-38. 1 Chron. 4; 10.
19. Rom. 12; 11. Prov. 10; 4. Psa. 119; 5.
20. Ephes. 6; 13, 14. Psa. 91; 4. Psa. 108; 13.
21. James 4; 7. Heb. 2; 18. Psa. 142; 6.
22. Rom. 16; 19. Mark 3; 35. Colos. 1; 9-10.
23. Isa. 1; 16. Isa. 59; 20. Psa. 39; 8.
24. Psa. 37; 3. Prov. 16; 20. Psa. 71; 5.
25. James 4; 10. Matt. 23; 12. Psa. 33; 18.
26. Heb. 4; 1. Heb. 7; 25. Psa. 77; 11.
27. Phil. 2; 2. John 14; 21. Psa. 36; 10.
28. 1 Tim. 6; 17-18. Prov. 11; 24. 1 Chron. 29; 14.
29. 2 Tim. 2; 3. 1 Pet. 3; 14. Psa. 119; 23.
30. Prov. 8; 32. Micah 2; 7. Psa. 119; 80.

THE PRAYER REQUESTS.

PROMISE FOR JUNE.—"Salvation belongeth unto the Lord; thy blessing is upon thy people."—Psalm 3: 8.

GENERAL REQUEST.—That the disturbed state of our country may be removed, and that righteousness and its effects, PEACE, may reign everywhere.

REQUESTS BY LETTER.—

Alabama, S—, for a sister to be filled with the Spirit, and her husband converted. Canada, C—, for a bro-

ther to be converted, and for another to be sanctified; for a brother to be relieved from financial trouble; for the salvation of a dear friend; for a brother to be sanctified; for a revival in a certain Church; for a sister in dependency. Georgia, For a revival now prevailing in a tabernacle meeting in Savannah to be continued with increasing power, Kansas, For a sister to be filled with the Spirit, her husband converted, and children sanctified. Iowa, For a sister to be sanctified, and a father, mother, two sisters and three brothers to be converted. Massachusetts, For the restoration of a Christian wife and mother, who is apparently near death. New York, For a young lady trusting in the Lord for the restoration of her sight; for a sick daughter to be restored, and that she may be fully saved. Nebraska, For four who have backslidden from holiness; for the sanctification of two ministers; for the conversion of four brothers; for two small towns to be taken for Jesus; and for a brother to have heart-purity restored. Ohio, For a father, brother, and sister to be converted; for a sister seeking a clean heart. Texas, S—S—, for the full salvation of an aged father, and deliverance from the appetite for strong drink; for the conversion and sanctification of an only brother, also a daughter and son. W. Virginia, For a sister to be sanctified.

***PRAYER ANSWERED.**—A sister in Indiana writes: "I am glad I have the privilege of writing to you and asking your prayers. To encourage you in praying for me and others, I will say that I have sent you two petitions and they have been answered. I asked, 1st, that a saloon might be removed, and it was done in a remarkable manner. 2d, That a Church might be built, and we have now the nicest Church that could be desired. 3d, For a revival during a protracted meeting. There were 30 conversions.

CLOSET HYMN.

"Lo! 'round the throne, a glorious band,
The saints in countless myriads stand;
Of every tongue redeemed to God,
Arrayed in garments washed in blood.

Through tribulation great they came;
They bore the cross, despised the shame;
But now from all their labors rest,
In God's eternal glory blest.

They see the Saviour face to face;
They sing the triumph of His grace;
And day and night, with ceaseless praise,
To Him their loud hosannas raise.

O may we tread the sacred road
That holy saints and martyrs trod;
Wage to the end the glorious strife,
And win, like them, a crown of life!"

WORK FOR JESUS.

1. Distribute tracts on Sabbath desecration.
2. Strive to reclaim a backslider this month.
3. Visit some of the fatherless and widows, and be a comforter to them.
4. Go and tell some Church member, in private, how the Lord sanctified you.
5. Help some unemployed person to obtain employment—you may thereby win a soul.
6. Try to relieve some one in pecuniary straits—by personal contributions, or by enlisting others.

CAMP MEETING CALENDAR.

- JUNE 23-30, Iowa Holiness Association.
 " 20 to July 1. Band Re-Union and Camp Meeting, Niagara Falls.
 JULY 6-15. (National) Clear Lake, Iowa.
 " (Salvation Army) Old Orchard, Me.
 " 10-19. Mountain Lake Park, Maryland.
 " 14-23. Intervale Park, N. H. (Dr. Cullis.)
 " 20-29. (National) Joanna Hights, Pa.
 " 27-31. (Maine Union Holiness Association) Old Orchard, Me.
 " 27 to Aug 2. Douglas, Mass.
 AUGUST 2-10. Old Orchard, Me. (Rev. A. B. Simpson).
 EARLY IN AUGUST. (International) Wesley Grove, Niagara Falls.
 AUGUST 4-12. (Illinois State Holiness Association), Murdock, Ill.
 " 4-19. Pitman Grove, N. J. (Dr. Cullis leading.)
 " 7-17. Ocean City, N. J.
 " 10-16. (Holiness) Old Orchard, Me. (Rev. A. McLean, leading.)
 " 10-19. Merrick, L. I.
 " 17-27. Ocean Grove, N. J.
 " 17-26. (National) Niagara Falls.
 " 18-27. Round Lake, N. Y. (Rev. Sam Jones and Sam Small will attend six days.)
 " 21-31. Storm Lake, Iowa.

Notes by the Way.

TO OUR SUBSCRIBERS.—Bills are enclosed in this number, as *reminders* to those who are indebted to us, and to invite renewals for the year dating from July 1st. We hope those whose subscriptions expire at that time, will *promptly renew*. We desire advance payment wherever practicable. Those who are in arrears will do us a favor by remitting what is due. Send us as many new subscribers as you can. May and June numbers sent free until our supply is exhausted. We expect to put a portrait in the July number.

MEMORIAL VOLUME.—There will be some unexpected delay in the issue of this volume, but we hope the delay will not be very protracted.

MONTHLY READINGS.—

Infancy and Manhood. By Bishop Taylor. 65 cts.
 Scripture Way of Salvation. By Rev. John Wesley. Price, 3 cents.

A brother in Pennsylvania writes: "I am well pleased with the *"BELOVED PHYSICIAN,"*—it does my soul good every time I read it. I have read it three times, and am now going through it for the fourth time."

—A sister in New Haven, Ct., writes: "The *"Guide to Holiness,"* is very dear to me—it is next to the blessed Word of God. How often it has cheered me in my Christian life! What bread is to satisfy hunger, the Guide is to my soul. May our dear Father bless you and your work. I would that I might get more subscribers."

—A sister in California writes: "One of the Charts (Wall Roll) has been a daily companion to a sick man and a comfort to His spirit. The other, I can assure you, has been turned faithfully each day by a sick woman, every word of its Gospel teaching giving strength for the day, reminding her to put on patience as a garment; also that the promise is to *"him that overcometh."*

Get these beautiful *Wall Rolls*, of Mrs. James, in use in families, everywhere.

—**NIAGARA FALLS.** There is a prospect of a grand summer on the International Camp Ground, Wesley Park, Niagara Falls. Three Camp Meetings are to be held, one in June and two in August, the latter *"National"* and *"International."* (See Calendar). In July, a Missionary and Temperance Convocation, and perhaps a Sunday-school Assembly. Here is a series of glorious gatherings in prospect. Everybody who can, should go to Wesley Park, Niagara Falls, this summer. It is expected that excursion tickets will be furnished at reduced rates. Particulars hereafter.

—Another sister in California writes: "I have read the excellent book, *"RIPTED CLOUDS,"* having borrowed it from my pastor. But I want it for my children, and neighbors who feel that they cannot spare the price of it. I will say to all my fellow subscribers of the GUIDE, *walk barefoot for awhile*, if necessary, that you may purchase that inestimable book. And when you have prayerfully read it, never afterward murmur or complain. I thought I had trials and sorrows, but now I can say, with Paul, *"These light afflictions,"* in comparison with Bella Cooke's thirty years of suffering."

—A brother, who writes from Arkansas, says: "There are few men whom I hold in higher veneration than Rev. James Caughey. I was reading his books, and was so impressed that I knelt down and sought pardon and, glory be to God, I found it! Often since then his works have been truly a means of grace to me."

Remember, we have these works on sale.

—Just as we go to press we have received the welcome word that a proposal has been made in the General Conference of the M. E. Church South looking to re-union with the M. E. Church. To this we say, loudly, AMEN!

—*Our New Tract*, the Sermon of Rev. Dr. Jaques, at the Semi-Centennial Anniversary (including the Prelude), will soon be ready. Price, 5c. each, or 50c. per dozen. These should be scattered everywhere. We want every one of our subscribers to see that their pastor has a copy.

—We have just received another \$1,000 contribution to the Taylor Fund. Let others imitate the example.

BOOKS AND AUTHORS.

CHRIST CROWNED WITHIN.—By Rev. Martin Wells Knapp. The writer in this volume, avoiding controversy, "aims to show the gracious privilege of the constant reign of Christ within the heart," and to persuade, if possible, all who have not done so, to "open the door," and crown Him King" at once. Published by F. H. Revell, Chicago. On sale by us, price, 75 cts.

FIRST HEALING AND THEN SERVICE. Sermons of Rev. C. H. SPURGEON, London. Carter & Brothers, New York, in the issue of this volume have added another to their list of choice works by Mr. Spurgeon. It will help the devout reader. Price, \$1.00.

FOUND ON THE DARK MOUNTAINS.—A beautiful and true narrative, showing how one in great darkness was found and saved by the Good Shepherd. Paper covers, Price, 10 cts.

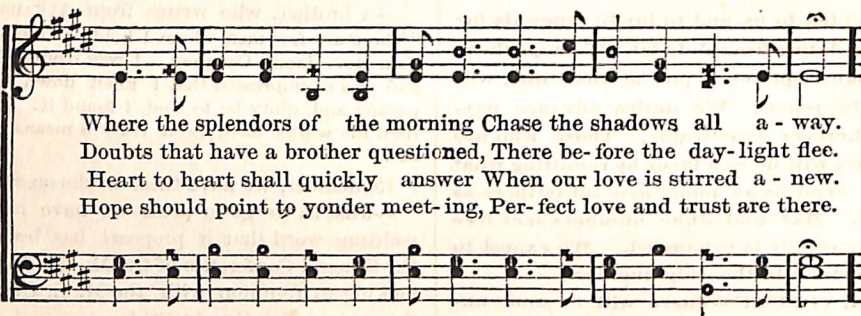
THE GUIDE HYMNAL

41 We'll Know Each Other.

Mrs. E. C. ELLSWORTH. [From "The Wells of Salvation," by per.] WM. J. KIRKPATRICK.

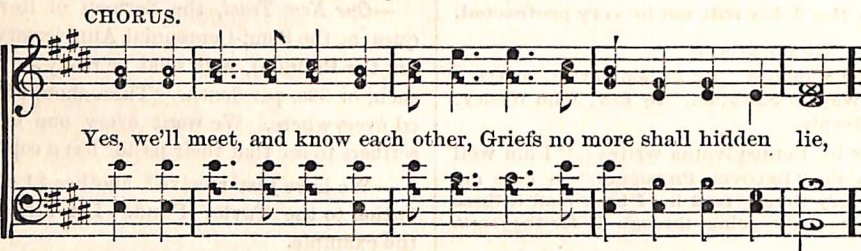


1. Oh, we'll meet, and know each other, In the light of full-orbed day,
 2. Wrongs that have our hearts withholden Stand aghast when light they see,
 3. Oh, that bright and last up-lifting Of the mists which hide the true!
 4. O that faith might nev-er waver, O that love would long for-bear,

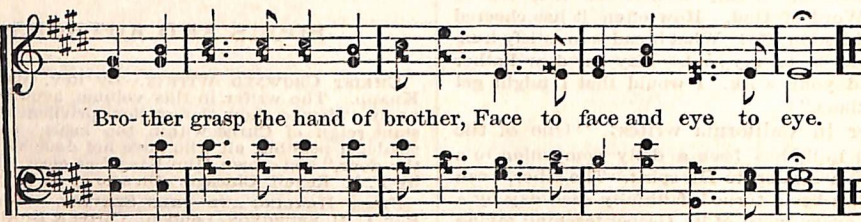


Where the splendors of the morning Chase the shadows all a-way.
 Doubts that have a brother question'd, There be-fore the day-light flee.
 Heart to heart shall quickly answer When our love is stirred a-new.
 Hope should point to yonder meet-ing, Per-fect love and trust are there.

CHORUS.



Yes, we'll meet, and know each other, Grievs no more shall hidden lie,



Bro-ther grasp the hand of brother, Face to face and eye to eye.

GUIDE TO HOLINESS

AND

REVIVAL MISCELLANY.

VOLUME LXXVIII.

From July, 1886, to January, 1887.

“Holiness becometh Thy house, O Lord, forever.”—Psalm 93: 5

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JULY, 1886.

JESUS "THE WONDERFUL."

THE PEARL TEXT.—"And His name shall be called Wonderful."—Isaiah 9:6.

"HAIL to the Lord's Anointed,
Great David's greater Son!
Hail, in the time appointed,
His reign on earth begun!

"To HIM shall prayers unceasing,
And daily vows, ascend;
His kingdom still increasing,
A kingdom without end."

TRUTH IN BRIEF.

BY REV. GEO. HUGHES.

PRECIOUS indeed are the names given in Holy Scripture to our adorable Saviour. Isaiah presents us in this chapter with a series. They are significant, and full of inspiration. Here is one: "His name shall be called 'WONDERFUL.'"

This is expressive of His character. He is the GOD-MAN, and this is wonderful. The apostle well says, "And without controversy great is the mystery of godliness. God was manifested in the flesh. The union of the *Divine* with the *human* in the person of Jesus is a great mystery. But it is a fact that in Him dwelt "all the fulness of the Godhead bodily." Therefore when the Father brought His only-begotten Son into the

world He said, "Let all the angels of God worship Him!"

And now as we read the story of His earthly life, at every step we are ready to exclaim, WONDERFUL! The contemplation is rapturous, and we long for the ability adequately to set it forth, crying with the poet,—

"Join all the glorious names
Of wisdom, love, and power,
That ever mortals knew,
Or angels ever bore;
All are too mean to speak His worth,
Too mean to set the Saviour forth!"

The record is sublime—it is unparalleled! His words, His miracles, His atoning sacrifice, His resurrection, His ascension, and now His all-prevalent mediation at the Father's throne—all, all, WONDERFUL!

Reader, adore the Lord's Anointed,—join with the celestial host in crowning Him "Lord of all." Let Him have your heart's profoundest homage and love, and the full consecration of your life.

SERMON.

CIRCUMCISION OF THE HEART.

BY REV. JOHN WESLEY.

TEXT.—“*Circumcision is that of the heart, in the spirit, and not in the letter.*”—Rom. 2 : 29.



HAT “circumcision is that of the heart, in the spirit, and not in the letter”;—that the distinguishing mark of a true follower of Christ, of one who is in a state of acceptance with God, is not either outward circumcision, or baptism, or any other outward form, but a right state of soul, a mind and spirit renewed after the image of Him that created it,—is one of those important truths that can only be spiritually discerned. And this the apostle himself intimates in the next words—“whose praise is not of men, but of God.” As if he had said, “Expect not, whoever thou art, who thus followest thy great Master, that the world, the men who follow Him not, will say, ‘Well done, good and faithful servant!’ Know that the circumcision of the heart, the seal of thy calling, is foolishness with the world. Be content to wait for thy applause till the day of thy Lord’s appearing. In that day shalt thou have praise of God, in the great assembly of men and angels.”

1st, I design to inquire wherein that circumcision of the heart consists, which will receive the praise of God? In general we may observe, It is that habitual disposition of soul which in the sacred writings is termed holiness; and which directly implies, the being cleansed from sin, “from all filthiness both of flesh and spirit”; and by consequence, the being endued with those virtues, which were also in Christ Jesus; the being so “renewed in the spirit of our mind,” as to be “perfect, as our Father in heaven is perfect.”

2. To be more particular: Circumcision of heart implies humility, faith, hope, and charity. Humility, a right judgment of ourselves, cleanses our minds from those high conceits of our own perfections, from that undue opinion of our own abilities and attainments, which are the genuine fruit of a corrupted nature. This entirely cuts off that vain thought, I am rich, and wise, and have need of nothing; and convinces us that we are by nature “wretched, and poor, and miserable, and blind, and naked.” It convinces us, that in our best estate, we are of ourselves, all sin and vanity; that confusion, and ignorance, and error, reign over our understanding; that unreasonable, earthly, sensual, devilish passions usurp authority over our will; in a word, that there is no whole part in our soul, that all the foundations of our nature are out of course.

3. At the same time we are convinced, that we are not sufficient of ourselves to help ourselves; that, without the Spirit of God, we can do nothing but add sin to sin; that it is He alone that worketh in us by His almighty power, either to will or to do that which is good: it being as impossible for us even to think a good thought, without the supernatural assistance of His Spirit, as to create ourselves, or to renew our whole souls in righteousness and true holiness.

4. A sure effect of our having formed this right judgment of the sinfulness and helplessness of our nature, is a disregard of that “honor which cometh of man,” which is usually paid to some supposed excellency in us. He who knows himself neither desires nor values the applause which he knows he deserves not. It is therefore “a very small thing with him to be judged by man’s judgment.” He has all reason to think, by comparing what it has said, either for or against him, with what he feels in his own breast, that the world, as well as the god of this world, was “a liar from the beginning.” And even as to those who are not of the

world; though he would choose, if it were the will of God, that they should account of him as of one desirous to be found a faithful steward of his Lord's goods, if haply this might be a means of enabling him to be of more use to his fellow servants, yet as this is the one end of his wishing for their approbation, so he does not at all rest upon it: for he is assured, that whatever God wills, He can never want instruments to perform; since He is able, even of these stones, to raise up servants to do His pleasure.

5. This is that lowliness of mind, which they have learned of Christ, who follow His example and tread in His steps. And this knowledge of their disease, whereby they are more and more cleansed from one part of it, pride and vanity, disposes them to embrace, with a willing mind, the second thing implied in circumcision of heart—that faith which alone is able to make them whole, which is the one medicine given under heaven to heal their sickness.

6. The best guide of the blind, the surest light of them that are in darkness, the most perfect instructor of the foolish, is faith. But it must be such a faith as is “mighty through God, to the pulling down of strongholds,” to the overturning of all the prejudices of corrupt reason, all the false maxims revered among men, all evil customs and habits, all that “wisdom of the world which is foolishness with God”; as casteth down imaginations (reasonings), and every high thing that exalteth itself against the knowledge of God, and bringeth into captivity every thought to the obedience of Christ.”

7. “All things are possible to him that (thus) believeth.” “The eyes of his understanding being enlightened,” he sees what is his calling; even to glorify God, who hath bought him with so high a price, in his body and in his spirit, which are now God's by redemption, as well as by creation. He feels what is “the exceeding greatness of his power,” who, as He raised up Christ from the dead, so is

able to quicken us, dead in sin, “by His Spirit which dwelleth in us.” “This is the victory which overcometh the world, even our faith”; that faith, which is not only an unshaken assent to all that God hath revealed in Scripture—and in particular to those important truths, “Jesus Christ came into the world to save sinners”; “He bare our sins in his own body on the tree”; “He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world”;—but likewise the revelation of Christ in our hearts; a divine evidence or conviction of His love, His free, unmerited love to me a sinner; a sure confidence in His pardoning mercy, wrought in us by the Holy Ghost; a confidence, whereby every true believer is enabled to bear witness, “I know that my Redeemer liveth,” that I have an “Advocate with the Father,” and that “Jesus Christ the righteous” is my Lord, and the “propitiation for my sins,”—I know He hath “loved me, and given Himself for me,”—He hath reconciled me, even me, to God; and I “have redemption through His blood, even the forgiveness of sins.”

8. Such a faith as this cannot fail to show evidently the power of Him that inspires it, by delivering His children from the yoke of sin, and “purging their consciences from dead works”; by strengthening them so, that they are no longer constrained to obey sin in the desires thereof; but instead of “yielding their members unto it, as instruments of unrighteousness,” they now “yield themselves “entirely unto God, as those that are alive from the dead.”

9. Those who are thus by faith born of God, have also strong consolation through hope. This is the next thing which the circumcision of the heart implies; even the testimony of their own spirit with the Spirit which witnesses in their hearts that they are the children of God. Indeed, it is the same Spirit who works in them that clear and cheerful confidence that their heart is upright towards God;

that good assurance, that they now do, through His grace, the things which are acceptable in His sight; that they are now in the path which leadeth to life, and shall, by the mercy of God, endure therein to the end. It is He who giveth them a lively expectation of receiving all good things at God's hand; a joyous prospect of that crown of glory, which is reserved in heaven for them. By this anchor a Christian is kept steady in the midst of the waves of this troublesome world, and preserved from striking upon either of those fatal rocks, presumption or despair.

10. Yet lackest thou one thing, whosoever thou art, that to a deep humility, and a steadfast faith, hast joined a lively hope, and thereby in a good measure cleansed thy heart from its inbred pollution. If thou wilt be perfect, add to all these, charity; add love, and thou hast the circumcision of the heart. "Love is the fulfilling of the law, the end of the commandment." Very excellent things are spoken of love; it is the essence, the spirit, the life of all virtue. It is not only the first and great command, but it is all the commandments in one. "Whatsoever things are just, whatsoever things are pure, whatsoever things are lovely (or honorable); if there be any virtue, if there be any praise," they are all comprised in this one word, LOVE. In this is perfection, and glory, and happiness. The royal law of heaven and earth is this: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength."

11. Not that this forbids us to love any thing besides God; it implies that we love our brother also. Nor yet does it forbid (as some have strangely imagined) to take pleasure in any thing but God. To suppose this, is to suppose the fountain of holiness is directly the author of sin; since He has inseparably annexed pleasure to the use of those creatures which are necessary to sustain the life

He has given us. This, therefore, can never be the meaning of His command. What the real sense of it is, both our blessed Lord and His apostles tell us too frequently, and too plainly to be misunderstood. They all with one mouth bear witness, that the true meaning of those several declarations, "The Lord thy God is one Lord"; "Thou shalt have no other God but me"; "Thou shalt love the Lord thy God with all thy strength"; "Thou shalt cleave unto him"; The desire of thy soul shall be to his name"—is no other than this: The one perfect Good shall be your one ultimate End. One thing shall ye desire for its own sake, the fruition of Him that is all in all. One happiness shall ye propose to your souls, even a union with Him that made them; the having "fellowship with the Father and the Son"; the being joined to the Lord in one spirit. One design you are to pursue to the end of time, the enjoyment of God in time and in eternity. Desire other things, so far as they tend to this. Love the creature, as it leads to the Creator. But in every step you take, be this the glorious point that terminates your view. Let every affection, and thought, and word, and work, be subordinate to this. Whatever ye desire or fear, whatever ye seek or shun, whatever ye think, speak, or do, be it in order to your happiness in God, the sole end as well as the source of your being.

The seeking happiness in what gratifies either the desire of the flesh, by agreeably striking upon the outward senses; the desire of the eye, of the imagination, by its novelty, greatness, or beauty; or the pride of life, whether by pomp, grandeur, power, or the usual consequences of them, applause, and admiration—"is not of the Father;" cometh not from, neither is approved by, the Father of spirits—"but of the world"—it is the distinguishing mark of those, who will not have Him to reign over them.

"CHRISTIANITY is a religion of motives."

BIBLE BRIEFS.—WORDS OF INSPIRATION.

—“*Arise, shine!*”—Isa. 60 : 1.

A double command—each word expressive, and inspiring. “*Arise!*” From the prostrate condition into which sin has cast us—rise into the glorious light and liberty of the sons of God.

“*Shine!*” Not in your own light, but in the light of the “Sun of righteousness.” At home, in the business circle, in social scenes, *Shine!*

“And let your luster still increase,
Unto the perfect day.”

LITTLE CHILDREN.

REV. DR. BOARDMAN'S LAST ADDRESS.

[Matt. 18 : 1-5.]

IN MOST instances, if there is hindrance or delay in our getting what we need (no matter what it may be), it is simply because we have not come to the position for blessing. Our Lord is with us, infinitely full of blessing. It is not only His glory, but His delight to do now, even more abundantly, just what He did when He was in the body amongst men. Now, what have *we* to do? I am sure we are always looking too high, beyond the mark. Not that we are looking for greater blessing than He is willing to give, for His measure is “exceeding abundantly above all that we ask or think;” but we are not low down, and so we are not at the place of blessing. Our Heavenly Father speaks of us as children, and He applies blessing in connection with our taking the child's place—becoming children. He wants us to be very little children.

When the disciples were talking amongst themselves as to who should be greatest in the kingdom of heaven, our Lord called a little child to Him. The blessed Lord “over all, God blessed for evermore,” seated at the right hand of power in the heaven of heavens, “above every name that is named,” just delights to have a little child sit by Him. Come to-day, beloved, be little children now, and sit by Him. “At the same time

came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?” Where is that kingdom? Thank God, it is *here*. Thank God, it also fills the heavens. “Who is the greatest in the kingdom of heaven” on earth, or above?—Who? “Jesus called a little child unto Him, and set him in the midst of them (or, as in Luke 9 : 47, R. V., “set him by His side,”) and said, Verily I say unto you, Except ye be converted, and become as little children,”—as *little* as a little child—“ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven” (Matt. 18 : 4.)

This is one of the beautiful Bible lessons about children, to us as children. Our blessed Lord wants us to be little children, and if we are, we shall be no more than our Master. We shall not get down lower than He has gone, and we can never get higher than He is. When five thousand were born in a day (Acts 4 : 4), after the healing at the gate of the temple, of the poor impotent man, who never walked in his life, the apostles were persecuted and brought before the council. The council dared not condemn them, because of the people who had seen the wonderful works that God did by them, so they maltreated them as far as they dared, and then let them go, charging them not to speak in the name of Jesus. They went to their own company meekly, meek as children. They were not now thinking, “Who is the greatest in the kingdom of heaven?” No, it was, “Who shall best serve the Master, and carry out His gracious, glorious purposes and plans in His work on earth?” “Who shall most fully serve?” not, “Who shall be greatest?” And they lifted up their hearts and voices to their living God (they had not to lift them far, nor have we), and said, “Grant unto Thy servants, that with all boldness they may speak Thy word, by stretching forth Thine hand to heal; and that signs and

wonders may be done by the name of *Thy Holy Child Jesus*." Certainly one of the most beautiful things about a very little child, is its meekness in yielding its will to the mother.

JESUS IS A LITTLE CHILD IN WILL.

This is beautifully put in Psalm 110, where the Father says to the Son, "Sit thou at my right hand, until I make thine enemies thy footstool Thy people shall be willing in the day of thy power, in the beauties of holiness, from the womb of the morning, thou hast the dew of thy youth." The dew of childhood is ever a sparkling gem in the character of our precious Redeemer and Saviour. He is the "holy *Child Jesus*" to-day. Heaven is not the place of great ones, but of little ones who are lowly enough to yield themselves, and let their whole will go utterly over to God,—lowly enough to take Jesus at His word. What did the little child do when Jesus called him? He came. What did he do when Jesus took him up? He let himself go, when He set him down at His side (Luke 9 : 47), he let Himself set him down by His side. Well, that is just what Jesus wants of us to-day. If we have gone on far enough to know that we do not know anything, and have come to where we can look up into the face of our living, loving, all-wise Saviour, and say, "Lord, I don't know anything, Thou knowest all; teach me Thy will, Thy way; teach me just what to do, and how to speak,"—we have gone a good step towards the valley of blessing. We have just been singing—

"The Light of the world is Jesus."

He is "the true Light, which lighteth every man that cometh into the world." And if He gives, and we take, light enough just to be little children, then we shall have more light, and He will teach us just the position to take; just how to ask and receive; just how to take the gifts with which His heart and hands are loaded to the very fullest extent of our

needs. More than once we read of mothers, who brought their children to Jesus, and possibly the children cried. But if they did cry, that did not at all turn the loving heart of Jesus away from them. His disciples said, "Send them away," and tried to interfere and keep the mothers from bringing their children. "Jesus said, Suffer little children, and forbid them not, to come unto Me; for of such is the kingdom of heaven." (Matt. 19 : 14). Why, it is just the little-child spirit we have lost by the fall, so that our children are not, and we are not, as children, what we should have been.

If there is a child-heart to-day that wants our Father's blessing, that blessing which maketh rich and with which He addeth no sorrow; which blesses, which heals, wherever it comes and whatever it touches; which conquers all our foes and brings them under His feet and ours that heart shall be blest. "Come unto me!" "Suffer little children to come." Yes, yes, Jesus will welcome you and not let the devil hinder you, if you will come as a little child. Jesus said to His disciples, Suffer them to come, don't get in their way, don't hold them back! He called the children to Him and they came; and if there is a child-heart here to-day, it will come. The Lord make us little children, who come at once, at the call of Jesus, directly to Himself! If there is one here that has not been saved, why, this is the very birth-place. You have been born into this world, now you want to be born into the Kingdom. Come to Jesus; He calls you on purpose that you should be born again, and know your birthright, and something of the glory of that love which has redeemed you, and has followed you all the days of your life hitherto. You have to come into His hands, to let Him have you. He will make you holy, fill you with His own fulness, the fulness of God. *He* will do it, but *you* have to let yourselves go into His hands for it.

Is there a heart that wants to be cleansed from sin? O, beloved, be the child! Let Jesus, the High Priest, have you, and He will wash you "whiter than snow." That is His blessed work, and He delights in it. Do you want to be filled with the Holy Ghost? He is the Baptizer with the Holy Ghost. Be a child; let Him place His hand upon you; it is the anointing hand, as it has been the pierced hand. He will anoint you, and then He will teach you and use you for His glory in a wonderful way. Do you want to be healed? O, how He loves to do it! O, how quickly, how instantly, how mightily, how blessedly. His love in you will take away all your diseases, all your infirmities. Already, in His love, He has taken them upon Himself and borne them all in His own body, on purpose that He Himself, tasting death for you, and rising again, the Lord of life and glory, may give Himself to you as your life, sweeping away your diseases, and healing you.

A woman crept through the crowd and touched (as she could not grasp) the hem of His garment; instantly as Jesus was conscious that virtue had gone out of Him, so, doubtless, she was conscious that virtue had come into her, for at that moment the blood was stanchd. So, here and now, beloved, if you are little-child enough to creep through the crowd, and do not mind what those say who try to hold you back, even though they be disciples, all you have to do is just to push through—you need not stand back. Jesus calls you; be a little child and run; and let Him put His hand upon you, and take you, and lift you up. He will seat you by His side, and you will be the happiest child to be found in this great London, for He will make you whole in heart as well as whole in body. Do not think you have some great thing to do. You have nothing to do, but just let *everything* go as a little child would, come to Him and let Him take you and do all; then you will be blessed.

BIBLE BRIEFS.—WORDS OF INSPIRATION.

—"Be strong and of a good courage."—Deut. 31: 6.

The Bible is full of such calls—"Be strong." How are we to be strong? Strong in the Lord—strong by having *HIM* "dwell in us and walk in us."—(See 2 Cor. 6: 16.)

And, "of a good courage." "Add to your faith virtue," says the apostle—which is *courage*. Good courage is here demanded. Courage may be good when the cause is good, and this is pre-eminently true of Christianity.

-Courage, my soul, on God rely!"

THE DEAD LEVEL; THE CHURCH LEVEL; THE DIVINE LEVEL.

BY REV. JOHN PARKER.



THE title of this article is intended to indicate the degrees of religious character and experience that prevail among us, and are easily recognized. The lower,—the higher,—the highest. The great Teacher and His apostles all acknowledge these levels of religious character. In the autograph letter of Jesus to the seven Churches, may be found all these types. On the first two of these, protest and promise are exhausted throughout the New Testament. The Divine type—only asks for opportunity—having this they grow visibly God-ward.

1st. *By the dead level*, I mean those in the Church who have become comparatively, apathetic, indifferent, immovable. Like the Church at Laodicea, they are satisfied if let alone. Like the Church at Corinth, "they are yet carnal." Like the Church at Philippi, "they mind (or seek after) earthly things." My use of the word *dead*, must be understood—as it often is—in a comparative sense. I know a living man, whose palsied arm has been reckoned dead for many a year. So dead, it fails to respond to circulation, to all efforts to restore feeling and strength, but not so dead as to be offensive because of decay. It is so dead as not to answer the demands of life and duty, but not s

dead, as to demand immediate burial. And so the dead level of the visible Church of to-day—hath an uncounted multitude, who are under a spiritual torpor, a paralysis, out of which only God's trumpet-blast can herald a resurrection. Like the palsied limb, they are a burden to the life of the Church. They never respond to its legitimate demands for service or sacrifice. A palsied arm will fill a sleeve, and adorn a living person for ornamental occasions—and so a dead-level Christian is serviceable for ornamental purposes, but not for life. I entered the office of a Bank President. He was supported in his chair of service, unable to reach it or leave it without help. His head moved involuntarily, and his arm dangled lifeless—he was paralysed. He said to me, "You might thrust a pin to its head in this arm, and I should not feel it." And yet he sat there for official and ornamental purposes. We all foreboded, with sorrow, the tendency. He is in his coffin now.

And so the dead level masses in the Church have little feeling, little strength or aspiration; relish, growth, enjoyment and activity are over. Their reliance is the memory of an old hope,—creed,—Churchism,—an old Church affinity, maintained by money contributions, or kept up for reasons of family or early associations. They ask to be let alone now—by Gospel warning and requirement—like men freezing to death; it is more agreeable to them to sleep than to arouse and act. Religion has become a thing of good society, music, art, oratory, whatever will interest the outer senses. It is not wanted now for heart-quickening or life-inspiration or spiritual growth and strength. The minister most in demand by these is the man who can most craftily sweeten and water the milk of the Word, sing the lullaby of the Church, and rock its cradle.

2d. *By the Church level*, I mean a higher type, the type yet related to all the activities of Church work and responsibility.

They have been converted, have frequent uplifts in the spiritual life, but they are now fighting for life, between upward and downward tendencies. It is yet unsettled which shall prevail. They have many good things left, like the Church at Ephesus (Rev. 2:2,3), but they have lost or are losing their first love. They are sensitive, but not obedient—have pleasant recollections but not supreme spiritual aspirations. They are trying to supply the felt want of their spiritual life by more work, more zeal in Church duty—like some preachers who make up in perspiration what they lack in inspiration. The demand to go on at once to perfection, depresses them. A hush of sadness checks and chills the meeting if holiness of heart and life are the prevailing topic. Good feelings, glad emotions, religious thrill—these are sought as the best ideal of a good meeting. They want, in Church worship, the gushing oratory and sensuous music that tend to ecstasy rather than the strong meat and motives of the Gospel that tend to sanctification of life. Hence, not shepherds or teachers, are in demand, but preachers whose pulpit efforts and pastoral spirit "will be agreeable to the young—attract the young—hold the young." Holiness of character is not so important in the preacher as ability to secure popular favor,—large congregations,—newspaper notoriety, and brimming financial conditions for the Church.

Come back in ten years, and if they are not gone to the spirit world, you will find the majority of these *Church level Christians* of to-day in the *dead level*. For all types in the natural and spiritual world tend downward and backward. The fragrant rose, the luscious strawberry, the blushing peach, all tend backward to their original type. Nothing tends upward without care. So it is in the spiritual life. Lacking response to the higher demands, they naturally settle 'back toward the beginning. Hence the grade

of Church life tilts downward—only resistance can overcome it.

3d. This brings me in thought at once to the *Divine level*. God's ideal character, its model is Christ, its method obedience, its outcome holiness. In reference to its attainment all the promises are given, all the grace of the Holy Spirit is available. This alone solves the mystery of the incarnation and the Cross. The compassion and the ability of God to save to the uttermost all relate to this. Saintly character, cleanness of heart through the blood,—the Holy Spirit intempered in the heart of him now conformed to the image of Christ,—victory over the world,—fellowship with God down here,—every link of bondage broken, and on the brow and life of the man thus fully redeemed is the brand of God's ownership,—this, nothing less, can justify the outlay and hopes of God's Christianity. This fills the New Testament. Look for it. You can easily find its portrait there, and, sure as God's integrity, you can have its experience. Will you?

MOSAICS FOR THE SICK ROOM.

IV.

BY LELIA WATERHOUSE.

"No Hunger or Thirst."

DEAR heart, how faint and weary you are this morning! The flesh has struggled with the cruel fever all the long hours of the night; the lips are parched, the thirst is not quenched. Even your smile is faint.

I will linger but a moment by your side while I gently repeat to you seven sweet, sweet words from The Book: "*They shall hunger no more, neither thirst.*"

A little while, beloved, and all cravings will be satisfied. Not only bodily hunger and thirst, but soul-cravings and longings; all will be satisfied. May the Holy One who is to feed us and lead us to living fountains, be very near you to-day. Take heart, dear friend; you are nearer, *nearer*, NEARER, this very morning.

BIBLE BRIEFS.—WORDS OF INSPIRATION.

—"Hold that fast which thou hast."—Rev. 3: 11.

What hast thou of spiritual possessions? Art thou justified—forgiven, adopted into the Divine family, an heir of heaven, regenerated? Glorious estate—undervalue it not—hold it fast!

Art thou sanctified wholly? Cleansed entirely from sin, filled with pure love, the Divine Comforter indwelling, having entire possession of thy heart? Inexpressibly glorious! Hold it fast—it is thy life, thy joy, thy glory—hold it fast!

"Satan, the world, and sin, tread down,
And take the glorious prize."

HOW TO RETAIN THE SPIRIT.

BY REV. D. NASH.

SECOND PAPER.

THIS principle is further illustrated and solemnly laid down as the one condition upon which we can always have the Spirit's power, the condition upon which He will carry on His mighty work among His people. "According to the word that I covenanted with you when ye came out of Egypt, so my Spirit remaineth (or shall remain) among you." What was the principle underlying God's engagement with the Israelites when He led them forth out of Egypt? The promise was this: "The children of Israel shall go on dry ground through the midst of the sea" (Exod. 14: 16). This was the word which God covenanted to make good. Under what conditions that engagement was fulfilled the sacred annals show, and nine hundred years after, that wonderful fact, the passage of the Red Sea, is recalled to mind, and the way in which God then wrought is here given as a type of His ordinary and constant dealings with His people. It is as if He had said to the Israelites, "You remember the powerful word that I covenanted with you when ye came out of Egypt; I did that only for you which you could not do for yourselves. You could not divide the waters, and so I did that for you. But the miracle was not intended

to save your labor: when I divided the waters from the waters you marched onward because I opened a path through the sea that you might walk therein. So long as I moved, you moved, and you were delivered from the hand of your pursuer because you followed closely wherever I led the way. Now, according to all this, and on the same principle, 'So my Spirit remaineth among you.' I have given at the Red Sea an example of God with His people through all time. The Spirit is the champion of the Church perpetually. The pillar of the Presence is taken away, but the Presence is not removed. The *form* is changed, but the *principle* remains.

The passage of the Red Sea is the model of co-operation between God and man. "My Spirit is to do in you and among you, that which you cannot do." The more He works the more you will have to do. The time cometh, and it may be soon, when He will work in a manner beyond all precedent, and revivals will be in such an extraordinary manner that it will tax all your energies to take charge of the converts, and to refuse to work in such revivals will be to forfeit His grace, for it is only on the condition of working as He works, that His sacred energy continues in the Church. The application of all this is very clear. God refers us also to the Red Sea covenant, and says to us, and to Christians everywhere, "So my Spirit remaineth among you."

The only way, then, to retain the Spirit, is in following closely where the Spirit leads the way. When God parted the waters of the Red Sea, He said by that act, "I am with you," but that act was also a command for the Hebrews to march, and upon this interpretation of it their safety depended. If they had not marched forward on the bed of the billow toward the promised land, they would have been marched backward to Egypt and to the house of bondage. The most marvelous display of God's presence and power would have availed nothing if His peo-

ple had not moved as He led them. Remember the word, "So my Spirit remaineth among you." In all soul-saving work, the Holy Spirit takes the initiative. Of course, it would have been madness in us to move before the Spirit, as it would have been for the Hebrews to rush into the Red Sea before God made a way by dividing the waters. But can we go where the Spirit has not already been? Can we name any person with whom the Spirit has not striven? Can we speak to one to whom He has not first spoken? *Where the Spirit works most, there is most for men to do.* It is so in communities, in Churches, and in congregations. A revival of the work of God creates on every hand a demand for Christian workers. In those neighborhoods where the Spirit has been poured out most copiously, there is at the present time the widest scope, as well as the loudest call for the activities of all Christians. Unless we are ready to take more work for ourselves, it is premature to pray that the Lord would revive His work.

Dear readers, are you willing to bear, in this sense, the cost of a great revival? You pray that the Holy Ghost may move upon the hearts of the people among whom you worship, and that many sinners may be saved. This is right; but have you counted the cost of an answer? If ten men were to take hold of the skirt of one of you and say, "We will go with you, for we have heard that God is with you," you must take charge of them, and as this revival work goes on, new classes must be formed and leaders will be needed. Are you willing to take upon you the burden and the blessing of leading a class? And then, these ten men will bring their children with them, and the Sunday School will be increased, and there will be a call for more teachers. Are you willing to take part in that pious toil? At first, it may be every convert is a cost, and will need much careful training to be a good soldier of Jesus Christ. The probability is, that he

will repay all the labor bestowed upon him, yet still the fact remains the same. A large outlay must be made. When you pray, do not forget under what conditions it is that God's Holy Spirit "remaineth among you." Every time we ask God to work more mightily, we pledge ourselves to labor more diligently and perseveringly.

May God bless us with the greatest revival we have ever known, and in this day of His power may we be willing for any work He has for us to do.

LITTLE FLOCK.

"Fear not the foe, thou flock of God,
Fear not the sword, the spear, the rod."

For God, even the mighty God, is thy everlasting defence. Yes, He will be thy shield and buckler, and thy exceeding great reward, for His love and faithfulness are strongly pledged in thy behalf. When God, therefore, is thy refuge, whom need'st thou fear? When the eternal Jehovah is thy strength, of whom need'st thou be afraid? Fear not, fear never, then, all who may assail thee, or wage against thee an unequal warfare. For stronger and exceedingly more mighty is He, who is for thee, than all the foes that may arise against thee to turn thee, if possible, from the way of life.

Dearly beloved, falter not therefore, nor despair in thy pilgrim journey to the better land. Remember, little flock, "it is the Father's good pleasure to give you the kingdom" by and by. He has prepared for you a glorious mansion—an immovable kingdom, yea, and a never-fading crown. He fights in vain who fights against God.

Courage, little ones, the foe already flies! Who can successfully withstand almighty power? Fear not, little flock, for ye are God's own heritage. To each one we say, "Underneath are the everlasting arms, and the eternal God is thy refuge."

Then toil on, hope on, and trust on, with the glad thought that God careth for thee, and hath prepared for thee a wondrous reward in the end, even for all those who overcome, salvation and glory! "Praise ye the Lord," and rejoice forever in His holy name!

—I. N. Kanaga.

BIBLE BRIEFS.—WORDS OF INSPIRATION.

—"But be of good cheer; I have overcome the world."—John 16:33.

Words directly from the lips of Jesus. He calls us to have a spirit devoid of fear, full of light and joy and gladness, even amid adverse circumstances. And the reason is all-potential: "I have overcome the world"—not only *before* us, but *for* us. Note Romans 8:35-37; 1 Cor. 15:57-58; Rev. 2:10-11.

"Jesus Christ, our Father's Son,
Bids us undismayed go on."

IS GOD HERE?

BY LIZZIE M. BOYD.



GEORGE was only three years of age, but yet old enough to preach, in a single sentence, a sermon of point and power to older hearts and heads. Standing one day by a window in their summer cottage, musing, as the rest of us sat at dinner, he suddenly turned about and asked the question, "Mamma, is God here?" It was at a summer resort, where the child who was older than his years, had seen those who were in the habit of attending church on the Sabbath when at home, now carelessly lounging on the green. And doubtless he saw many other forgetfulnesses of God which made him wonder if He was there. Indeed, in their own cottage George saw that religion had the "go-by" given it for a few weeks. Family worship, which was regarded at home, was now given a season of rest, with the promise of being taken up again, with other religious duties, in the autumn.

Indeed we cannot understand it, but it has been too painfully true to our observation for many years, that professors who live at least an average Christian life at home, almost wholly throw off the restraints of religion when they take their seashore or mountain rest. They treat their religion much as a garment that they may put off and on at pleasure, instead of making it a part of their very selves; a life to be lived out naturally.

easily, and constantly, under all circumstances. In our childhood days we learned to say from our catechism, "God is every where," but in our riper years we act as though we had changed our creed, and believed He was absent from our summer resorts, and a good many other places.

The smallest measure of toning down our life or experience at any time or place, is but the loosening the joints of our armor to let an arrow from our vigilant adversary pierce our soul at some point, leaving us wounded or slain. However much we may try to regain in the after months of home life, this kind of dropping down periodically brings us to a point of spiritual dwarfage that is sad in the extreme. We can never afford to forget that "God is here." We can never afford to be less than at our best. At such times of weakening, we may have and we do have opportunities of influencing souls for weal or woe; and, alas! in this state of spiritual inertia, or dropping down to the world's level, we are influencing them for death.

I have two friends, one a Methodist official, and the other a Presbyterian deacon. Neither of them were ever known to be at the theatre when at home. They both chanced to be in New York on business at the same time; and neither knowing that the other was there, they each purposed going to the theatre, as they were strangers and thought that nobody would know it. At its close, when passing out of the door, they each recognized the other with surprise. They mutually agreed to keep the confidence, and neither betray the other. But they had scarcely reached home when an unconverted neighbor met them with the announcement of his surprise at seeing them at the theatre in the strange city. "Was God there?" Aye, yes; and the knowledge and remembrance of it lives in heaven to-day, and only eternity will reveal the influence of that act upon the destiny of the unsaved man who saw them there.

BIBLE BRIEFS.—WORDS OF INSPIRATION.

—*"That no man take thy crown."*—Rev. 3: 11.

Crowns are to be distributed ere long. They are variously designated crowns of "life," of "righteousness," of "glory." They are the unmerited gifts of our Divine Saviour—bought with His blood.

But they may be lost. A crown designed for you, dear reader, may be given to another. Supineness, unfaithfulness, may lead to such a catastrophe. Be vigilant, energetic, and unslumbering!

"The heavenly kingdom suffers force,
'Tis seized by violent hands."

THE CLOSET; ITS RELATION TO PULPIT AND PEW.

BY REV. JOHN W. BARRETT.



HE saving of souls is a Divinely authorized duty of the Church. For this purpose she was organized and established. And the means ordained for her use are both appropriate and adequate for all communities and conditions of human life. The great Head of the Church selects and moves by the Holy Spirit those whom He will to become preachers, and endues them with power to preach the Gospel. The failure or success of a local Church or society, in the work of soul-saving, is due to the animus by which it emphasizes the Divine means of salvation.

An association consisting of few, or many, converted persons, must, in order to succeed in revival work, be persisting in private devotion. Let them be careful to arrange for, and then to observe, two or three times a day, the spirit of the Saviour's injunction, viz.: "Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret." What is the promise? Let the reward be the power of the Holy Spirit falling upon them—the preacher and his people! And what then? Why, where the Spirit of the Lord is, there is liberty; freedom in preaching, exhortation, prayer, song—followed by awakenings, repentings, clear conversions, consecrations—

with improvement in Church-work generally. I have yet to learn, either from conversation, reading, or observation, of a failure in revival efforts, where private prayer was not restrained before the Lord.

It is assumed that the preacher's convictions are manifestly right at this point both by precept and example. Yea, and so much so, that if there should be any difference of concern with him as to his pulpit or closet preparation, it ought to be in favor of the latter.

What Scriptural excuse can religious societies give—having ministers over them who confess the belief of a Divine call to preach the Gospel—when the ordinary services of the Church fail to save the unconverted in their midst? By the by, the ancient and modern experience of our Church (Methodist Episcopal), touching this matter, form such a striking contrast that it should be regarded by us with a deep, heart-felt regret. And indeed, are not the results of protracted meetings amongst us generally, inconsistently limited, whether in city, town, village, or in the sacred grove? Hence, permit me to call attention to two things: 1st, For a solution of the serious problem herein comprised, or, 2d, The refutation of the urgent necessity of the practice suggested by the following dictation: "To your closets, O Israel!"

Let assurances obtain among us that private prayer is being restored by the general officary and laity of the Churches to its primitive observance; then, a holy resistlessness of the Saviour's demand becoming as an inevitable sequence, reciprocally demanding, then we should as triumphantly prevail—with infinitely more far-reaching and saving results—as did the patriarch in the time of his individual humiliation, irrepressible importunity, and memorable victory.

The question is frequently submitted, "How shall the lost power of the pulpit be restored?" We answer, "by the way of the 'closet.'"

WHY DO I SING?

BY MRS. KATE SUMNER BURR.

** WHY* do I sing of love Divine?
Why do I sigh for Heaven?

Earth's gilded toys but dimly shine,
The pearl of purest ray is mine;
Who would not *all* for this resign,
A treasure freely given?

Why do I sing? In nature's night
My soul all helpless lay,
Till love Divine from heavenly height
Revealed to my enraptured sight
My Lord, of earth and heaven the Light,
When darkness turned to day.

Shall I not sing? Before me rise,
All pledged by love Divine,
The walls and towers of Paradise,
Where gladness gleams from tearless eyes,
Where flowers bloom 'neath cloudless skies,
Where countless joys combine.

O, never let my singing cease,
While Reason holds her sway;
For soon shall sound my glad release,
And love and praise know vast increase,
In realms of everlasting Peace,
Through Christ, my Life, my Way.

TIME AND ETERNITY.—If a man has been restricted from infancy to one point of territory, he would be helped towards a relative view of his location by ascending any adjacent high mountain. But he would need a map from full surveys in order to perceive the comparative insignificance of the point. Alas! how many persons have their attention bounded by the immediate and petty affairs of life! How few, even in the Church, are steadily upon the mountain heights for enlarged views; or heeding the great map of wide realities, the Book of Him who sitteth upon the circle of the heavens. In many instances when a superior talent in a child is unfolding, fond parents contemplate only the advantage which would be gained in this world by its cultivation. Parents and children unite in the desire of having their names written on the roll of fame, rather than in the "Lamb's Book of Life"; and they submit to the tyranny of fashion rather than to the sway of the Creator of the world. O, let us arouse to a wide comprehension of things! Let us look from the mountain-top. Let us heed the great map.

Aim to be pleased in the review of life, rather than as you pass through it. The review will be longer continued than the passage. You will be wise if you employ the seconds of probation so as to have a bright retrospect of them from the ages of eternity.—*Sel.*

Our Bible Study.

"The law of thy mouth is better unto me than thousands of gold and silver." Psa. 119 : 72.

"FATHER of mercies, in Thy word
What endless glory shines!"

Holiness Lesson Leaves.

BY REV. N. VANSANT.

FIRST WEEK—LESSON I.

TOPIC.—HOLINESS IN THE OLD TESTAMENT.— HISTORICAL BOOKS.

CENTRAL TEXT.—"*For the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.*"—1 Sam. 16 : 7.

STATEMENT.—Our last month's Lessons were drawn chiefly from the earlier chapters of 1st Samuel. One of them related to the youthful consecration of him who bore this honored name—a name which gathered distinction and influence with the lapse of time, until, in ripened age and piety, he ceased at once to work and live. It would be interesting now, to draw illustrations of our Topic from his long and useful career as a prophet and a judge, but we must hasten to other and, as we trust, not less instructive teachings.

I. THE DIVINE GAUGE OF CHARACTER.—Study the Central Text. Even the wise and good Samuel, left to himself, would again have made the mistake of judging by the outward appearance in the matter of choosing and anointing a king for the nation. Thirty-two years before he had grievously committed this mistake in anointing Saul (10 : 23, 24). His grand, imposing physique, so attractive to the prophet and the people, was but a poor index of his real character, as the sad sequel proved. Yet the same distinguished prophet would now fain anoint for Saul's successor, the eldest son of Jesse, because of the height of his stature and his imposing countenance (16 : 17). To correct this false standard of judgment, "the Lord said unto Samuel, Look not on his countenance," etc. With God the heart is everything, the stature and features nothing. Hence the shepherd boy David, the youngest and least promising of all the ten sons, was chosen, thereby strikingly illustrating 1 Cor. 1 : 26-29.

"In the Biblical point of view, human life, in all its operations, is centered in the heart.

The heart is the central organ of the physical circulation. . . . So, also, is the heart the centre of spiritual activity; for all spiritual aims, whether belonging to the intellectual, moral, or pathological spheres, are elaborated in the heart, and again carried out by the heart.—*McClintock and Strong.*

Hence the heart being everywhere "applied to whatever is of a real moral nature in contradistinction from mere outward appearance," is to be taken as the Divine gauge of character. (Psa. 11 : 2; Prov. 4 : 23; Matt. 5 : 8; Rom. 6 : 17; 1 Tim. 1 : 5.)

Such being God's standard of true character, can we wonder that in choosing a king for his own chosen people, he "sought him a man after his own heart" of holiness (1 Sam. 13 : 14), or that Paul should insist on "holiness" of heart, leading to holiness of life, as the indispensable condition of seeing the Lord? (Heb. 12 : 14.)

SECOND WEEK—LESSON II.

CENTRAL TEXT.—"*The battle is the Lord's, and he will give you into our hands.*"—1 Sam. 17 : 47.

II. THE POWER OF SANCTIFIED SKILL AND COURAGE.

David's adventure against the boasting giant of Gath, was marked by a wonderful combination of courageous skill and humble, trustful piety. His skill in the use of the sling was acquired in his solitary shepherd life, a life which "in those ages was full of perils and hardships." This weapon was much used by shepherds in repelling assailants of their flocks, and also in warfare. In this double way David had notably displayed his skill in the use of the sling.

Combined with this extraordinary skill was a deep and fervent piety. Says Bishop E. O. Haven: "The trait in David's character that most demands our attention is his genuine piety. By this I mean precisely what constitutes that 'holiness without which no man shall see the Lord.' This is evident from many passages in his life, but particularly from his Psalms." His was eminently a Scriptural piety. Hence such declarations as these: "O how I love thy law; it is my meditation all the day." "Thy word is very pure, therefore thy servant loveth it" (Psa. 119 : 97, 140). "To love the law of God because it is pure—to love its purity—is an undoubted sign of the highest degree of grace."—*Kitto.*

It was this strong, earnest piety toward God, cultivated from his childhood up, and sanctifying all his human skill and courage, that now gave him such unflinching confidence as he stood before the proud Goliath and said, "Thou comest to me with a sword, . . . but I come to thee in the name of the Lord of hosts," etc. (17:45-47.)

The double lesson in all this is evident: That the diligent cultivation of our human powers is not only permissible but our bounden duty, and that these powers can be rendered efficient in the highest degree for God's glory, only by a heart and life fully devoted to Him. Then, O how He can use us for the world's conquest!

THIRD WEEK.—LESSON III.

CENTRAL TEXT.—"*And Saul was afraid of David, because the Lord was with him, and was departed from Saul.*"—1 Sam. 18:12.

III. THE DIVINE PRESENCE.

The loss of this was the curse of Saul, the maintenance of it the blessedness of David. Nothing else so marks the contrast between them. (Cf. 16:14; 28:15, 16, with 16:13, 18; 18:12, 14, 28.)

There must be a solemn significance in all this. As to David it implies:

1. *A mutual harmony between himself and God.* "Can two walk together except they be agreed?" (Amos 3:3.) God could take David into His fellowship only on the principle of their agreement in nature, will, and work. So "Enoch walked with God; and he was not. For God took him" (Gen. 5:24), to which Paul adds: "For before his translation he had this testimony, that he pleased God." (Heb. 11:5.)

How may this harmony and its blessed concomitant, the conscious, loving presence of God, be secured? Just in one way—"the washing of regeneration, and renewing of the Holy Ghost" (Titus 3:5). And let us feel sure that the more complete this renewing in our entire sanctification, the more perfect will be the harmony, and the more full and abiding the presence.

2. *Special Divine protection and support.* For this reason "Saul was afraid of David." He saw in his case what Satan had long before seen in the case of Job: "Hast thou not made a hedge about him?" (Job 1:10). To the eyes of Saul, in his envious delirium, David's was "a charmed life." Charmed indeed, as the 91st Psalm so glowingly describes: "He

that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty," etc. (Cf. Psalms 27:5; 31:20.)

3. *The pledge and efficient cause of success.* "And the Lord was with David" (18:14) is immediately preceded by the statement that he "behaved himself wisely," the marginal reading for which is, "*prospered*," thus teaching a direct connection between his prosperity and the Divine presence. The same had been true centuries before of Joseph and Joshua (Gen. 39:2, 3, 23; Josh. 6:27).

Is this connection a fixed Divine rule? Doubtless; hence the "enacting clause," so to speak, in Christ's great commission, "Go ye therefore and teach all nations," etc. (Matt. 28:19, 20). What a dead letter that commission but for the assurance, "Lo, I am with you *always*, even unto the end of the world. Amen." Here alone is the Christian worker's true warrant, and here alone his pledge and potency of success.

FOURTH WEEK.—LESSON IV.

CENTRAL TEXT.—"*And David said in his heart, I shall now perish one day by the hand of Saul.*"—1 Sam. 27:1.

IV. LOSS OF CONFIDENCE IN GOD.

Can this refer to the man after God's own heart? Alas! it is but too true.

See the late humble, devout, trustful, triumphant David, under the pressure of fierce persecution, uttering the grossest falsehoods to Ahimelech the priest of Nob, and feigning madness before Achish the king of Gath (21:2, 13); then resorting a second time to this Philistine king, and practicing toward him a double duplicity (27:1-12; 28:12). "David was a man of great faith and courage, and yet now both failed him; he fell through fear and cowardice, and owing to the weakness of his faith. Had he trusted God aright he would not have used such sinful means for his own preservation."—*Eclectic Com.* Note the threefold lesson of our continual danger (1 Cor. 10:12); our only means of safety (Rom. 11:20; 2 Cor. 1:24); and our necessary way of restoration (Psalms 34:18). David here probably describes his own penitential sorrow over his recent follies and sins. By this heart-felt contrition, with a prompt, earnest, renewal of his faith and devotion, he quickly regained his previous standing before God.

To thee, O faltering or fallen one, the loving message comes to-day, "Go thou and do likewise."

The Word of Testimony.

"That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus."—Philemon, 6.


"One undivided Christ proclaim,
And jointly glory in Thy praise."

The Tuesday Meeting.

Held at the residence of the late Dr. W. C. Palmer,
316 EAST 15TH STREET,

Near Second Ave., and opposite Stuyvesant Park,
New York, every Tuesday afternoon at 2½ o'clock.

In the year 1836, two social meetings, held in different Churches, at the suggestion of Mrs. Lankford (now Mrs. Palmer), were blended into one, and appointed to be held at Dr. Palmer's. The Divine seal was placed upon the first gathering, and it has been continued uninterruptedly now for nearly fifty years.

HE meeting was opened by singing the hymn No. 474, commencing—

"O God, what offering shall I give
To Thee, the Lord of earth and skies?
My spirit, soul, and flesh receive,
A holy, living sacrifice:
Small as it is, 'tis all my store;
More should'st Thou have, if I had more."

Many requests for prayer were read, which were presented at the throne of grace by Dr. Lowrey, in fervent prayer.

Singing, "*Rock of Ages*."

Mrs. Palmer said that her mind had been directed to a few verses of the 10th chapter of John. Our blessed Jesus calls Himself the Good Shepherd, and in the fourth verse He says *He* goeth before them. That is a sweet thought to me—"For they *know His voice*." The 10th verse, "I have come that they might have life, and that they might have it more abundantly," I have of late taken as a promise from God as never before. I want to know the *fulness* of that life *more abundantly*. "He giveth His life for the sheep." How He loves us! Our marginal reference says: "The God of peace, that brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, . . . make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight." Jesus says, "I *know* my sheep, and am known of mine."

"The foundation of God standeth sure having this seal, the Lord *knoweth* them that are His, and let every one that nameth the name

of Christ depart from iniquity." Will not He who so loved us, carry out His grand design, sanctify and preserve blameless? We are permitted to expect more than we can ask. Paul dares to say, "God is able to do exceeding abundantly above all that we ask or think." Let us honor God by accepting. Our Good Shepherd gives, but we must *take*. Let us put our finger on the promise of the Holy Ghost this afternoon. "Be filled with the Spirit" is a command. "I will put my Spirit within you" is the promise. *Obey—believe*—and the promise is yours if you take it, and being filled with the Spirit we shall go forth to be workers together with God in bringing redeemed souls to the Redeemer. I am so glad our blessed Jesus came to earth to show us how to live.

Singing, "*More love to Thee, O Christ*."

THE SAFETY OF CHRIST'S SHEEP.

Rev. Geo. Hughes—The pastoral character of Christ under which image He is presented to us in many places, has always been to me a very delightful subject of contemplation. As the Good Shepherd He says, "I know my sheep." There is a great deal of meaning in that statement. "And am known of mine." That is also full of significance. Everything we can possibly think of as desirable is embraced in that knowledge. Jesus is not to the believer a subject of speculative knowledge, but of experimental knowledge. I was startled and delighted once with the remark of Bishop Taylor, that "he knew Jesus better than any living person." I believe he does. Jesus is a subject of wonderful knowledge, and especially in this relation of the Good Shepherd. I was impressed while our sister was reading, and bringing up the references, with two things: 1st, No man need be in a spiritually impoverished condition. No one need to cry out, "My leanness, O my leanness!" The Shepherd would lead every one of us into the rich pasture-grounds of full salvation. We can go up and down in the midst of these pasture-grounds, eat abundantly, and be filled with spiritual delight. The second thought that impressed me was, that no Christian need be in an exposed situation, because the Good Shepherd is able to keep off every prowling wild beast that would devour us. How able He is to defend us at every point! I am sorry for any who are under the power of Satan. We read of Pil-

grim getting into Doubting Castle, but he came out triumphant. We need not get there if we keep near to Jesus. One of our hymns says, "the wolf can never harm unless he first divide." So long as we keep near our Shepherd's side, there is no power in the wolf to harm us. While the reading of the Scriptures was going on, I praised the Lord that I was one of Christ's sheep; that I had found my way into His pasture-grounds.

Singing, "*Here I'll raise mine Ebenezer.*"

GRATEFUL PRAISE.

Rev. Mr. Browning.—I found the spirit of gratitude springing up in my heart in connection with the opening exercises of this meeting. I feel grateful that the Lord endowed me somewhat by nature with a trustful disposition. Some seem to have a kind of doubtful, speculative nature, always questioning, and this runs on into their Christian experience, and proves hurtful. I have been wonderfully saved on that point. I like to take the Word of God as the Word of God—it strengthens and saves me all the way along. Early in my Christian life I was greatly given to controversy, but I am saved in these late years from that. I remember going to a place once, understood to be a gathering of Universalists. As they set forth their ideas, my heart was drawn out towards them, because they seemed to be in error. I argued with them. They began to pity me. I said, "Suppose your ideas of probation be true, I am on the safe side;" but they said, "There is no *suppose* about it." The thought remaining with me was, "I am on the safe side." I accept the Word of God; I accept full salvation and rejoice in it. I agree with Dr. Lowrey when he said we have the Scriptures in verse; and when Sister Palmer said there were some promises upon which we can put our fingers, these words came to my mind: "Present your bodies a living sacrifice, holy, acceptable unto God." A living sacrifice, because saved from the old sinful life. It is a wonderful idea, that of presenting a living body. I see how reasonable it is to do so. Then what does he say, "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Test the thing for yourself. See how the experience will come to you. In reading the life of Bis-

hop Hamline, I have seen the awfulness of the sin of unbelief. It is terribly sinful to disbelieve when God speaks. It is presumption, some say, to believe. It is presumption *not* to believe when God speaks. Bishop Hamline says, "It is the greatest of all sins, and it hinders the forgiveness of all other sins." Salvation comes through faith, and when unbelief is present it hinders. Many are burdened and shackled because unbelief clings to them in some form, and they have not discovered the hindrance it is to them. I have the same feeling Sister Palmer spoke of. I want to know these things more perfectly. We call salvation a satisfying portion, and that is the reason why we want more of it—because it is so rich, and grand, and glorious. Some say that holiness people are not satisfied after all, but they are satisfied, and that is the reason why they want to know more of that satisfaction.

Singing, "*My faith looks up to Thee.*"

GOOD THEOLOGY.

Sister Searles.—I do not see any persons on their feet. I am so glad I feel ready to speak, because Jesus makes me to know of His loving kindness and power. He calls every one of us to stand fast when we are set at liberty from sin. He tells us to stand fast in the liberty wherewith Christ hath made us free, and to be not entangled again in the yoke of bondage. Satan presents fifty thousand things to me, but I do not yield to one of them. "When Jesus makes our hearts His home, our sins do all depart." Now, this is good theology. Hallelujah! Jesus saves me. Not that He saved me many years ago, but He saves me every day and hour. People say, How can this be so? They doubt the power of God. That beautiful chapter read has this verse: "I am come that they might have life, and that they might have it more abundantly." It contains the blessing of justification and the blessing of sanctification. I wish for one thing, that I could be transparent, that the dear people might see what God is able to do. I have nothing of my own of which to boast.

NEW EDITIONS.

Dr. Lowrey.—I thank God it is as well with me as it is, and I hope I shall continue faithful to the end; yet I want more religion. I want a deeper work of grace. I want to be a

better Christian. All these old and trite forms of expression which our fathers and mothers were accustomed to use, have a deep meaning, and they will never wear out, and never become inappropriate, at least they do not to me, if they are rightly understood. Some one will say, "Are you not converted?" Yes, I know I am. "Have you not fully consecrated yourself to the Lord, and entirely, too?" My answer is, Yes, so far as I know I have, and am now consecrated. "Have you not been sanctified, and experienced the grace of full salvation?" My reply is, I think I have—I believe I now enjoy it. I looked into the sentiments of the hymn as it was read and sung, and tried to apply it to myself, and inquire whether my experience had been and is now graduated up to it.

Thou hast my flesh, Thy hallowed shrine,
Devoted solely to Thy will.
Here let Thy light forever shine:
This house still let Thy presence fill:
O Source of life! live, dwell, and move
In me, till all my life be love.

I said, all that harmonizes with my experience in the things of God. My experience is like a book—it may contain the truth, yet there is need of new editions. However perfect it may be, it needs some things left out and new things put in. Still, I am not conscious of sin or of committing sin. I have made a great many mistakes, and I think with more care I can walk better and put myself more wisely on guard than heretofore. I need a good deal of revision of my experience. This may seem to you like a detracting of full salvation, but not to me. I often feel that I need my faith quickened, my spiritual love intensified, and I want to get more sensibly near to God. In short, I want my experience in all its elements and parts freshened and burnished up. Pure silver needs burnishing. A gold dollar, if you keep it in your wallet and do not use it, will get discolored, and so with holiness. The only way to keep it is to make good use of it. Keep it burnished up, and so Jesus wants us to live and advance and shine more and more in His image. I put myself amongst those who ask prayers, that such may be my experience all the time, and if you ask my prayers, I will say, "God forbid that I should cease to pray for you."

MORE LOVE TO CHRIST.

Sister Rose—While Sister Palmer was reading the Scriptures, it came to me forcibly that

God was love, and that if we dwell in Him we dwell in love. When I was converted to God, at ten years of age, my sins were all taken away. When I was fully sanctified, it did not seem as if God had to take sin out of my heart and make me more obedient, so much as it was God putting more love into my heart. Since then I have had the victory, and could say, "Thy will, O God, be done." Blessed be His name! I shall never forget the words of Phœbe Palmer concerning Christ as the altar. Bishop Simpson once said that a Jew might offer a lamb upon the altar. The lamb was no more perfect than anything else, but put upon the altar it was made so; and so Christ is my altar to-day. Jesus keeps me by His power. It may be the last testimony I shall ever give. I do not think I could ever pen my experience. I often think if I were to write it people would say, "That is not true." But O how I have been kept in the trying hour! When a soul is thoroughly converted, it will give up everything contrary to God. In a wonderful revival I attended last winter, the skating rink was closed and a prayer-meeting was held in it. The glory swept over the people because the power of the Holy Ghost came down. Self was dead, and Christ exalted. A doctor said to me, "Mrs. Rose, you must go home and rest." I consulted a doctor to-day, and he said, "You must be laid aside." I felt just as contented as if I could have worked all the summer. I said, "If I had a dear friend in Europe, I would cross the ocean and see that friend; and so I would cross the boundary line and see Jesus." I have joy unspeakable and full of glory, and I know that sudden death would be sudden glory, to awake in the likeness of Jesus.

Singing, "*Blessed assurance, Jesus is mine.*"

Rev. R. Roden.—I feel as if I were in my Father's house again. I am quite at home here. I have been a little surprised as I sat here, looking back to think that almost a quarter of a century has gone since I attended this meeting in Rivington St. I realize in a peculiar sense a very strong evidence of the truth of Christianity. I have been lecturing to our students on the evidences of Christianity. There comes to me here a fresh evidence of the truth of Christianity, that Jesus Christ is ever the same. Nearly all the faces of a quarter of a century ago are gone, but the testimony is the same. "Jesus the

same yesterday, to-day, and forever." If salvation were not real, there would be a difference somewhere, but there is no difference, because the same Lord is rich in mercy to all who call upon Him, and I think if we were to wing our flight up to heaven, and get down on the banks of the river of life, and hear the testimonies of those gone up, the story would be just the same: "Jesus, the Alpha and Omega, the beginning and the end, the first and the last." I am saved, body, soul, and spirit, and am not intoxicated with wine, wherein is excess, but am filled with the Spirit. Glory be to God! I realize that He is mine, and that the resurrection power of Christ fills my soul.

At the close of the meeting a number signified their desire and purpose to receive the blessing of perfect love. All sang—

"Saviour from sin, I Thee receive,"

After which Mrs. Palmer led in prayer, and the meeting was dismissed with the benediction by Rev. Mr. Reuss.

—"Only a loving heart can effectually present a loving Gospel."

FRUITAGE.

BY MRS. M. N. VAN BENSCHOTEN.

FOR days and weeks after the words "I HAVE CHOSEN YOU" were spoken to me, my soul was filled with a heaven of love. "He brought me to the banqueting-house, and His banner over me was love." The one great fact that I was loved and chosen of God filled my being. For a time there was room for nothing more—it was enough! Everything went easy. The plain homely duties of everyday life seemed invested with a solemn dignity and sacredness. Was not I the "chosen" of God?

Gradually and gently this wondrous joy settled into great fathomless depths of peace: I did "rest in God!" And then there came an inward pressure, deep and constraining, to "tell it out!"—the wonders of redeeming love. O, how the fire burned in my soul! I talked of it to my friends, I related it in the Church, I tried to live it in my home. My little daughter, just past eight years of age, was converted. One evening she came

to me, her face radiant with joy. "Mamma, you have always told me that Jesus died for me, but now *I know it for myself.*" I clasped her to my heart, and cried with grateful joy. "What wilt Thou, Master, that I do—Thou hast chosen me!" Then He spoke again: "That ye may go and bring forth fruit." A strange, new light fell upon me. It was *service*, then, fruitage, that He meant. Not only a "sea of love" not only revelations rare of the power of redeeming grace, but *service*. With joy my heart leaped to it. Was not my heart breaking for the longing it had? Now I was to be not only "chosen," but a worker together with God." Could mortal man be more blest? How grand it was to live!

And still I hastened not. Every act of life was sweetest service unto Him. The faithful discharge of present duties occupied me until, after a little, broader duties came, then larger ones that made me tremble, but I "dared not decline." Was I not chosen for "service"? O, how far off seemed this world, while Divine truths and things became realities! A passion for soul-saving consumed me. He gave me to see somewhat of the fruit of my labors, and then came the testing. How the waves did toss and roar! They bore me down into the depths of the sea, but the Christ in me triumphed and rode upon the crest of the waves. It was hard, with my heart all aglow, to turn aside. Wonderment filled me,—but I had partaken of God's sacrament; I was the "chosen" of God; earth and hell could not change *that*; service could be rendered anywhere.

The inner life deepened. Wondrous views of God's holiness and omnipotence came to me. Self seemed to shrivel up, and the "I" went out. Christ, with the blood that washes whiter than snow, filled all my vision. As now I turned to service, "an emptied and broken vessel," my heart cried, "O for the holy anointing!" So weak and unworthy of myself, I must be invested with "authority." Then it was that I needed the strength and assurance of the blessed words "and ordained (appointed) you." "I have chosen you and ordained you, that ye should go and bring forth fruit, and that your fruit should remain."

—"WHEN you have given yourself to Christ, leave yourself there and go about your work as a child in His household."—C. S. Robinson.

Our Social Meeting.

THE WORD.—“Teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.”—Col. 3:16.

“O give the pure and lowly heart,—
A temple meet for thee.”

Shut in with God.—M. A. Sparling, Claremont, N. H. I never knew the glory and triumphs of a saved soul as I have the past two years, having been shut off from the world and shut in with God. The child of God is brought through all his trials a conqueror. So Daniel proved in the lions’ den, and the Hebrews in the furnace. I have victory in my heart to-day—the victory that overcomes the world, the flesh, and the devil. Old age is upon me. I used to write for the *Guide* under Sister Palmer, and as I am joyfully expecting soon to meet her, I would say to all your readers, “Go on, I’ll meet you there!”

Joyous Anticipations.—Lelia H. Waterhouse. I often anticipate the rest and glory of heaven, but I never think of myself as wearing a crown there. My little, feeble, warped earthly life, filled with broken works, will not be worthy of such great honor. I take delight in thinking that *my saved soul will be a crown for the Saviour*, who has taken infinite, unwearied pains, with my crooked earthly nature. I shall delight to tell the angels how He has disciplined me.

Joyous Testimony.—Mrs. Belle Strong, Tacoma, Wash. Ter. My testimony is a joyous one, of full salvation. But I have, at times, sore temptations, and my weakness causes me grief. Satan heavily assaults me, and tries to shake my confidence. Under these circumstances I go to Jesus and, just as He spoke to the tempest-tossed Galilee, so He says to my troubled heart, “Be still!” And my heart responds, Lord, Thou knowest that I love Thee with all my heart, mind, soul and strength. Then sweet, fresh baptisms come upon me.

God’s Love.—Maggie Mecom. I have read the *Guide* with great benefit. I deem it my duty to tell of God’s love to me. I had been a member of the M. E. Church about seven years, but was not satisfied with my experience. I was persuaded there was something more for me to seek after. There was a continual uprising of original sin and discontentment of mind. Then I began to seek God earnestly, that I might understand His holy commandment. While attending class-meet-

ing I was filled with love. But not having instruction on this subject, I lost the blessing. But I was again led to seek it, continuing a year, with little encouragement. A young friend loaned me two copies of the *Guide*, after which I became a subscriber. One morning, rising early, I sought a retired place, and wrestled with God and the blessing was restored. It was like “the still small voice,” speaking peace to my soul. I know the power of the blessed Christ in full salvation.

The Blessed Assurance.—A sister (name lost), Waukegan, Mich. My heart is filled with gratitude to God that He called after me, and I was inclined to listen to the tender, pleading tones of my Saviour to me while yet a sinner. And now, “what joy the blest assurance gives, I know that my Redeemer lives,” and that He has gone to prepare a place for me in that region beyond the skies. The language of my heart is, “What shall I render unto the Lord for all His mercies and benefits toward me?”

The Glorious Highway.—Erastus Ware, Union, Me. I am greatly profited in reading the *Guide*. We have taken it since 1841, when edited by Timothy Merritt and D. S. King, under the title of “*Guide to Christian Perfection*.” In the July number of that year is the experience of Sister S. A. Lankford. I have lived in the same place where my grandfather settled when it was a wilderness, over one hundred years ago. “Jesse Lee” used to stop and preach there when he traveled the Maine District. My ancestors lived and died in the faith of Christ. The King’s highway of holiness is more glorious to me each day as it passes, and my testimony is: “Erastus Ware, washed in the blood of the Lamb. It is wonderful! Glory and praise to the Triune God!”

Trusting God Fully.—A sister, Maysville, Ky. I can trust God fully with all my concerns, spiritual and temporal. He doeth all things well. My entire will is swallowed up in His will. How it calms the troubled soul to lean on the Saviour’s strong arm!

Fully the Lord’s.—Wm. Manley, Vesta, Ont. Canada. I desire to say to the readers of the *Guide* that I am fully the Lord’s. I am trusting in the merits of Christ for salvation from all sin. The blood cleanseth me, and I can assure you that the *Guide* is a welcome guest to me. I value it next to my Bible. I cannot afford to be without it.

Loved Ones Gone Before.

ELIZABETH ANN BEARD, wife of James Beard, of Toronto, Canada, passed from earth to her heavenly home, October 11, 1884. She was converted at fifteen, and joined the Wesleyan Church, and continued a faithful member thereof until the time of her change. Her Christian experience was joyous, evidenced by word and look. Her devotion to her family was marked, especially to her daughter Jessie, who was an almost helpless invalid for many years. She cherished a lively interest in all the benevolent work of the Church, particularly the missionary cause. She prized the means of grace, and seldom was her place vacant at the hour of Christian assemblage. She was a diligent Bible student, thereby storing her mind with precious promises which were her solace in her last illness. Her closing days were full of pain and suffering, but were characterized by patience and resignation to her Father's will. The day prior to her departure she said to her husband, "*Christ is all in all. Yes, Christ is indeed everything to me.*" During the following night the nurse heard her saying, "He will take care of them all," evidently referring to her husband and three children. Thus confidently did she leave all in her Father's hands. A company of weeping friends bore her to her last resting place in hope of a blessed re-union in heaven.

MRS. GRIFFITH JOHN, of the London Mission at Hankow, China, finished her earthly course, December 29th, 1885. She came to China in 1854 as the wife of Rev. Dr. Jenkins, of the Methodist Episcopal Church, South. She was converted at twelve years of age, through the influence of a devoted Christian mother, who subsequently gave her to the Lord for mission work in China. God honored the gift by sparing her thirty-one years to be devoted to this work. She had rare natural gifts, but more than all she was a shining Christian. Several years after the death of Dr. Jenkins, she came to Hankow as the wife of Rev. Griffith John. She continued on the same line of earnest work for Christ which had marked her early years. Through her influence a "*Sailor's Rest*" was established. During her last illness she suffered much, but bore it patiently. She gave frequent and ardent expressions of her faith

and hope in Christ. Indeed she had rich foretastes of that heaven into which she was about to enter. A friend at one time inquired if she was happy. In a moment a strange light irradiated her countenance. Opening her eyes and fixing them upward, she said, "*Beautiful! Jesus, the Lord, beautiful!*" During the last hour the gaze was rapturously continued, and fifty times at least she uttered the word "*Beautiful!*" And for hours after her spirit's departure her face shone with this heavenly brightness. Mrs. John was widely known and loved among missionaries in China, and they will ever tenderly cherish her memory.

MRS. ANNIE CASE, of Hamilton, Canada, passed from earth to heaven, May 8th, 1886. During a revival in the 1st Methodist Church of Hamilton, the wife of the writer, in visiting the homes of the people, in quest of souls, made the acquaintance of Mrs. Case. She was ill, and although her physician said she could not long survive, had made no preparation for the solemn change. After a time she was led to consider the question. The good Spirit found way to her heart, and she became a happy believer in Jesus. She gave clear evidence of the work of grace, and she longed for communion with the "unseen" yet present Saviour. She was assisted in her spiritual life by several Christian ladies, and among them Miss E. Griffin, was providentially led to visit her frequently during her closing hours, and received from her lips bright testimonies of the wonderful love of Christ to her. On Saturday, May 8th, she passed away from her home of suffering on earth to her home of rejoicing in heaven. How wonderful the hand of Providence in guiding a teacher to her home that October afternoon, and making her the instrument of her salvation! Surely we should sow beside all waters, and God will promote the growth. God gathers His children from all places, and can make in a short time from the unhewn rocks in the quarry the most perfect specimens of beauty, holiness where sin abounded, and sons where sinners.—*John Kay.*

MRS. LOVINA SIMMONS passed from earth to live with Jesus December 6th, 1885, at the age of eighty-four years, four months and one day. Her Bible, the *Guide to Holiness*, and the *Pilgrim's Progress*, were her constant companions; but she has laid them down and taken up her crown.

Holiness in Home Life.

"Through wisdom is a house builded; and by understanding is it established."—Prov. 24: 3.

"Unite our hearts in love to Thee,
And love to all will reign."

—"He that puts a Bible into the hands of a child gives him more than a kingdom, for he gives him a key to the Kingdom of Heaven."—DR. BUCHANAN.

FAMILY RELIGION.

BY MOSES D. HOGE, D.D. (PRESBYTERIAN),
RICHMOND, VA.

RELIGION is a power in the world wherever exhibited, but how much more in the household where its daily lessons may be taught under circumstances the most favorable for making the deepest and most enduring impression. I was but seven years old when my father died, and when the funeral services were over, and when the strange, sad silence filled the house which is so impressive after the burial of one beloved, and when the evening of that mournful day drew on, our mother gathered us, her little children, in her chamber, and she told us that she meant thereafter to take our father's place, as God might help her, as the head of the household, and would commence that night by conducting family prayers.

Were I to live beyond the age of fourscore years and ten, I could not forget that scene; I could not forget the manner in which she read God's word, or the low and tremulous tones of the prayer in which she besought strength and comfort, and commended her children to the care and love of the covenant-keeping God. None of you, my English friends, are unacquainted with the tender lines of one of your own poets, "written on the receipt of his mother's picture," commencing—

"O that those lips had language! life has passed
With me but roughly since I saw thee last; "
nor have you forgotten the stanza in which he gratefully embalms the memory of those to whom he owed a debt never to be paid—

"My boast is not that I deduce my birth
From loins enthroned, or rulers of the earth;
But higher far my proud pretensions rise,
The child of parents passed into the skies."

If there is to be but one pious person in the family, let that one be the mother! She has the earliest and best opportunity with the child—the father's influence comes afterwards. The mother's teachings are remembered longest, and are often the last upon which the blessing of God rests. Were I now to make the appeal, would not hundreds rise up and testify, if required, that, under God, they owe their conversion to a mother's tender importunity, or to the silent power of her example and the ever-present influence of her sweet and saintly life?

It may be that she no longer lives on earth, but when I pronounce the word *Mother*—it matters not in what language—to some of you it is like a voice from heaven—it is as if an angel spoke—and you hear it with the listening ear of the heart. And never can you forget the hours of childhood, when each night, before retiring to rest, she made you kneel down at her feet and, taking your little hands in hers, or laying her soft hand upon your head—you can feel its gentle pressure now—she taught you to say, "Our Father which art in heaven;" or that other prayer so familiar with all English-speaking people commencing, "Now I lay me down to sleep"—a good prayer for a child, for a man, for a patriarch!—*Pulpit Treasury*.

—"The Christian will find his parentheses for prayer even in the busiest hours of life."—CECIL.

"In the happy Eden,
In the land above,
Souls departed call us
To that home of love."

THE HOME STUDY.

(Spend an hour each Sabbath in this study.)

TOPIC FOR THE MONTH.—15th chapter of Luke.

OPENING HYMNS.—July 4th, 300. 11th, 344. 18th, 483. 25th, 574.

VERSES TO RECITE.—July 4th, John 8: 36. 11th, Phil. 1: 21. 18th, Coloss. 4: 2. 25th, Prov. 9: 6.

On July 4th, take up the parable of the *Lost Sheep*. 11th, the parable of the *Lost Piece of Silver*. 18th and 25th, the parable of the *Prodigal*.

PRACTICAL QUESTIONS.—1. Have we been made conscious of our lost condition? 2. Have we been found of Christ? 3. Are we now in possession of the great salvation?

The Children's Portion.

GOLDEN COUNSEL.—“*Get wisdom, get understanding : forget it not.*”—Prov. 4 : 5.

A PRAISE-NOTE.—“*From the rising of the sun unto the going down of the same, the Lord's name is to be praised.*”—Psa. 113 : 3.

LETTER BY REV. C. W. GILBERT.

Youthful Christians.

WE had carried into the sick chamber of our sister a few copies of the *Guide*. She had suffered much, but that day was looking better, and we listened to hear how much good she had gotten from their pages. She was cheerful, too, though trying ordeals, sent of God, had left their trace on her features. Herself and husband had, amid obstacles, raised up a home for themselves in this land of orange blossoms. The soft air of autumn came through the window of the sick chamber. With vale and hill of pine in view, and everything breathing of life without, we drew from her this little history of her early conversion :

Her home was in Northern Massachusetts. Her mother, when she was yet very young, died, leaving herself and three brothers, with the father. From him the dying wife had the promise that he would “be good to the children.” But there was no promise to meet her in heaven. And now upon the eldest brother of the home she leaned in her childish way. When she knew that her father's sympathies were not open to her, she learned to confide in this brother—to tell him her thoughts.

He commenced to teach the younger ones of the home the spirited hymns he had learned to “sing with the understanding” at the revival services.

“Amos,” said father one day, “I cannot have you teaching the children all this. Let me hear no more.” The boy refrained for a time in the presence of the father. But conscience became his true monitor. A test, more severe, was to follow. The parent, knowing how strongly the son was led to seek the place of the worshipers, told him at last that he must stay away from these evening meetings, or leave home.

We had prayer-meetings by ourselves, for a time. In the shade of the trees, away from the traveled path, Amos constructed a rude altar, with a rough bench on which to kneel. How often, on returning from school, we children met him there ! How often our prayers went up to the Father above—those simple, child-like prayers ! I know, too, the sense of peace that rested on our hearts, and the influence of that brother's faith, have followed us all. I date my steps toward the definite Christian life from those hours of prayer.

How many of you, my dear children, may do as much to lead some one of your playmates to the Saviour ? O, to early commence the Christian life, and to use the years as God spares you to such worthy ends ! May He give you of His Spirit to dare and do for Him.

SUNNY AND BRIGHT.

A visitor went one cold day to see a poor girl, kept at home by a lame hip. The room was on the north side of a bleak house. It was not pleasant without, and was certainly cheerless within. Poor girl, she seemed to have very little cheer, and as you entered the room the first thought was, “If she only had a sunny room, on the south side of the house !” Thinking of this her visitor said : “You never have any sun, not a ray comes into these windows. Sunshine is everything ; I wish you could have a little.” “O,” the young girl answered, “my sun pours in at every window, and even through the cracks. All the light I want is Jesus. He shines in here and makes everything bright to me.” And no one could doubt her who saw the sweet smile of happiness on her upturned face. Yes ! Jesus, “the Sun of Righteousness,” shining in, can make any spot beautiful and any home happy. Let Jesus shine in all the little hearts, and make them little rays of light, shining in dark places, lighting up home, school and playground. Ah ! there is not a spot where the little feet touch that will not reflect the light that Jesus gives. Jesus is God's gift to us. He came to take us by the hand, and lead us from under the cloud of God's anger into the sunshine, the great light of His grace. The hand He gives us is pierced—was pierced—for us ; if it had not been it could not lead us into the light. A Christian's (a Christ's child's) life should be the sunniest, brightest life in the world.—*Sel.*

THE CHILDREN'S STUDY.

PROMISE FOR JULY.—“*Trust ye in the Lord forever : for in the Lord Jehovah is everlasting strength.*”—Isa. 26 : 4.

HYMN FOR THE MONTH.—No. 616 (Methodist Hymnal), commencing—

“Let the world their virtue boast,
Their works of righteousness.

LESSON FOR JULY—SIMON PETER.

His union with Christ—his characteristics—his denial of his Master—his repentance—his subsequent life, work, and death. Write us something about these things by July 10th.

WRITING EXERCISES.—1st week, Good thoughts. 2d week, Happiness, what gives it. 3d week, Testimony for Christ. 4th week, Christian politeness.

The Editors' Study.

Motto : Purity—Love—Power.

No Censoriousness—No Wrath—No Strife—No
Malice, Enmity, or Evil-Speaking—
Love, Love—Only Love.

EDITORIAL ADVICES.

With special reference to the Summer.

1. PROVE THIS, delightfully : 1 John 1 : 3.
2. EXERCISE THUS, and know its joy : Psalm 50 : 23.
3. BE VIGILANT, as here indicated : James 5 : 20.
4. BE CAUTIOUS—the season has its dissipation. Heb. 3 : 12.

"SIMPLY TRUST."

THIS is a phrase in very common use at the present time. It is the oft-repeated counsel of Christian teachers to inquirers. Properly understood and properly applied it is beautifully expressive, and invested with wonderful power. It denotes an exercise on the part of the seeker of salvation which brings him to the joy of spiritual realization ; it is at this point that he reaches the goal and grasps the prize.

But this phrase, so expressive and so potential in proper connections, in wrong connections is fatally delusive. Hence it needs to be wielded by skilful hands, otherwise souls may be terribly damaged, if not eternally ruined. Many, in obedience to ill-timed instruction of this sort, have essayed to "*simply trust*," when they had not the slightest ground for such exercise, and have subsequently discovered to their sorrow that they have been *trusting* at a point where they needed to have every prop knocked from under them, and to be reduced to a point of utter self-despair. Mrs. Phoebe Palmer used often to make use of the expression, "*PROMISE-GROUND*," and it was full of spiritual significance. "*Get on Promise-Ground !*" she would say,—"then you can *trust* !" And until the feet do rest on "*Promise-Ground*," it is as useless to attempt to *trust* as to build castles in the air.

Let us illustrate : Here is a person seeking the pardon of sin. To what exercises is he called ? The high demand of heaven at the door of his

soul is, "*Repent ye !*" And repentance is no trivial matter. It implies conviction for sin, its guilt, its moral turpitude, every act an effort by a puny arm to dethrone God. When the mind's eye is opened to see that, the sight is appalling. Then there must be deep sorrow for sin, the sins of the whole life. And repentance also calls for a total abandonment of every sinful course. It requires time for these exercises of evangelical repentance. And if some over-zealous one breaks in upon the penitent ere he has drained the bitter cup to the very dregs, and cries in his ear, "*Simply Trust !*" he does him irreparable injury. Let there be "a repentance that needeth not to be repented of"—then the individual may "*simply trust*," and be assured that he is really converted.

Again : Here is one seeking entire sanctification. To what exercises is he called ? We answer, exercises which cover the whole ground of the heart. "Is not all comprehended in this, *Entire Consecration* ?" you ask. We say, yes, provided the phrase is properly understood. If you mean by "*entire consecration*" what Mr. Wesley expresses in his sermon on "*Repentance in Believers*," then we agree. There is a repentance properly belonging to a justified believer—deep conviction of inbred sin, its vileness, so that the individual is ready to abhor himself for its existence, the degree of it, the length of time it has had a place in the heart—then deep sorrow, sorrow that the Holy God should have had such an enemy in the soul where He ought to have had complete and perpetual sway—then, the total abandonment of it, down to the very springs of the being, and the surrender of this dire pollution to the action of the all-cleansing blood.

Time is required for this sort of "*entire consecration*,"—we prefer to say, "*repentance*." And the seeker must not attempt to be the arbiter of his own entire consecration—the Holy Ghost is the sole umpire in the soul. Without His decision we may say, "*I am fully consecrated*," but without the seal of the Holy Ghost our saying so is unauthorized. And until He does make report to the soul's entire consecration, the "*simply trust*" is out of place. When the seal of the Holy Ghost is on the act of "*Entire Consecration*," then the "*simply trust*" is in order, and not till then.

"My life in Thee, Thy life in me,
In Thy blest love I rest."

BIBLE PARADOXES.

1. "I am crucified with Christ : nevertheless I live ; yet not I, but Christ liveth in me : and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me." (*Gal. 2 : 20.*) Here are certain declarations of the Apostle which appear paradoxical. They are inexplicable to any but the spiritually minded. First, he says, "*I am crucified with Christ,*"—that is, he was dead to all expectation of Divine acceptance by the righteousness of the law, as surely as Christ actually died by crucifixion on the cross. And, moreover, he had become crucified to the world, and to the flesh, even as Christ had become crucified—he reckoned himself to be dead indeed unto sin.

And, in the next sentence, he startles us with the declaration, "*Nevertheless, I live !*" Crucified, and yet alive ! How can that be ? Instantly, he makes a transition which unravels the mystery : "*Yet not I, but Christ liveth in me.*" As if his former saying, "*I live,*" was self-assertive, he makes haste to reveal the real nature and source of the life of which he affirmed—he *was alive in Christ*—and brought into this vital relation "*by the faith of the Son of God.*" Thus he was, at one and the same moment, dead and yet alive—"dead unto sin and alive unto God through Jesus Christ our Lord." Having then made this quick and marvelous transit from the realm of *spiritual death* to the realm of *spiritual life*, he had within him the stirrings of eternal life, which is indeed the gift of God, through His dear Son, to a world stricken with death. God in Christ, by the Holy Ghost, was revealed within him, in the plenitude of Gospel grace.

This experience of Paul may be ours. We may be dead to sin, crucified with Christ, and yet alive—the physical, the intellectual, the spiritual, all the powers of our complex being, *instinct with life*,—a life made ours by the faith of the Son of God. Reader, make it yours ! Have this Divine verity revealed within you.

"O, sweet and blessed country,
The home of God's elect."

OUR PORTRAIT—BISHOP SIMPSON.

WE think our readers will be gratified with the portrait presented in this number, of our beloved Bishop Simpson, a mighty man indeed in our Israel, now reaping the rewards of his devoted life in the world of spirits bright. His eloquent tones are still ringing in our ears, and the sight of listening thousands held spell-bound by his Gospel proclamations still before us. He lives in the hearts of multitudes—his memory is fragrant—and we would have his countenance, full of heavenly light, illumine the homes and inspire the hearts of our patrons. He was in hearty sympathy with the modern movement on the line of holiness. We were present at the First National Camp Meeting when his son was converted, and the father was kneeling by his side, with hands uplifted, and streaming eyes, pleading for his salvation. And he was gloriously saved.

"Night is lost in endless day,
Sorrow, in eternal rest."

REV. DR. BOARDMAN AT HOME.

OUR revered Dr. Boardman is at home with the Lord. We publish his last address delivered in London. The words are sweet and precious. We hope our readers will be prompted thereby to seek and possess the *child-nature and spirit*, and thus be like their lord. We spent an afternoon with this dear brother in his study, when he was the pastor of a Presbyterian Church in New Jersey. He had written his work on holiness. He was looking to God for direction as to a title. He was solicitous to have the great theme pass current in his denomination. And he wisely sought to select such a title as would not jar the theological prejudices of the people. We appreciated the motive. He gave it the title of "*THE HIGHER LIFE.*" It has done great good, as also other works emanating from his pen. He lived near to God, and now is "*forever with the Lord.*"

—"Human things must be known to be loved; but Divine things must be loved to be known."

SIGNIFICANT TESTIMONY.

A DISTINGUISHED clergyman of another denomination, writing to one of our ministers recently, said: "The evidence of the progress of Methodism is most cheering, and I pray that your communion may increase in efficiency until the end of time. My own obligation to it is incalculable. To the prayers of Methodists I owe my salvation, and I acknowledge vast benefits from the lives of its founders and disciples. I have been acquainted with many holy men. It has been my privilege to know Bishop McIlvaine, Dr. Ray Palmer, and Dr. Hodge, of Princeton, all eminent Christians and great men, but there was a *glow* in the piety of Bishop Hamline I have never seen approached. The eternal world seemed transferred to him in time, by anticipation. His motto was, *Christ typified, Christ prophesied, Christ crucified, Christ glorified!* What a confession of faith! What a rule of life! What a guide to the pulpit! What an inspiration to Methodism!"

"Insatiate to this spring I fly;
I drink, and yet am ever dry."

ARE THEY SATISFIED?

ARE entirely sanctified people satisfied? They are—abundantly satisfied. Christ, revealed to them as a perfect Saviour, is perfectly satisfying. His presence fills the soul to its utmost capacity. The rapturous language of one fully saved is, "Whom have I in heaven but thee, and there is none upon the earth that I desire besides Thee"

But the injunction, "*Grow in grace*," is alike binding upon the justified and the sanctified. And the soul is capable of indefinite expansion under the broad beams of the Sun of righteousness. Hence new life, new joy, new love, new power, may be realized, daily, hourly, and we might almost say, momentarily. Therefore the sentiment of the poet contained in the lines above cited, is appropriate to sanctified lips. We may be satisfied this moment, abundantly satisfied, and yet the next moment fly again to the open fountain.

"Happy the man who wisdom gains,
Thrice happy who his guest retains."

HOLD IT FAST!

It is one thing to be saved, and another thing to *keep saved*. Many have been gloriously justified, the light within them like the rising of day. But the light was extinguished. So also many have been gloriously sanctified; the brightness of the noonday sun was upon them, but the light within them has become darkness—and O, how great is that darkness! The misery of a soul that has once basked in those resplendent rays and then stumbled upon the dark mountains, is indescribable. It is possible even to retain the *profession* without the *possession*. The sweetness of the power of perfect love may be gone, and yet the lips may talk of full consecration. But the poverty of the inner life is most palpable to one thus robbed of its treasure. If you are saved, beloved, keep saved—if you have been put in possession of the pearl of great price, *hold it fast!*

"I will praise Thee;
Where shall I Thy praise begin?"

TELL IT! TELL IT!

IF YOU have been saved, *tell it!* Nothing more natural. No earthly good is cast into a human lap but the impulse on the instant is to *tell it!* How much more then when heavenly good has been lavishly pressed into the bosom. The joy of a pardoned soul is too great to hold. His language is, "Come unto me all ye that fear the Lord, and I will tell you what He hath done for my soul." And is the joy of a soul wholly purified, cleansed from every leprous spot, by the blood of the Lamb, a matter for silence? Nay, verily; if such should hold their peace, "the very stones would cry out." Silence is inadmissible under such Divine communications. Satan, the world, formal Christianity, will each and all try to seal your lips. Nothing so excites the hate of these as a testimony concerning the *all-cleansing blood of Jesus*. But, ye blood-washed in Zion, meekly, boldly, uncompromisingly bear witness to the glorious truth.

—“We never graduate in religion; because the nearer we are to God, the more we see there is to be learned.”

The Inquiry Room.

Let us, dear readers, sit down together in the “Inquiry Room,” and prayerfully consider some important questions:

SUBJECT OF GENERAL INQUIRY.

THE CAVILING PHARISEES (Matt. 12: 10-13). Jesus had been passing through the cornfields on the Sabbath day, with His disciples, and “they began to pluck the ears of corn, and to eat.” To this the Pharisees objected, as an unlawful act. The Master confronted them with a precedent in Jewish history, which was an effectual answer.

On another Sabbath, going into the synagogue, He saw a man with a withered hand. Here was an appeal to His pity and compassion. The Pharisees, ready again to cavil, asked, “Is it lawful to heal on the Sabbath day?” He answered them by inquiring whether it would be lawful if a sheep fall into a pit on the Sabbath, to lift it out? And He said, “How much, then, is a man better than a sheep?” And He commanded the man to stretch forth his hand. And in the effort it was restored whole as the other.

PRACTICAL QUESTIONS—1. Why did the Pharisees cavil? *Ans.* To show their malice—and if the perfect Jesus met with such cavilings, we may not hope to escape. 2. Why did He notice their objections? *Ans.* To show His Divine condescension. So we should in *meekness* reprove. 3. Why are these two Sabbath incidents on record? *Ans.* To show that on the Sabbath works of *necessity* and of *mercy* are legitimate—they are in exact accord with its sanctity.

QUESTIONS OF CORRESPONDENTS.

1. A sister in this State inquires: When members of the Church bear their testimony against fairs, festivals, etc., as improper expedients for raising money for Church purposes, and are taunted with being indifferent to the payment of Church debts, shall they sit still, etc.

ANS.—We think the consequences of bearing such testimony should be *meekly* borne. Silence under such taunts is best. But in all cases let there be shown a readiness to contribute to the full extent of ability, to the canceling of Church debts, or any other laudable Church enterprise, so that the charge of *indifference* shall be unfounded. Be silent when unjust accusations are made—but speak, *loudly*, in benevolent acts.

2. A sister in Maine asks: Do the Methodists believe in infant salvation?

ANS. They certainly do. Jesus has fixed the moral relations of little children by saying, “Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven.” His atonement was for the race, and all who die before passing the line of accountability, are saved by virtue of that atonement.

3. A sister in Ohio asks: What did Jesus mean when he said, “I am the resurrection and the life”?

ANS. He is the resurrection in two senses: 1st, As to the soul. By nature it is dead in trespasses and in sins. It is His promise to impart newness of life. Hence the command, “Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.” 2d, As to the body. He holds, by virtue of His own resurrection, “the keys of death.” Hence it is written, “O death, I will be thy plagues.” “The hour is coming in the which all that are in their graves shall hear the voice of the Son of God and come forth, they that have done evil to the resurrection of life, and they that have done evil to the resurrection of damnation. Thus the remains of “Prudence Clark,” referred to by the writer, and those of every saint who has fallen asleep in Jesus, shall come forth, and that which was sown a natural body, shall be transformed into a spiritual body, a fit dwelling place for the redeemed soul—soul and body, alike redeemed, and re-united.

MISSIONARY TRAINING SCHOOL.—Mrs. Osborn, wife of Rev. W. B. Osborn has, as we believe, a very important enterprise on hand, viz.: The establishment of a *Missionary Training School* for young women who design going out to labor for Christ in foreign fields. Her first annual report is deeply interesting. But, she needs larger accommodations. There is a most eligible property which could be had which is admirably adapted to the purpose. Those of our readers who are earnestly inquiring, “*What shall I do with my Lord's money?*” we counsel to address Mrs. Osborn at Niagara Falls, Canada, get her documents, and then lay the case before the Lord. Her applications for admission to the school are beyond her ability to accommodate.

The Harvest Field.

THE HARVESTER'S PROMISE.—"*And all the ends of the earth shall see the salvation of our God.*"—Isa. 52: 10.

"From sea to sea, from shore to shore,
Be Thou, O Christ, adored!"

AT HOME.

* Many, as we write, are preparing to go to the summer resorts, and to the Camp Meetings in all parts of the land. We hope to have good tidings soon from these various fields.

—THE TUESDAY MEETING.—The opening of the summer season and the departure of many of our friends from the city, of course now diminishes the number of attendants. But the interest is strong, nevertheless, from week to week. Those interested in the cause will, throughout the summer, find 316 East Fifteenth Street open on each Tuesday afternoon. On a late occasion we had a pleasant visit from Rev. Mr. Sargeant, President of the Wesleyan Conference in the West Indies, and Rev. Mr. Picot, a missionary among the French in the Islands. Their testimony was refreshing.

—A Convention for Holiness has recently been held at Omaha, Neb., conducted by Rev. Dr. Lowrey. He stated in the Tuesday Meeting that in that region, as elsewhere, there is a prevalence of nominal Christianity, and of course great need of the proclamation of the vital truths of Christianity, especially that of personal holiness. The presentation of the truth during the Convention was owned of God. It was stated that 400 were converted, but he was not disposed to lay great stress upon numbers. The people were hungry for full salvation. They were as Bishop Taylor would express it, "*timber*," and this was not confined to Methodists, either. Many presented themselves as seekers of heart-purity, and entered into its enjoyment.

—At Westboro', Mass., four have professed conversion since Conference.

—Bro. Theo. L. Hurlburt, in *The Highway*, reports 225 conversions at Edgar, Neb.

Bros. Webster and Dexter have been working at Riversville, Conn., and 42 precious souls were brought to Christ.

—The *Free Methodist* reports that at Logan, O., several had sought and obtained a pure heart, and others are seeking—some also converted.

—Mrs. Van Cott has been conducting revival services in Denver, Col., and between 500 and 600 conversions are reported.

—As the result of a week's work of the evangelists Jones and Small, in Columbus, Miss., 300 united with the Church.

—Perry Street M. E. Church, New York, is enjoying revival influences. On a recent Sabbath evening, seven conversions occurred.

—In the Summerfield M. E. Church, Philadelphia, A. L. Wilson, pastor, souls are being saved, it is said, at almost every meeting.

—Bro. G. D. Watson has been holding services in the Central M. E. Church, Philadelphia, with his accustomed success.

—Sister Grace Weiser has been aiding the pastor of the M. E. Church at Lykens, Pa., Bro. J. R. Bailey. A glorious work of God has resulted.

—An extensive revival has been progressing in Rome, Ga. About 100 have been received into the several Churches.

—Rev. Thos. Harrison, at last accounts, was at work in Topeka, Kansas. 100 conversions reported as the fruit of the first week.

—At Toledo, Ohio, a tabernacle capable of accommodating 10,000 persons, has been erected for the services of Rev. Sam Jones, to be held there this month.

—The Eleventh Street M. E. Church, Philadelphia, S. O. Garrison, pastor, is opening the year with precious revival influences. On a recent Sabbath evening, seven were at the altar seeking Christ.

—The Foster St. Methodist Episcopal Church, Holly Springs, Miss., opened special services recently, and 50 or 60 were converted, when the meeting had to be suspended on account of the prostration of the pastor.

—The Spring session of the Warren Co. Holiness Association, Ga., held at New Prospect, was very full of spiritual results. The altar from time to time was crowded with seekers, some for pardon, and others for purity, and a number received that for which they were seeking.

—North Fifth Street M. E. Church, Brooklyn, H. C. McBride, pastor, is opening the year with a blessed revival. On a late Sabbath evening, the altar was crowded with seekers, among them six husbands and their wives—a number of clear conversions.

—The South Carolina Holiness Convention was held recently at Anderson. It is said, "The spirit, interest, and power of the Convention this year were a thousand leagues ahead of the one held a year ago in Columbia. The influence was sweeping, embracing more or less of almost every denomination in the place. On Saturday, at the close of the morning service, 69 stood up claiming to have obtained heart-purity, and sinners were crowding the altar, seeking pardon.

—Bros. Broadhurst and Morrison recently held evangelistic services at Humphreys, Mo. A deep interest prevailed. Most of the prominent business men, the President of Humphreys College, and his wife, were saved. 77 were gathered into the several Churches.

THE WORK ABROAD.

—There have been remarkable spiritual awakenings in all parts of the Persian mission field.

—The Hon. Ion Keith Falconer, a distinguished Arabic scholar, in company with his wife, has established at his own cost a mission at Aden.

—The *Christian Leader* says: "Out of a population of 112,000 in Fiji, no fewer than 102,000 are adherents of the Methodist Church."

—The *Chinese Recorder* says that a whole town of 500 inhabitants on the coast of China, near Foochow, has adopted Christianity.

—Both of the French Chambers have passed a vote ordering the gradual removal of all Catholic priests and nuns from the government schools of France.

—A new Protestant Missionary Society has been formed in Berlin, Germany, to spread the Gospel in the newly-acquired German colonies in East Africa.

—Staff-Captain Weeresooriye, of the Salvation Army, is full of hope for Ceylon, and says the people are crying out for the Army all over the island. There are five corps there at present.

—The report of George Muller's work for 1885 is summarized as follows: Last year, without applying to a single person, his receipts amounted to \$200,000. He has received in all from the beginning, more than \$5,000,000.

—One of the native converts to Christianity at Uganda, Africa, has been burned to death because he ventured as a favorite page to remonstrate with the king for killing Bishop Hannington.

—The number of Christians in Japan from 1882 to 1884 increased from 5,000 to 10,000, and the government is favorable to the change. Persecution has been entirely done away, and Christianity is advocated by the Japanese press.

—Rev. Mr. McAlpine, of the Southern Presbyterian Mission, writes from Kochi, Japan, that he has a Sunday Bible Class of 25 young men. He and his colleague are each teaching one hour a day in a private school.

—The Turkish Government is closing many of the mission schools in Syria. The interest in education has come to be so great, however, that the people are opening schools of their own.

—There are to-day in India, laboring side by side, representatives of thirteen different sections of the Church, European and American, holding the Reformed faith in the Presbyterian form of Church government.

—The *Indian War Cry* reports a beautiful sight in the Hall, at Bombay, on a late afternoon—"an English sailor and two natives seeking salvation. They cried to the Lord for mercy in their own lan-

guage, and the Lord hearkened and heard and delivered them out of all their fears."

—Siam is wide open to the Gospel. The missionaries have perfect liberty to go everywhere to preach and teach. They are gladly received by the king and the common people. Yet but little is being done for them. The only Society laboring among the Siamese is the American Presbyterian, with stations at Bangkok and Petchaburi. The Baptists have a small mission to the Chinese.

—Rev. Frank D. Sanford, of the Dr. Cullis Mission, has been holding Conventions on the line of Holiness in England. At Plymouth, every evening, the front seats were filled with seekers, and not a few claimed pardon and purity. In Liverpool, a Convention was held in Hope Hall. Ministers and laymen of the several evangelical Churches participated. Seekers were invited forward nightly. Many responded, unsaved men needing forgiveness, doubting believers seeking full assurance, and evangelists and workers claiming the power of the Holy Ghost, sweetly commingled, and were graciously visited from on high. One night is said to have been particularly effective, when the President led in singing, softly,

"Saviour, to Thee my soul looks up,
My present Saviour Thou!"

And then, later on, asked who could join in the verse,

"'Tis done! Thou dost this moment save,
With full salvation bless,
Redemption through Thy blood I have,
And spotless love and peace."

—The increase of native Christians at Siam and Laos was elevenfold between the years 1875 and 1885.

—The missionary love-feast held at City Road Chapel, London, during the May Anniversary, was most successful. The noble old sanctuary of Methodism was crowded, and the spirit of the meeting recalled the best days of our history. Not less inspiring was the annual meeting of our Home Missionary Society, held also in City Road Chapel. Methodism is contemplating a mighty mission in London. Plans are being prepared for an organized endeavor to win the West End of the great metropolis for Christ. The East End Mission is yielding abundant fruit; and from the interest excited by the speech of the Rev. Thomas Champness at the City Road meeting, it may be hoped that a new impulse will be given to our work in the villages, so long the glory of British Methodism.

—A native pastor of one of the Presbyterian Churches of Japan writes that there are five important things which he says the Christian religion has accomplished for the Empire of Japan. First, the adoption by their government of our calendar; next, the enactment of a law compelling the inhabitants to keep one day in the week as a day of rest, which is our Sabbath; then the adoption of our common school system, fourth, freedom to bury their dead as they like (formerly the body at death had to be given to some Buddha priest); finally, the separation of Church and State, which gives them entire freedom of worship, and opens Japan as never before to Christian missionaries.

Helps to Christian Devotion.

EASILY LOST.—"If our hearts are ever refreshed with spiritual delights, we should be as cautious of an uncalled-for advance into the world, as of exposing an invalid's susceptible frame to a damp or unhealthy atmosphere. Whatever warmth has been kindled in spiritual duties, may be chilled by one moment's rush into an unkindly clime."

CHAPTER FOR THE MONTH.—The members of the *Guide Prayer Union* will read in concert this month—

HEBREWS, 10TH CHAPTER.

Ponder it, with prayer for the Holy Spirit's illumination.

I.—CLOSET EXERCISES.

QUESTIONS FOR THOUGHT.—1. Is the Bible becoming increasingly precious to me? 2. Do I love its precepts as well as its promises? Can I say, with David, "O how I love Thy law"? 3. Am I sufficiently careful of my conversation? Is my speech seasoned with salt? 4. Do I tell the story of Christ's love to my friends, joyfully?

DAILY BIBLE CALENDAR.

1. Lam. 3; 26. 2 Tim. 4; 8. Isa. 25; 9.
2. Ephes. 4; 29. Prov. 11; 25. Psa. 125; 4.
3. Psa. 37; 7. Prov. 20; 22. Gen. 49; 18.
4. Phil. 2; 3. Psa. 138; 6. Psa. 31; 16.
5. Heb. 3; 13. Heb. 3; 14. 2 Tim. 4; 18.
6. Psa. 37; 27. Psa. 37; 23-24. Psa. 25; 4.
7. Ephes. 4; 22. Psa. 4; 8. Psa. 41; 4.
8. Matt. 16; 24. Psa. 126; 6. Heb. 13; 6.
9. 1 Thess. 5; 22. Heb. 10; 16-17. Psa. 51; 2.
10. Matt. 6; 8-4. Matt. 6; 4. Psa. 119; 108.
11. Heb. 12; 5. Job 5; 17-18. Isa. 83; 2.
12. Heb. 13; 16. Gen. 12; 2. Gen. 32; 26.
13. Eccles. 9; 10. Heb. 4; 9. Psa. 25; 22.
14. Heb. 10; 35. Heb. 10; 36. Job 29; 2-3.
15. Matt. 10; 28. Nahum 1; 7. Psa. 28; 31.
16. Exod. 14; 13. Job 5; 19-20. Psa. 22; 11.
17. Amos 5; 14. Matt. 28; 20. Psa. 55; 16.
18. Phil. 4; 1. Isa. 40; 29. 1 Pet. 5; 10.
19. Heb. 12; 13. Heb. 10; 37. 2 Sam. 22; 4.
20. Psa. 37; 5. 2 Sam. 22; 31. Psa. 31; 2.
21. Zech. 9; 12. Heb. 9; 24. Luke 23; 42.
22. Colos. 2; 6-7. Psa. 84; 11. Psa. 40; 11.
23. Hag. 1; 7. Psa. 25; 8-9. Neh. 9; 17.
24. Psa. 55; 22. Psa. 55; 22. Psa. 42; 6.
25. 1 Sam. 12; 24. Eccles. 8; 12. Psa. 27; 9.
26. Luke 13; 24. Isa. 22; 27. Psa. 25; 16.
27. John 14; 15. John 14; 16-17. Psa. 139; 23-24.
28. Matt. 6; 19. Mark 10; 29-30. Psa. 119; 25.
29. Phil. 3; 1. 1 Chron. 28; 20. Psa. 71; 16.
30. Psa. 37; 8. Psa. 37; 9. Psa. 35; 1-2.
31. Ephes. 4; 32. Matt. 10; 41-42. Psa. 84; 5.

THE PRAYER REQUESTS.

PROMISE FOR JULY.—"Thou openest thy hand and satisfiest the desire of every living thing."

—Psa. 145 : 16.

GENERAL REQUEST.—That the coming summer God's Spirit may be poured out at the Camp Meetings.

REQUESTS BY LETTER.—

Canada, For the restoration of an afflicted young lady; for one in business trouble; for the conversion of a man, and for the removal of obstacles in the way of a

business settlement; M—K—, for a son converted three months ago, seeking sanctification, and for the conversion of three other boys. Connecticut, C—, for a sister to be restored to health. Illinois, For a sister to have a clean heart and bodily healing. M—, for a sister to be filled with the Spirit, and for a blessing upon a female meeting held on Tuesday afternoons. R—, for the salvation of a nephew, dying with consumption. Kentucky, For a husband to be sanctified, could do much for Christ; also for a daughter and her husband. Maryland, B—, for a sister to receive the baptism of the Holy Ghost; for the reclamation of a backslider, and the conversion of two brothers, a nephew and niece. Massachusetts, For a brother to have the full baptism. Missouri, For a sister to be sanctified. Nebraska, A—, for the conversion of a brother, a drunkard. T—, for a brother to be filled with the Spirit. New York, I—I—, for a sister to be filled with the Spirit; also three ladies, one 83; for one needing to be released from Satan's net; a mother for the salvation of her two daughters, also her husband. Pennsylvania, H—, for an outpouring of the Spirit upon the pastor and Church; for a minister and wife to be sanctified. A mother for her daughter's restoration to health. Texas, E—, for the salvation of a son and nephew; for a brother to be filled with the Spirit, Wisconsin, P—, for a revival, and for an aged brother to close his earthly pilgrimage peacefully.

PRAYER ANSWERED.—A brother at Coon Rapids, Iowa, writes :

"I am saved, glory to God. Praise His name forever! The blessed *Guide* prepared the way for my receiving the blessing of holiness. May God's choicest blessings rest upon you. I joined your Prayer Union last spring or the fore part of the summer, and prayed daily in the morning for the subjects spoken of in the *Guide*. The Lord wanted me to pray at the noon hour, but I did not yield. Then the Lord afflicted me so that I was confined to my bed. I yielded to the Lord, and then I had plenty of time to pray at the noon hour. What a good time I had with the Lord while I was in bed; and I have found time to pray at the noon hour ever since. I do thank God for His keeping power."

CLOSET HYMN.

LET every tongue Thy goodness speak,
Thou sovereign Lord of all;
Thy strengthening hands uphold the weak,
And raise the poor that fall.

When sorrows bow the spirit down,
When virtue lies distressed
Beneath the proud oppressor's frown,
Thou giv'st the mourner rest.

Thou know'st the pains Thy servants feel,
Thou hear'st Thy children's cry;
And their best wishes to fulfil,
Thy grace is ever nigh.

Thy mercy never shall remove
From men of heart sincere :
Thou sav'st the souls whose humble love
Is joined with holy fear.

My lips shall dwell upon Thy praise.
And spread Thy fame abroad;
Let all the sons of Adam raise
The honors of their God.

WORK FOR JESUS.

1. Reprove a swearer, lovingly, if one comes in your way.
2. Be on the lookout for Sabbath pleasure-seekers. Get tracts in their hands.
3. Read the Bible once a week at least to some invalid.
4. Procure a Bible for some family that is destitute thereof.
5. If at Camp Meeting or some summer resort, recommend Christ, daily, to at least one unsaved person.
6. If you remain at home, do likewise.

CAMP MEETING CALENDAR.

- JUNE 20 to July 1. Band Re-Union and Camp Meeting, Niagara Falls.
- JULY 6-15. (National) Clear Lake, Iowa.
- " " (Salvation Army) Old Orchard, Me.
- " 10-19. Mountain Lake Park, Maryland.
- " 14-21. Beulah, Mass.
- " 14-23. Intervale Park, N. H. (Dr. Cullis.)
- " 20-28. Rock, Mass.
- " 20-29. (National) Joanna Hights, Pa.
- " 22-30. Chester Heights, Pa.
- " 27-31. (Maine Union Holiness Association) Old Orchard, Me.
- " 27 to Aug 2. Douglas, Mass.
- AUGUST 2-10. Old Orchard, Me. (Rev. A. B. Simpson).
- " 4-12. (Illinois State Holiness Association), Murdock, Ill.
- " 4-19. Pitman Grove, N. J. (Dr. Cullis leading.)
- " 5-16. Lancaster, Ohio.
- " 7-17. Ocean City, N. J.
- " 10-16. (Holiness) Old Orchard, Me. (Rev. A. McLean, leading.)
- " 10-19. Merrick, L. I.
- " 10. Sing Sing, N. Y.
- " 17-27. Ocean Grove, N. J.
- " 17-26. (National) Niagara Falls.
- " 18-27. Round Lake, N. Y. (Rev. Sam Jones and Sam Small will attend six days.)
- " 20-29. International, Niagara Falls, led by Revs. Bishop Mallalieu, of the Methodist Episcopal Church, U. S., and Dr. Carman, of Canada.
- " 21-31. Storm Lake, Iowa.

Notes by the Way.

TO OUR SUBSCRIBERS AND AGENTS.—Our friends whose time expires in July are renewing their subscriptions. We hope to hear from every one soon. Our agents, too, are sending us lists of new subscribers. Let the good work proceed. All who go to Camp-Meeting should work for "*The Guide*." If you want sample copies, write for them. ~~May~~ May and June numbers free to new subscribers.

MEMORIAL VOLUME.—Our friends must be patient in regard to the issue of this volume. It will appear in due time. It is necessarily delayed.

MONTHLY READINGS.—*Earnest Christianity.* By Rev. James Caughey. \$1.00. What is it to be holy. By Bishop Hamline. Price, 2 cts. each; 20 cents dozen.

—**MEMORIAL SERMON.**—The Memorial Sermon, with the Prelude, by Dr. Jaques, preached at the Semi-Centennial Anniversary of the Tuesday Meeting, in tract form, is now ready, price, 5 cents each, 50 cents per dozen. Let us receive orders from every part of the land. Every subscriber should see that his or her pastor has a copy. We desire this Sermon to be widely circulated among ministers of all denominations, and in the Churches. Every one who can spare the money should scatter a dozen; if 100, still better.

—If any have good reading matter they wish well distributed, they may send to Rev. W. D. A. Matthews, Onargo, Ill.

—A brother in Michigan writes:

"How much good I have received from your magazine I have not words to express. I thank the Lord that I was so fortunate as to find this book of instructions—it is surely a *guide* to holiness. I am so much away from the means of grace, that I need all the help I can get, and have found it in these books, for they point me to Jesus the author and finisher of our salvation. I pray God to bless and prosper you in your good work."

—**NIAGARA FALLS.** "Wesley Park," at Niagara Falls, is to be highly honored this summer. Six grand Convocations are on the programme. *Note them!* Band Re-union and Camp-Meeting, June 18th to July 1st. Sunday-school Assembly, July 5-11th, led by Rev. S. McGerald, Editor of the *Buffalo Christian Advocate*. Temperance Convention, July 12-18th. Union Missionary Conference, July 27th to August 1st, Bishop Hurst, and returned missionaries of the several evangelical Churches, participating. Camp Meeting of the National Association, led by Rev. W. McDonald, August 11-19; and finally, the *International Camp Meeting*, Aug. 20-29th. Here is an opportunity for the saints of the Most High to worship in sight of the world's great wonder! The standard of the Cross will, on this magnificent ground (all who visit it so pronounce it) be grandly uplifted for *two consecutive months*. HOLINESS has the right of way there. Pray for these gatherings in secret. Be among the assembled multitudes, if it is possible. Tickets at reduced rates, it is expected, will be furnished. For further particulars, address Rev. W. B. Osborn, Niagara Falls, Canada.

—People in New York, Brooklyn, and vicinity, who want to go to a *real Salvation Camp Meeting*, should attend Merrick, August 10-19. It is to be conducted by Elder Simmons, and that is a guarantee of its being on the right line.

—Sing-Sing Camp Meeting is Aug. 10. Of late years it has been very much on the line of holiness and old-time power.

—New edition now ready, of "*Helps to Everyday Holiness*," by Rev. A. C. Rose (improved), price, 35 cents; and Dr. Mahan on "*The Baptism of the Holy Ghost*," price, \$1.25.

—"Found on the Dark Mountains," is a beautiful narrative of Gospel salvation. Price, 10 cts.

—Rev. S. Spates, a superannuated minister of the Minnesota Conference, in a feeble bodily condition, writes:

"I am in my 72d year; was a missionary among the Chippewa Indians for fifteen years. I have been gloriously sustained by this blessed doctrine of holiness under the most trying circumstances, and greatly profited by the reading of the blessed Guide."

CAMP-MEETINGS.—Consult our *Calendar*. Go wherever you can. Do not forget the Pentecostal Gathering at Mountain Lake Park, July 10th, and the real Salvation Camp Meeting on the grounds of Bro. Geo. M. Morse, at Douglas, Mass., July 27th, each continuing ten days. *Note these Suggestions:*

1. Go to Camp Meeting with a clear witness of your entire sanctification—do not have to seek it after you get there. 2. As you find quarters, go in quest of souls—resolve to get one, at least, converted or wholly sanctified before you leave the ground. 3. Take time each day to be alone with God. Get a fresh anointing each morning, early, for the day's service. 4. Do not indulge in criticising preaching, or any of the modes of proceeding—but look to God to overrule for good anything that seems erroneous. 5. Let no day pass without personal effort for the salvation of some soul. 6. Have some copies of the *Guide* with you, and get subscribers; also some good tracts to distribute. 7. Be sure that you return home stronger, *spiritually*, than when you went.

—The "*Beloved Physician*," the beautiful "*Wall Roll*," and "*Rifted Clouds*," are still on the move. Everybody that can should have them.

THE *GUIDE* HYMNAL.

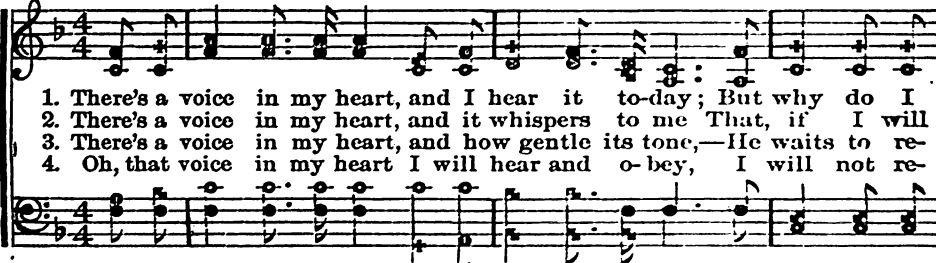
42

Yes, I will go.

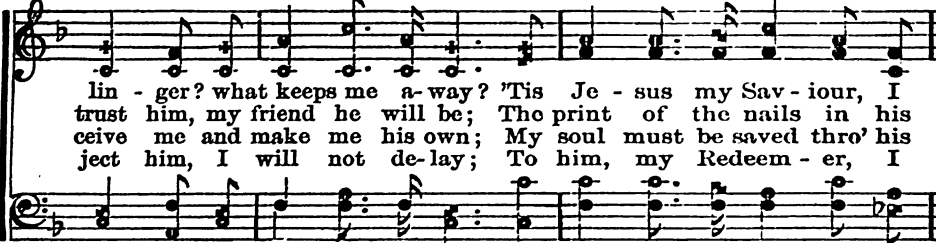
F. J. C.

[From "Our Sabbath Home," by per.]

Wm. J. KIRKPATRICK.



1. There's a voice in my heart, and I hear it to-day; But why do I
 2. There's a voice in my heart, and it whispers to me That, if I will
 3. There's a voice in my heart, and how gentle its tone,—He waits to re-
 4. Oh, that voice in my heart I will hear and o-bey, I will not re-

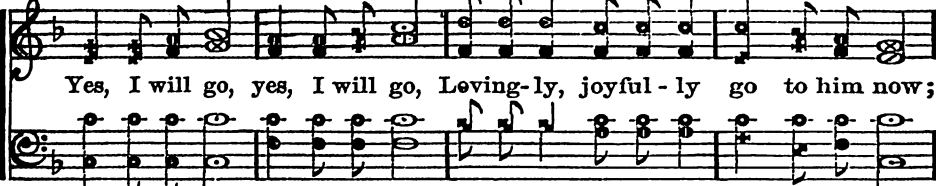


lin - ger? what keeps me a-way? 'Tis Je - sus my Sav - iour, I
 trust him, my friend he will be; The print of the nails in his
 ceive me and make me his own; My soul must be saved thro' his
 ject him, I will not de-lay; To him, my Redeem - er, I

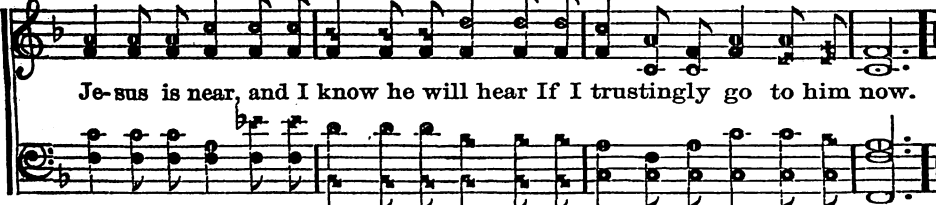


must not de-lay, Gent - ly he calls, I will go to him now.
 hands I can see; Gent - ly he calls, I will go to him now.
 mer - its a-lone; Gent - ly he calls, I will go to him now.
 hast - en to-day,—Gent - ly he calls, I will go to him now.

CHORUS.



Yes, I will go, yes, I will go, Loving-ly, joyful - ly go to him now;



Je-sus is near, and I know he will hear If I trustingly go to him now.

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AUGUST, 1886.

JESUS "THE COUNSELLOR."

THE PEARL TEXT.—"And His name shall be called Counsellor."—Isalah 9:6.

"O COULD I speak the matchless worth,
O could I sound the glories forth,
Which in my Saviour shine,
I'd soar and touch the heavenly strings,
And vie with Gabriel while he sings.
In notes almost divine.

"I'd sing the characters He bears,
And all the forms of love He wears,
Exalted on His throne;
In loftiest songs of sweetest praise,
I would to everlasting days
Make all His glories known."

TRUTH IN BRIEF.

BY REV. GEO. HUGHES.

HERE is another of the beautiful names ascribed to Jesus by the prophet, "COUNSELLOR." This relation which he sustains to His people is invaluable—it meets a felt want. In the affairs of life many perplexing questions arise, and we need counsel. Those around us, even our dearest friends, may not pronounce proper judgment. Under these circumstances the pressure upon us is often very severe.

Jesus is our "Counsellor." We may go to Him with all our difficult questions and sore trials. He is ever accessible.

He will listen to our story patiently, and make an adequate survey of our wants and circumstances.

And what is especially matter for joy is that OUR COUNSELLOR is able to give us *infallible* instruction, which is not the case with any mortal. He is the embodiment of infinite wisdom. "CHRIST, the wisdom," as well as "the power of God." "It hath pleased the Father that in him should all fulness dwell."

What a precious privilege it is, therefore, to be in the school of Christ! In all life's exigencies we may have the needed light, and be able wisely to pursue our course, waxing stronger and stronger in the Lord. We may discern the well-laid schemes of the great adversary and his agents, and escape them.

SERMON.

THE PURE IN HEART.

BY REV. JONATHAN EDMONDSON,

(A Wesleyan Minister of the former times.)

TEXT.—“*Blessed are the pure in heart: for they shall see God.*”—Matt. 5 : 8.

THE wickedness of men's lives proceeds from the depravity of their hearts; and therefore, before the life can be pure, the heart must be cleansed. The heart, in an unconverted state, “is deceitful above all things, and desperately wicked”; but in a converted state, it is renewed in righteousness and true holiness, after the image of God. Real blessedness follows this great change. God, who was before hidden and unknown, is now seen, admired, and enjoyed. “Blessed are the pure in heart: for they shall see God.”

Let us, First, make a few remarks upon purity of heart: Secondly, consider the blessedness which results from it.

I. REMARKS UPON PURITY OF HEART.

Things are commonly said to be *pure*, when they are simple, unmixed, and uncompounded with any other substance; and purity of heart, in this respect, implies sincerity and simplicity, as opposed to the base mixtures of hypocrisy and deceit. David inquires, “Who shall ascend into the hill of the Lord? And who shall stand in his holy place?” The answer is, “He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.” (Psa. 24 : 3, 4.) Nathanael was a man of this character, as appears from the testimony of our Lord: “Behold an Israelite indeed, in whom is no guile.” (John 1:47).

But purity of heart, understood in its full extent, implies that *entire sanctification*, by which the heart is cleansed from all evil, and filled with all good: Or a heart from which “old things are passed away,

and all things are become new.” (2 Cor. 5:17.) The understanding is enlightened; the will is subdued; and the affections are placed on proper objects. Sinful thoughts are banished; pride is destroyed; and the soul is clothed with humility. Furious passions are destroyed; and are succeeded by meekness and gentleness. An undue love of the world is rooted up; and the supreme love of God is planted in the mind. Murmuring and complaining are at an end; and contentment, in every state, is sweetly experienced. And, in short, the carnal mind is exchanged for the mind that was in Christ Jesus. It necessarily follows, that God is *all in all* to the pure in heart. They worship Him in spirit and in truth; and constantly obey Him with a willing mind. The tyranny of sin is at an end; and the government of God, which in every point of view is desirable, is begun in the soul. The constant language of one who is pure in heart is, “Not my will, but Thine, be done.” (Luke 22:42.) Such a one may be tempted to evil; but temptation is not sin. He may feel many weaknesses, frailties, and infirmities; but these are not sins. He feels nothing within contrary to the Divine nature, for every principle in his heart leads him to God and heaven; so that “whether” he “eat or drink, or whatsoever” he doeth, it is all “to the glory of God.”

Doubts have been entertained, even by the pious, whether such a state of purity can be attained on this side the grave. They forget, however, that if not attained before death, it cannot be attained afterwards; for there is no purgatory after death, to purify the polluted soul from its sins. To say it is wrought in death, is to say nothing at all; unless the phrase, *in death*, signifies some intermediate state between a mortal life and immortality: a thought which is so absurd as not to deserve a refutation. The plain fact is, that death ends this mortal life; and the moment we die, we enter upon an unchangeable state in the eternal world.

This great work, then, must either precede death, or we never can be admitted into the undefiled kingdom of God. If it precede death an hour, why not a year? why not twenty years? why not *now*? Certainly God is both able and willing to cleanse us now; and if we are not cleansed, we may blame ourselves. Christ shed His precious blood to cleanse us from all sin; God expressly commands us to be holy; He has promised to cleanse us from all unrighteousness; inspired men have prayed for clean hearts; and our text pronounces the pure in heart blessed.

That we may attain purity of heart, let us feel the need of it; and use those means by which it may be attained. The principal means to be used are, prayer and faith. *Prayer* opens heaven. God condescendingly says to the needy sons of men, "Ask, and it shall be given to you; seek, and ye shall find; knock, and it shall be opened unto you." (Matt. 7:7.) But how can we expect this great blessing, if we never ask for it? Will God force it upon us? It discovers great goodness in Him, to show us the need of purity. Surely we shall not think it too much trouble to pray for the blessing. But let us pray earnestly, and persevere in prayer till we receive a glorious answer. *Faith in Jesus* is a necessary means of sanctification. Faith purifies the heart; and we are sanctified by faith in Christ Jesus. We trust in Jesus for pardon; let us trust in Him for holiness. When we can do so, the Holy Spirit is given in His cleansing influences, and the work is accomplished.

II. THE BLESSEDNESS WHICH RESULTS FROM PURITY OF HEART.

The blessedness of purity far exceeds all that can be said upon the subject. It is better felt than it can be expressed. Of the pure in heart our text says: "They shall see God." This may imply two things, namely, that they shall have pleasing discoveries of God, and that they shall enjoy Him as their God.

The discoveries of God, with which the pure in heart are favored, refer both to this world and the next. *In this world*, they see Him in all His wonderful works of creation, in all His varied providences, and in the pleasing dispensations of His grace. Before, they had neither eyes to see, nor hearts to understand; but now His wisdom, power and goodness meet their eyes in every direction; and while they see, they love, adore, and praise. In the next world, they shall see Him face to face. All His glorious perfections will appear in a way unknown to mortals; and the sight will prove an everlasting source of blessedness.

A sight of God is accompanied with an enjoyment of God. To *see*, frequently signifies to *enjoy*. A bare discovery of His glorious works and perfections, unaccompanied by an enjoyment of Him, would not make us blessed; but the sight and the enjoyment being connected, our blessedness is great indeed! In whatever way we view God, we can claim Him as our own. His wisdom directs our steps; His power protects us from danger, and helps us to do His will; His goodness supplies our wants; His mercy pardons our sins; His justice maintains our right; His purity is communicated to our hearts; and His glory is put upon us, so as to make us glorious.

What we now enjoy of God will be perfected hereafter. We shall enjoy Him to all eternity. O, blessed world! Let us hasten unto it! It is within our reach. The way to it is plain and open to all. The foulest sinner on earth, by true repentance and a living faith, may become a pure and holy saint; and every saint on earth, by steady perseverance, may become a saint in heaven. In the present state of things, "we see through a glass darkly; but then face to face: Now I know in part; but then I shall know, even as also I am known." (1 Cor. 13:12.) Holy Lord God, prepare us all for that world of purity and happiness, through Jesus Christ our Lord. AMEN.

BIBLE BRIEFS.—WORDS OF WARNING.

—“Remember Lot’s wife.”—Luke 17:32.

This is a brief sentence, but it is comprehensive. Her sin was *looking back*. Her punishment was just, but severe. When God says, Look onward, go forward, it is perilous to disobey. Let us beware how we swerve from the right path.

“With joy and fear, with love and awe,
Give me to keep Thy perfect law.”

HOLINESS, A DOCTRINE OF OUR CHURCH.

BY REV. THOMAS CARTER, D. D.



HOLINESS is a doctrine of the Methodist Episcopal Church. Whatever some of her members and ministers may say against it, or however they may attempt to dispute the possibility of its enjoyment, it is still true that there is no dogma more positively insisted on by our highest ecclesiastical authorities.

In the Episcopal Address, signed by all our Bishops, and published in our Discipline, are the following words:

“In 1729, two young men in England, reading the Bible, saw they could not be saved without holiness; followed after it; and incited others so to do. In 1737 they saw, likewise, that men are justified before they are sanctified, but still holiness was their object. God, then, thrust them out to raise a holy people.”

Again our Bishops say in the same address:

“We believe that God’s design in raising up the Methodist Episcopal Church in America was to reform the Continent, and spread Scriptural holiness over these lands.”

The seed-thought of this doctrine we find in John Wesley’s own words, uttered when he was a young man:

“Instantly I resolved to dedicate all my life to God—all my thoughts and words and actions—being thoroughly convinced that there was no medium; but that every part of my life (not some

only) must either be a sacrifice to God or myself; that is, in effect, to the devil.”

Mrs. Susannah Wesley, John Wesley’s mother, in writing to him on the same subject, at about the same time, says:

“We shall be easy and free from all torment, doubts or fears of our future happiness; for perfect love will cast out fear.”

In speaking of this doctrine and that of justification by faith, Mr. Tyerman, author of “Life and Times of John Wesley,” says:

“It was the preaching of these doctrines, and of these only, that created Methodism in 1739. And, to be faithful to the principles of their founder, the Methodists of this, and of every age succeeding, *must*, *MUST* make these the *chief* doctrines of their ministry. Wesley preached other truths besides these; but these were the truths which distinguished him from his fellows; which gave birth to the system which bears his name.”

Nearly fifty years afterward, as this eminent man of God looked back upon the great work which had been accomplished principally through his means, he said:

“Two young men, without a name, without friends, without either power or fortune, set out from college with principles totally different from those of the common people, to oppose all the world, learned and unlearned; and to combat popular prejudices of every kind. Their first principle directly attacked all the wickedness; their second, all the bigotry in the world. Thus they attempted a reformation, not of opinions (feathers, trifles not worth naming), but of men’s tempers and lives; of vice of every kind; of everything contrary to justice, mercy or truth. And for this it was, that they carried their lives in their hands; and that both the great vulgar and the small looked upon them as mad dogs, and treated them as such.”

In the comparative freedom from persecution; in the respectable position

now held by our Church in almost every community; but far above these, in the teaching of pure doctrine, we, in this day, are reaping in the ground in which our fathers sowed. How well the teaching of pure doctrine on the subject of holiness is provided for in our discipline! Every minister of our Church, in every Conference, before he can be received into any Conference, must answer the following questions: "Are you going on to perfection? Do you expect to be made perfect in love in this life? Are you earnestly striving after it?" Our ministers have answered these questions affirmatively; and they have then been asked, "After full examination, do you believe that our doctrines are in harmony with the Holy Scriptures? Will you preach and maintain them?"

We have, therefore, the great army of Methodist preachers, with these vows upon them, going forth to spread Scriptural holiness over these lands—to preach and maintain that men must expect to be made perfect in love in this life. Blessed and holy men of God, faithful to their heavenly calling, have not vainly labored; for, in every direction throughout our country there are those who, like John Wesley, have resolved to dedicate all their lives to God, with all their thoughts, and words, and actions, and who have been anointed by the Holy Spirit—the power from on high—which enables the soul not only thus to dedicate all to God, but to receive that spiritual fire which burns up the roots of sin.

Well did John the Baptist say of Jesus, "He shall baptize you with the Holy Ghost and with fire." How often the Saviour spoke of this baptism just before He died! "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart I will send him unto you."

The Comforter came, and those cloven tongues, like as of fire, sat on each of the disciples. What did they mean?

They doubtless signified that God's anointed holy people were to have tongues touched as with fire to speak for Him, and that, as fire consumes and burns all things, the Holy Spirit shall destroy all sin in the heart.

PHILPOT truly said, "Believe me, there is no such joy in the world, as the people of God have under the cross."

"HOW LONG?"

BY ALICE M. BALL.

WE are weak creatures, blessed Master, owning

Our weakness, insufficiency and sin;
Frail mariners, and far from port, bemoaning
The adverse gales forbidding entrance in.

Almost impatient, yet with gaze uplifted,
"How long, O Lord?" the quivering lips exclaim;

We thought ere this our life-boat would be lifted
From the storm on to the sunlit main.

Ofttimes presumptuous are we, Lord, preferring
To choose the way whereby to reach the goal;
Unmindful that *our* wisdom, weak and erring,
Cannot prescribe the true course for the soul.

If called to pass beneath the clouds, we wonder
With hearts appalled at the dark, dense domain,
Pleading perhaps to have soon rent asunder
What may withhold great perils and great pain.

If Thou sometimes dost deign to show Thy glory,
Within our hands dost place some blossomed rods,

Weak human hearts, prone to believe the story,
Soon hear Satan's whispers, "*Ye are gods.*"

Show us *Thy truth*, O Lord our God, confessing
Our weakness, insufficiency and sin,
In Christ's dear name we come to Thee; professing

A firm belief of final entrance in.

In from the storms continually arising,
In from the siege so fearfully severe;
In from all sin—deceptive and defiling;
In from ourselves—the risen Christ is here!

CHRIST A KING.—"If Christ were not an almighty Saviour, the legions of sin and the legions of devils would block up the avenue to heaven, and force the strongest of believers into every possible distress and ruin."—*Sel.*

BIBLE BRIEFS.—WORDS OF WARNING.

—“*See that none render evil for evil unto any man.*”—2 Thess. 5: 15.

A great danger is here pointed out. When evil is done in word or act, the natural mind clamors for revenge. The Christian spirit, however, is different. *Good for evil* is the Christian law. But, unless we are watchful, under severe provocation we may be tempted to show resentment.

“Thy sinless mind in me reveal;
Thy Spirit's plenitude impart!”

“TO ME TO LIVE IS CHRIST.”

BY REV. W. HAY AITKEN,

(Mission Preacher of the Church of England.)



REAL Holiness is “the real presence” of Christ in the believer's heart. Thus it is not too much to say that every true Christian should be in a certain sense an incarnation of the Divine in human form. Do not think me irreverent for using the word. I know there is a certain sense in which Jesus Christ was God-man in which none of us can ever be God-men; but there is also a certain sense in which we can be God-men; that is to say, men taken possession of by God, in whom the Divine attributes are being developed and exhibited, and on whom the perfections of the Deity are being stamped—men who are being prepared to share the glories of the Son by their present assimilation to the Divine ideal.

It is meet and fit that there should be a certain congruity of moral nature between the Bridegroom and the Bride. It is not seemly that the Bride should be of a together lower moral order than her heavenly Bridegroom. It is the privilege and duty of every true child of God to aspire to the glory of belonging to that elect company who shall constitute the Bride of the Lamb throughout eternity. But remember, His Bride has to make herself ready, and unless we are thus being made ready, by the formation of the new nature within our nature, we

can hardly look forward with any degree of confidence to occupying that august spiritual relationship with the Son of God.

Are we thus becoming an incarnation of the Divine? As the Holy Being, who was Himself God, took upon Himself an earthly body, and introduced into that earthly body and that human soul all the perfect attributes of Deity, even so are we surrendering this earthly body of ours and our natural soul so completely to the Divine, that God can actually take possession of us, and make our nature the abode of Deity? Are we in this sense of the word “living Christ”? God grant that we may be! But, believe me, it is to this we are called; and only as we are rising up to this can we hope to obtain the proper prize of our high calling, our proper place in the economy of the universe.

Is it not a solemn thing to think of, that in a certain sense Christ has committed His character to us? Worldlings will not read the New Testament, will not study the character of Christ. They form but crude and imperfect notions of what He was, uttering occasionally vague platitudes about the perfection of His character. They do not study Him, but they study you; and if they see any inconsistency, any imperfection, any lack of beauty in your character, they will attribute that to your Christianity, and not to your lack of it. It may be obviously unfair and unjust to do so, as these infirmities may have been far more conspicuous in us before we ever made any Christian profession, but none the less they will do so; and O, how careful we need to be, lest haply we give occasion to the enemies of God to blaspheme!

Let us take this to heart; for remember it is not enough that we should abstain from what is grossly sinful. Men of the world expect something more of us than that. In Psalm 90, we pray, “Let the glorious beauty of the Lord our God be upon us!” and it ought to be.

BIBLE BRIEFS.—WORDS OF WARNING.

—“*Therefore, let us not sleep, as do others.*”—
2 Thess. 5 : 6.

The world is in a deep, awful sleep. Eternal realities are utterly disregarded. Christians must not be thus asleep. Every power must be awake. There must be perpetual vigilance! Christ is coming, sooner, perhaps, than many suppose. We must not let that day find us sleeping.

“Awake, my soul, stretch every nerve,
And press with vigor on!”

DESIRING, BELIEVING, AND RECEIVING.

BY REV. LUCIUS HAWKINS.



ONE of the most precious promises in God's Word, is that most familiar one, “*Therefore I say unto you, What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them.*” (Mark 11 : 24.)

Two thoughts on this blessed promise are worthy of the most careful consideration :

First, If we obtain anything from God, in answer to prayer, we must greatly desire what we pray for. This is particularly true with reference to spiritual blessings. For instance, the sinner at the altar, seeking pardon, must desire pardon more than anything else, or he will not obtain it. And the same is true of the believer seeking entire sanctification. If he does not desire sanctification more than he desires anything else, he will not receive it. No simple wish or faint desire will obtain the blessing. The desire for it must be so strong, that it will consume all other desires. And the desire must be so strong that the one seeking must be willing to pay the price by meeting all the conditions, and accepting all the consequences. And this is one reason why there are so few who are saved, especially who are fully saved. Their desire for this pearl of great price is not sufficiently strong to induce them

to sell all they have in order to buy it.

One great reason, and probably the great reason, why men are not saved, is because they desire many other things more than they desire salvation. One desires wealth more than salvation ; another desires position first ; another honor ; another pleasure ; another ease ; another reputation ; and so on to the end of the catalogue of carnal desires.

David knew something of what this desire that brings salvation meant when he said, “*As the hart panteth after the water-brooks, so panteth my soul after Thee, O God. My soul thirsteth for God, for the living God ; when shall I come and appear before God ?*” (Psalm 42 : 1-3.) And so must our souls *pant* and *thirst* after the living God if we would find Him. Again he says, “*For He satisfieth the longing soul, and filleth the hungry soul with goodness.*” And it is only those who do thus *long*, that shall be satisfied, and only those who do thus *hunger* shall be filled. Christ repeated this same thought in the Sermon on the Mount, when He said, “*Blessed are they which do hunger and thirst after righteousness, for they shall be filled.*” (Matt. 5 : 6.) Moses recognized the necessity of this intense desire in seeking God, when he said to the children of Israel, “*But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart, and with all thy soul.*” (Deut. 4 : 29.) God, by the mouth of His prophet Jeremiah, reiterates the same thought when He said to His chosen people, “*Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you ; and ye shall seek me, and find me, when ye shall search for me with all your heart.*” (Jer. 29 : 12, 13.) The whole heart and soul must be put into the search if we would find God.

In the second place, when we have reached this point of intense desire, and have asked God for what we want with all our hearts, then *we are to believe that*

we receive the things we are asking for. Not in the past tense—*have* received; not in the future tense—*will* receive; but in the present tense—*are now receiving*. Of course all these prayers must be in harmony with God's will. But the sinner knows that it is God's will that he should be pardoned, hence when he asks for pardon he is to believe that he now receives. The believer knows it is God's will that he should be sanctified; hence, when he asks for sanctification he is to believe that he receives what he is asking for. And the same is true concerning temporal blessings; if he asks for these submissive to the will of God, he is to believe that he is receiving what he is asking for.

But some one may ask, "How can I believe that I am receiving, when I do not *feel* that I am?" That is the point exactly. If we *felt* that we were receiving, it would not be a matter of faith. But salvation is by faith, and our faith rests upon the Word of God, and not on our feelings. But the inquirer says, "I want to *know* that I am saved." Well, God has made provision whereby you may know it. But you cannot have the knowledge of a fact till the fact exists. And you cannot *know* that you are saved till you *are* saved, consequently salvation comes in some other way than by feeling, and that other way is by *faith*. When we have been saved by faith, then God lets us *know* the fact by the *witness of the Holy Spirit*. We *believe* that we are saved on the authority of *God's Word*; we *know* that we are saved by the *testimony of the Holy Spirit*. But let us not forget that we cannot possibly have the feelings, or experience of salvation till we are saved; consequently God holds us to the point of believing that we are now receiving the things that we desire.

And what blessed rest and comfort this faith brings to the soul! If I believe that I am now receiving the things I am asking for, I am relieved from all care and anxiety, and I will turn my prayer

into praise to God for His loving-kindness to me in granting me my heart's desire.

And another advantage in this present appropriating faith, is, that *we will make all our calculations accordingly*. For instance, if I pray for sanctification, I must accept sanctification as a fact in my experience, and conduct myself as a sanctified man, by testifying to sanctification. If I pray for the salvation of a particular individual, I must look and labor for his salvation, believing that God is working upon his heart, and bringing all available influences to bear upon him to secure his salvation. And the same is true of physical healing.

May the Lord help us to utilize these precious promises, whose fulness is proffered us on such simple conditions.

MOSAICS FOR THE SICK ROOM.

V.

BY LELIA WATERHOUSE.

"No corruption to the Inheritance."

BELOVED, you have had your full share of losses in this life. Even now you labor under great disadvantages because of the corruptibleness of your earthly inheritance. You have been crushed, disappointed, and at times your liabilities, your inability to do what you wish because of the wings your earthly riches have taken cause your head to throb with fiercer pain, and increase your great restlessness.

Listen: "To an inheritance incorruptible—*reserved—for you!*" That is all you can bear this morning.

No corruption to the heaven-stored treasure of the Christian. Your prayers, battles, victories, testimonies, labors of love, yea, your very heart-love and your least cups of cold water are all transformed into great treasure. And this treasure is "*reserved,*" held in trust for you.

Rest, tired heart! be quiet, throbbing brow! Soon you will enter and take possession of your inheritance.

BIBLE BRIEFS.—WORDS OF WARNING.

—“*Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.*”


—Heb. 2.: 1.

There is a peril here indicated, that of letting the words of Christ slip. It is possible for real Christians to do this. The caution is to such to “give earnest heed lest we let slip,” glide by, or float past—the things which we have heard—so that they shall cease to have a saving influence upon our hearts and lives. Be awake to this peril, beloved.

“Awake my soul when sin is nigh,
And keep it still awake.”

GOD MY PORTION.

BY REV. JOHN PARKER.

 IN a morning meditation on a few verses in the 119th Psalm, there came to me this handful of good things from the section “Cheth.” Beginning with the 57th verse: “Thou art my portion, O Lord. I have said that I would keep thy words.” God my portion! His will my pleasure—obedience to His words—my constant joy! This is the declaration of every soul that is born of God. He has entered into a life-long covenant with God. It could not be less than this, for God makes no limited covenant. Nor would he be a limited disciple. “I am thine,—thou art mine forever” is the spontaneous expression of his love, and therefore of his glad separation from all his old life of self and sin. As Cortes, when he landed in Mexico, burned his ships to cut off all retreat,—so he will dissolve every possible connection with his old life. If he hesitates to do this, secretly thinking that he can hold to the past, and yet be fairly successful in his new life, he will, like Lot’s wife looking back, fail, and become like her a monument of the folly of backward longings.

Say it, my brother, like the faithful bride and groom at the altar of a Divine covenant, “Thou art my portion.” “I have said,”—evidently referring to some special season of consecration which God and he remembered well; “I have said,

I will keep thy words.” Blessed recollections! So God reminded Jacob of Bethel, and Jesus reminded Nathaniel of the fig-tree covenant. You had probably a special covenant somewhere in your life. Perhaps it was your Gettysburg fight with self and worldly ambitions, and backward longings—the place where they all died. Where God changed your name and character from Jacob to Israel. Have you recollections of such a place and hour? Said a true, courageous, and holy minister to me, as from the Hudson river he pointed to an old fort high up on the mountain-slope, “Brother John, after six hours on my knees in that fort, I died. My life since that has been a life of faith and fellowship with God.” “I have said, that I would keep thy words.” No wonder he succeeded, for see the three things he recounts as fitting him for the covenant, and his glad possession of God:

58th. “I entreated thy favor with my whole heart.” That is, with persistent importunity I besought thy favor. You do not wonder that he obtained what he so ardently sought with undivided heart.

59th. “I thought on my ways, and turned”—the best definition of repentance in the Book of God. Think, then turn—not to anything but to the testimonies of God. Such feet of obedience will soon lead to songs of deliverance, and conscious communion with God.

60th. “I made haste, and delayed not to keep thy commandments.” Delay would have indicated insincerity, and assured defeat. Many *think*, but do not turn—many turn, but delay. Better haste from the brink of disobedience, as one hastes from a burning house. Haste and delay not.

As compensation for all, he hastened to surrender—his separation, his entire and life-long covenant, he obtained three supreme and most exalting advantages:

1. A thankful heart (62d).
2. Fellowship with God’s people (63d).
3. God (64th).

BIBLE BRIEFS.—WORDS OF WARNING.

—“*And beware of covetousness.*”—Luke 12: 15.

These words of warning dropped from the lips of Jesus. One of the company around Him asked that He would speak to his brother to divide the inheritance with him. His heart was set on the world—he evidently loved money. This is a subtle and terrible sin of humanity. It may steal into a Christian heart, therefore the word of warning, “*Beware,*” is in place.

“With steps unwavering, undismayed,
Give me in all Thy paths to tread.”

LETTER OF DR. ADAM CLARKE TO REV. JOHN WESLEY,

(When he was about twenty-two years of age.)

Rev. and very dear Sir :

SINCE I was first justified, I have in general expected and prayed for that inestimable blessing, a heart in all things devoted to God, which, soon after I received pardon, I found to be indispensably necessary, but meeting with little encouragement in my pursuit after it, I obtained it not, and so spent that time in offering a maimed sacrifice, which if I had been encouraged and rightly directed, might have been spent in serving God with a perfect heart and a willing mind. I continued mostly in this state, or at most advancing very slowly, till I came to this kingdom, when you ordered me into the Bradford circuit. Here the good Lord was pleased to give me a sight of the unspeakable depravity of my heart, and one time in particular in such a measure that the distress I felt was as painful in sustaining, as it would be difficult in describing.

I suppose at that time, had there been a sea between me and my native country, and want of money to have carried me there, it is probable I should have made a speedy departure from the work in which I was engaged. I regarded nothing, not even life itself, in comparison of having my heart cleansed from all sin,

and I began to seek it with full purpose of soul. Thus I continued looking for it, and frequently in much distress, until December, 1782, when I opened my mind to a local preacher who I heard was a partaker of this precious privilege. From him I received some encouragement and direction, and so set out afresh in quest of it, endeavoring with all my strength to believe in the ability and willingness of my God to accomplish the great work. Soon after this, while earnestly wrestling with the Lord in prayer, and endeavoring self-desperately to believe, I found a change wrought in my soul which I endeavored through grace to maintain, amidst grievous temptations and accusations of the subtle foe, who seemed now determined either to spoil me of my confidence or to render me as miserable by reiterated temptation, as I was before when mourning the inbeing of his infernal offspring, but my indulgent Saviour continued to support and encourage me with all my power to preach the glad tidings to others, so that I soon saw more of the effects of the travail of my Redeemer's soul than ever I had seen before. Glory be to God, through Christ. Amen !

But to this day, I am in a strait between two, and fear almost constantly rests on my mind of denying it, lest thereby I should forfeit what I have received, or grieve the blessed Spirit. And again, I am afraid to affirm that it is done, lest I should deceive myself in a matter of such importance. When this is considered, dear sir, you can easily perceive how much I stand in need of your advice and direction. I know indeed, that from God knowledge and wisdom are to be received, and that He gives liberally to all who ask such blessings from Him. But again, I remember a sentiment in one of your sermons in which you inform me, that “God usually helps man by man.” This I believe to be exactly right, and therefore entertain a hope, that if you will be so very kind, as

to spend a few minutes in directing one concerning these things, the good Lord will make your advice abundantly profitable, and I am sure will reward your labor of love.

Our congregations in this circuit are in general enlarged, and several, through the mercy of God, are much quickened. O, may God abundantly increase the flame till it becomes universal, for Jesus' sake! Several of our people in this city have no great affection for the doctrine of entire sanctification. However, whether they will hear, or will forbear, we declare it unto them, well knowing that unless we do this we preach not the whole Gospel of God. Some who had before denied it, are now not only convinced of the attainableness of it, but are earnestly contending for it, and some have received a token of good. Gloria Deo!

Earnestly praying that the Lord God may be your Sun and Shield, and that He may make your latter days still more useful than the former, and spare you many more years for the profit of His people, and give you every degree of grace to prepare you for eternal glory, I remain, very dear sir, your unworthy though truly desirous of being in all respects your obedient son in the Gospel of our common Lord,
ADAM CLARKE.

QUIETNESS.—“Many a one is at a great expense of pains and money to learn the art of speaking; the Christian has enough to do, in the school of the Holy Spirit and the Cross, to learn to hold his tongue.”—*Sel.*

“ALL birds, when they are first caught and put into the cage, fly wildly up and down and beat themselves against their little prisons; but within two or three days sit quietly upon their perch, and sing their usual notes with their usual melody. So it fares with us, when God first brings us into a strait, we flutter up and down, and beat and tire ourselves with striving to get free; but at length custom and experience will make our narrow confinement spacious enough for us; and though our feet should be in the stocks, yet shall we, with the apostles, be able even there to sing praises to our God.”—*Hopkins.*

BIBLE BRIEFS.—WORDS OF WARNING.

—“Neither give heed to fables.”—1 Tim. 1: 4.

There were those to whom the apostle wrote who were thus in danger—giving heed to traditions and absurd stories, such as abounded in Jewish fables. This drew from Jesus the merited rebuke: “Thus have ye made the commandment of God of none effect by your tradition.” Are we thus in danger? Yes, there is a possibility of our substituting tradition or fables for the pure Word of God. Let us stand by the truth of God, pure and simple, then shall we be established in holiness.

“Naught we can ask to make us blest
Is in this Book denied.”

THE WORK OF HOLINESS IN CANADA.

BY REV. E. BARRASS.



KIND Providence has brought us through another ecclesiastical year. All the Conferences in Quebec and Ontario have been held. We have had a prosperous year. I cannot state the exact numerical increase in the membership of the Church, but we are certain that it reaches to the thousands. This is the more gratifying, inasmuch as there was a large increase last year, and some thought that if we held our own this year we would do well; but, God has been better than our expectations.

You will remember that a few years ago there was an amalgamation of the Methodist forces in Canada, and all kinds of prophecies were made as to what would be the effect. There would be an overflow of ministers as a matter of course; but so far from this being the case, there is now a positive lack, and a considerable number of ministers is now required to meet the exigencies of the work. In Manitoba Conference alone, *fourteen* are wanted. Some of those honored brethren are very poorly paid—but this does not deter others from entering the Master's vineyard.

You will be glad to learn that in connection with all our Conferences, one

evening is set apart for a Holiness meeting, which is usually a season of great power. The Toronto Conference meeting was the only one I attended. Dr. Eby from Japan, and the Rev. J. M. Kerr, from Toronto, were the conductors. They are fine exemplars of the higher life. Dr. Eby will soon return to his beloved Japan. During his furlough he has gone through many parts of our Dominion sounding the bugle-call to the Church, the effects of which we hope will be seen long afterwards.

Brothers Kerr and Matheson are left this year without pastoral work, and are set apart by the Conference as special evangelists. They believe themselves called of God to this particular work, and they have the best wishes and earnest prayers of their brethren for their success.

We have lost a grand man, but heaven is the more enriched, in the person of the Rev. James Edgar, M. D. He was in the ministry about thirty years, when failing health compelled him to take a superannuated relation; but he preached repeatedly, and followed his profession of medicine. He was emphatically the friend of the poor. The present writer knew him intimately, and had much profitable intercourse with him, especially on holiness subjects. He was a true witness of Christian holiness, and not only preached it but enjoyed it, and exemplified by his deportment that he had been with Jesus.

I am exceedingly glad to inform you that there is evidently a revival of holiness in our midst, and no doubt this is the main reason why our connexional increase has been so considerable this year and last year also. You would have been delighted at our Conference Love feast to hear the testimonies of both aged and young ministers respecting full salvation. Several made reference to the works of our dear departed sister, Mrs. Phoebe Palmer, who though dead yet speaketh.

BIBLE BRIEFS.—WORDS OF WARNING.

—“*That ye be not soon shaken in your mind.*”
—2 Thess. 2 : 2.

That is, be not tossed about like ships upon an agitated sea. Let not your faith in great Christian doctrines be disturbed. We are liable to this.

“Let us keep steadfast guard,
With lighted hearts all night.”

FAMILIAR TALKS.



E group together a few short articles from correspondents. The reader will find here some “familiar talks” on interesting and important topics :

QUESTIONS FOR HOLY PEOPLE.

1. Do you possess your body in sanctification and in honor? “Not in the lust of concupiscence, as the Gentiles which know not God.” (1 Thess. 4 : 6.)

2. Is your body sacredly preserved as the temple of the Holy Ghost? “What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?” (1 Cor. 6 : 19.)

3. Have all unholy passions been burnt out by the fires of the Holy Ghost? We must endure the purging and purifying of this holy fire, or we shall be liable to endure the pains of eternal fire.

4. Do you allow any unhallowed thought to linger in your mind, or any unholy pictures to hang in the chambers of your imagination, by night or day?

5. Do you cherish feelings of revenge toward your real or supposed enemies? Are you glad when any calamity befalls them? Do you remember that God has said, “Vengeance is mine, I will repay?”

6. Are you careful to study and commit to memory at least one passage of God’s Word every day; remembering that it is by “the sincere milk of the word” that you are to grow in grace?

7. Do you feed upon Christ by faith in your heart day by day and hour by hour? Are you thus constantly in a believing attitude toward God?

8. Do you have weekly days of fasting and prayer and private meditation, waiting before God till your whole being is brought into a blessed harmony with Him, soul, body and spirit?

9. Do you remember that all grace and salvation is received by *faith*, and not by growth, or by good works? We are justified, sanctified and preserved blameless constantly by faith. Ours is pre-eminently a life of faith.

10. Do you know that you cannot retain a state of entire sanctification unless you labor to bring others thereto?

11. Neither can you retain it unless you make an humble confession of it on all proper occasions? Think on these things.

—Rev. E. Davies.

WHOM HAVING NOT SEEN, WE LOVE.

LOVE is the mightiest power in earth or heaven. Who can understand or describe its mysteries? It is beautiful when shown in the domestic relation. But mystery of all mysteries, Christ died for His enemies! Surely —“God only knows the love of God,” yet we who have been redeemed from sin can catch a glimpse of that love. What a host there is now belting the whole wide world who gladly tell the story of Jesus and His love.

The truth was not all told in His dying for us; Jesus *lives*! Ah, blessed truth, He lives to intercede for us! What a comfort to think of His living concern for us! How can we fail to carry all the affairs of our daily life to Him, since He careth for us! Listen: “Even the very hairs of your head are all numbered.” O for more faith in God’s Word!

To-day I was reading of the beautiful fact of the bee who works with wax and honey, yet holds herself free from the power of either. “Yes,” remarked a listener, “That will do to help make a good book; but when it comes to a human life keeping free from sin, that illustration does not apply.” “If the Son shall make you free, ye shall be free indeed.”

O for more faith in the Unseen! O for a clearer consciousness that the Spirit of

God bears witness with our spirits that we are the children of God! Then can we keep ourselves unspotted from the world, though the wax of sin and the honey of worldly pleasure are around us. He who is born to redeem and strong to save, “Will keep him in perfect peace whose mind is stayed on thee, *because HE TRUSTETH IN THEE!*”

The unseen One that rules the world, and us the creatures of His care, is Love, all wondrous, mighty Love! And He will listen to our prayer.

—M. A. Hawkins.

“MY DELIGHTS ARE WITH THE SONS OF MEN.”

I NEVER realized more fully the love of God for us than in reading three verses in the eighth chapter of Proverbs: “Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him; rejoicing in the habitable part of his earth: and my delights were with the sons of men.”

Then came these thoughts to my mind—that the Son, after speaking of His everlasting intercourse with His Father and of their creation of the heavens and the earth—then speaks of a very great joy that came to Him in contemplating a certain part of His creative works. Though the whole creation He pronounced very good, and pleased Him well, yet the habitable parts of His earth, where man dwelt, He rejoiced in, and said, “My delights are with the *sons of men*.” The Father, contemplating the rejoicing of His Son over the human family, joined with Him in that joy, rejoicing *in Him*.

“How can we do better than have constant communion with our Lord, who hath revealed Himself to our souls in such beauty! How precious that He allows us to have this sweet fellowship with Him. Let us say,

“Dear Master, I am sitting at Thy feet,
I would not miss a look, or lose a word;
The hour is very holy when we meet,
I fain would see and hear none but the Lord.
I long to lay aside joy, grief, and fear,
And only feel and know that Thou art near.”

—L. A. Bailey.

Our Bible Study.

"The law of thy mouth is better unto me than thousands of gold and silver." Psa. 119 : 72.

"FATHER of mercies, in Thy word
What endless glory shines!"

Holiness Lesson Leaves.

BY REV. N. VANSANT.

FIRST WEEK—LESSON I.

**TOPIC.—HOLINESS IN THE OLD TESTAMENT.—
HISTORICAL BOOKS.**

CENTRAL TEXT.—"But David encouraged himself in the Lord his God."—1 Sam. 30 : 6.

STATEMENT.—The transition from the first book of Samuel to the second marks a notable transition in David's life—notable, as forming a crisis in his personal and official history, and also as a type of many another life since his time. That crisis, together with some of the important incidents that followed, may fitly be used to illustrate the subject in hand. Let us carefully study them in order.

I. A HAPPY TRANSITION.

The night of David's exile and trial under the persecutions of Saul was long and dreary, culminating in the destructive invasion by the Amalekites of his pleasant home at Ziklag, and the capture of his wives and children, followed by the mutiny of his own men who, until then, had been the patient sharers of his toils and sufferings (1 Sam. 30 : 1-6). That was a great crisis in his wonderful life, illustrating most forcibly the familiar proverb, "The darkest hour is just before the break of day," and also that other saying, "Man's extremity is God's opportunity." In the deep darkness of that crisis David's heroic spirit, so accustomed to sore troubles, gave way to weeping and "was greatly distressed." (verses 4, 6.)

But now comes a sudden relief to his breaking heart. What is the secret of it? Simply this: "*But David encouraged himself in the Lord his God.*" (Central Text.) "From that moment, when he believingly cast all his dependence upon the Lord his God only, whom he had found faithful in all His promises, and whose providence had never failed him in his deepest dangers—from that moment he was safe—from that moment he was prosperous."—*Kitto*. So an old writer: "God

loves (as David knew) to reserve His holy hand for a dead lift in behalf of His servants in covenant with Him, when there is a damp upon their hopes, and a death upon their helps."—*Ness*.

David's faith seems now to take hold on God with a fresh, firm grasp, and with it comes a great enlargement of both spiritual and temporal prosperity. His Ziklag is laid in ashes, but God provides him a better city, even Hebron. His bitter enemy, Saul, is suddenly slain in battle, and he shall now reign after all his sufferings.

Why should not David have always "encouraged himself in the Lord"? And why should not we? O, what a lesson is here of firm, unfaltering trust in God, even in deepest distress, and its sublime outcome!

SECOND WEEK.—LESSON II.

CENTRAL TEXT.—"And the Lord blessed Obed-Edom and all his household, because of the ark of God."—2 Sam. 6 : 11, 12.

II. A FAVORED HOUSEHOLD.

The quaint saying, "Every bullet has its billet," found striking fulfilment in David's first attempt to remove the ark of the covenant from Kirjath-jearim to Jerusalem. The bullet of God's sudden judgment against Uzzah for putting forth his hand to steady the ark, was quickly followed by the ark's resting in the house of Obed-edom, a pious Levite, and the rich benediction that crowned it (6 : 1-12).

The fact that "the Lord blessed Obed-edom because of the ark," teaches at once its sacredness and the reverent use intended to be made of it, a use which in this instance was carefully observed. "The ark was the centre of worship to all those of the Hebrew nation who served God according to the Levitical law. . . . It was the foundation, root, heart, and marrow of the whole temple, and all the Levitical worship performed therein."—*R. Watson*.

But this ark in itself possessed no power to confer blessings. Only a devout recognition of it as a Divine symbol could render it a means of comfort and help. To the Philistines, who eighty years before had impiously captured it from the Israelites, it proved only an instrument of disease and death (1 Sam. 5 : 1-12). Because of their irreverence toward it, the Lord also "smote the men of Bethshemesh" (6 : 19).

Far different was the spirit in which Obed-Edom received it into his home. To him its golden "mercy-seat," or "propitiatory covering," as the term may be rendered, and its "testimony" or two tables of stone containing the ten commandments, (Ex. 25 : 16, 17,) were peculiarly sacred. These commandments he doubtless made the rule of faith and practice for both himself and his family, while the mercy-seat, with its bending cherubim, was to them the visible symbol of that invisible Divine Presence which ever delighted to hear and answer prayer. Could such a devout use of God's holy ark fail to secure His special blessing? That blessing was immediate, abundant, and manifest.

With us, God's ark is the Holy Bible, containing "the perfect law of liberty" (James 1 : 25), and that invisible "throne of grace" (Heb. 4 : 16), where He loves to meet and commune with His people. As the two ancient tables of "testimony" could be reached only through the mercy-seat, so the deepest meaning of both "testaments," as we possess them, is accessible only through prayer and supplication at the appointed throne of grace.

THIRD WEEK.—LESSON III.

CENTRAL TEXT.—"*But the thing that David had done displeased the Lord.*"—2 Sam. 11 : 27. "*Restore unto me the joy of thy salvation.*"—Psa. 51 : 12.

III. A GRIEVOUS FALL AND GRACIOUS RECOVERY. If Matthew Henry's remark, that "oppression makes a man do foolishly" be true—as it certainly was sometimes true of David during the years of his oppression by Saul—it is not less true that great prosperity oftentimes proves an occasion of grievous sinning, as was also seen in the after history of the same illustrious man. From his sudden elevation to the throne after the death of Saul, his career was marked by a prosperity almost uninterrupted and unparalleled. This continued during twenty-three years, carrying him forward to the fifty-third year of his life. These were years of great spiritual as well as temporal enlargement, in which his grandest and most jubilant Psalms were composed. His "mountain stood strong," and in his prosperity he said, "I shall never be moved." (Psa. 30, 6 : 7.)

But the height he had reached became a dizzy one, and "in an evil hour he fell from the favor of God, brought a public scandal upon religion, and drew down upon himself, his house, and his kingdom, a series of appal-

ling judgments. He who had subjugated kingdoms . . . now falls from the height of his regal dignity, and from his integrity as a servant of Jehovah, by a foolish and insidious temptation."—*Hibbard*. (2 Sam. 11 and 12.)

Nothing is more natural than a desire for great distinction, but nothing is more dangerous. The danger, however, is not so much a liability to gross outward sins as loss of the humility and simplicity of Christ. Much learning, the honors and emoluments of office, great popularity, and even high attainments in holiness, are beset with peculiar perils in this direction. David, one of the holiest of the holy, fell—therefore, "Watch and pray, lest ye enter into temptation;" (Matt. 26 : 41.) David, one of the most deeply backslidden of backsliders, was restored—therefore. "Come, and let us return unto the Lord, for he hath torn," etc.—(Hos. 6 : 1).

FOURTH WEEK.—LESSON IV.

CENTRAL TEXT.—"*I go the way of all the earth.*"—1 Kings 2 : 2.

A PEACEFUL END. While the old adage, "All's well that ends well," must sometimes be taken with great qualification, it applies aptly to the close of David's eventful career. "From the disastrous consequences of his sin he never fully recovered, nor was the image ever fully erased from his mind."—*Hibbard*. Yet his moral restoration was complete, as his Psalms, written after it, plainly show. Bishop E. O. Haven's remark, that "sin always leaves terrible scars behind it, even though the wounds be healed," is a wise and just one. The wounds of personal guilt and depravity were fully healed, but the scars remained.

The closing period of his life was marked by his folly in numbering Israel (2 Sam. 24 : 1-9), but his repentance was not only prompt and profound, but practical and effectual (vs. 10-25). The peace of his approaching end was temporarily marred by the ambition of Adonijah to be king, rather than Solomon, to whom David had promised the throne; but the trouble arising from this being quickly and wisely disposed of (1 Kings 1 : 5-40), nothing now remained for the venerable saint but to die in peace. The peace of a blessed heart-purity; the peace of a firm, unfaltering faith in God; the peace of "charity for all and malice toward none"; the peace of a blissful anticipation of the "fulness of joy" in God's presence, and the "pleasures forevermore" at His right hand (Psa. 16 : 11).

The Word of Testimony.

"That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus."—Philemon, 6.

"One undivided Christ proclaim,
And jointly glory in Thy praise."

The Tuesday Meeting.

Held at the residence of the late Dr. W. C. Palmer,

316 EAST 15TH STREET,

Near Second Ave., and opposite Stuyvesant Park,
New York, every Tuesday afternoon at 2½ o'clock.

In the year 1836, two social meetings, held in different Churches, at the suggestion of Mrs. Lankford (now Mrs. Palmer), were blended into one, and appointed to be held at Dr. Palmer's. The Divine seal was placed upon the first gathering, and it has been continued uninterruptedly now for over fifty years.

THE meeting was opened by singing the hymn No. 238, commencing—

"Jesus, Thy blood and righteousness,
My beauty are, my glorious dress;
'Midst flaming worlds, in these arrayed,
With joy shall I lift up my head."

Many requests for prayer were read, after which Rev. Mr. Morehouse led in prayer.

Mrs. Palmer said, My mind has been directed to a few verses from the fifth chapter of Ephesians. Let us ask that they may be to us indeed the *Word* of God, and work effectually in us. The blessed Book says, "The word of God effectually worketh *in you* that believe." We have read this lesson a hundred times, but let us ask this afternoon that we may more perfectly understand and know these glorious truths. Christ loved the Church, and gave Himself for it. Can we doubt His *love*? For what purpose did He give Himself? "That he might sanctify and cleanse." That is why He gave Himself "That he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing: but that it should be holy and without blemish;"—and is this the kind of Christians God wants us to be? Yes, beloved ones; for this purpose the blood of our Lord Jesus Christ was shed, that we might be presented holy and unblameable in *His* sight. We may not always be unblameable in human eyes; but how blessed to know that we may be pure in *His* sight! But how can we please God, unless we accept the

great salvation He has prepared, bought at such a price? Christ, speaking of the graces of the Church, says: "Thou art all fair, my love; there is no spot in thee." I used to think this could only be applied to Christ, not to the Church. More than forty years ago the blessed Holy Spirit gave me clearer light. An unusual press of business matters through the day seemed to forbid my going to a meeting in the evening, held in our own Church, for testimony on the subject of holiness. I felt I must go, and said, "Lord, give me a fresh, bright, clear consciousness of purity, that I may be able to give a testimony that will honor Thee!" The answer came instantly, "Thou art all fair, my love, there is no spot in thee." I *knew* the voice, yet I seemed to shrink, saying, to Christ *alone* can this be applied. But with inexpressible sweetness and power the same voice said, "Christ *loved* the Church, and gave Himself for it."—and also, "Thy beauty was perfect through *my* comeliness which I have put upon thee, saith the Lord." Words cannot express the humiliating, subdued, yet joyous emotion as these truths seemed pressed upon me for acceptance.

Beloved, let us this afternoon permit the Lord to save us fully, accepting His word, "I will, be thou clean!" He will cleanse every soul that will surrender fully. There is a difference between saying we are willing to do a thing and really doing it. Look right to Jesus, He gives the power to yield, and accept.

Singing, "*Love Divine, all love excelling.*"

Rev. George Hughes—One of the most profitable exercises in the New Testament is to confess our faults one to another, either in public or in private. I have a fault and I will confess it. It does not take fifteen minutes in a holiness meeting to get me full to the brim, and then the temptation is to talk too long. I believe God would be more honored by fifty speaking than by one giving a Bible reading, another a theological disquisition, or exhortation. What is wanted is short, pointed testimony. My testimony is, I am under the blood, the precious blood of atonement which cleanses from sin, the blood of God's dear Son this afternoon cleanses my heart.

CONSTRAINED TO TESTIFY.

A Sister—I have been such a coward all my life, I have attended this meeting for

many years and yet have never dared to open my lips before, but I must speak to-day. I feel as if the stones would cry out if I did not say that Jesus saves me, even me, from sin.

A Brother—Praise God, He saves me too! I know that He loves me, and that I love Him. Since I was here last I have been across the Atlantic, and have been enabled to speak of this higher life wherever I went. Sometimes I met with people who opposed it. Glory to God, I can say in the presence of angels that I am saved.

HOLINESS GIVES LIFE.

Rev. Mr. Morehouse—I can say for myself that I never enjoyed more of Christ's presence than I do now. I never loved the doctrine of Christian perfection more than I do now. I have been out on the Pacific coast, and I found that the Churches which stand by this doctrine are live Churches, and mean business for God. How I love God and the Churches, and souls!

A PUBLIC TESTIMONY.

Sister Searles—Christ said on one occasion, "Were there not ten cleansed, but where are the nine?" They returned not to give glory to God. I feel God has done so much for me that I could not leave without returning Him thanks in the congregation. It is well to give thanks in your room, but it is well also to do so in the assemblies of God's people. Praise God for what He has done for me! Dear brother Taylor is prayed for every morning. Sometimes I call him Bishop, and sometimes brother. The Lord bless all the Churches. It does me good to know that some of the Churches are alive. I bless the Lord for a lively interest in the things of God in my soul. Hallelujah! "The grass withereth and the flower fadeth, but the word of the Lord endureth forever. I am believing in God every moment. Hallelujah to Jesus!

NOT SELF, BUT CHRIST.

Rev. Mr. See—That is the true story—"Saviour, more than life to me!" There is nothing in the Word of God to indicate that we are to bestow our attention or satisfaction on self. It is not to be taken care of at all. That is the distinguishing character of this salvation, we have no more to do with what they used to call "number one." Jesus is to look after our interests. It is His comeliness

that is to be on us, and it is an internal comeliness. Without Him we can do nothing; without Him there can be no confidence. Putting ourselves in His hands we are right. He that is "more than life to us." Where He sends you and me, let us go, no matter where it may be. There is nothing will suit us but vital energy. Dearly beloved, are we under the blood? Praise His dear name, I boast in that alone, and because of that He can have a right and title to the freedom of the city of my soul.

Singing, "*Were the whole realm of nature mine.*"

SAVED AS INDIVIDUALS.

Dr. Lourey—I hold in my hand a model testimony, that of brother McCabe, the gifted pastor of the First M. E. Church in Omaha. He writes: "I must close for to-night. I believe to-night that the blood of Jesus Christ His Son cleanseth me from all sin, and I bless the Lord for it with all my heart. I want you to pray for me, that the Lord will keep and prosper us in our work in this city." The Lord has provided for just such a Church as the lesson describes, a Church without spot or wrinkle, or any such thing. How does God accomplish this? Does He pour out a general blessing on a Church in a collective state? No; He begins with us as individuals and cleanses my heart and your heart, and so on till He has cleansed the whole Church. Let us put ourselves into His hands for cleansing, here and now, as the testimonies are given on this point, and let us see what will happen. Let us see what God will do for some soul here.

IN THE SECRET PLACE.

Sister Hall—The Psalmist says, There is a secret place of the Most High, and I rejoice to be in it. Bless the Lord this afternoon, O my soul, and all that is within me bless His holy name for letting me know where that secret place of the Most High is. I often read that passage and prayed many times that I might realize it, but there seemed to be something between God and my heart. I looked about for a passage to see why I could not get into a better place, and when I came to read John's statement of Christ coming to take up His abode in His disciples' hearts, I rested there. I am in Christ, abiding in Him.

Singing, "*He has come.*"

AN ABIDING SAVIOUR.

A Sister—I rejoice to say that the Saviour's love abides with me this afternoon. I realize that I have more of the fruits of the Spirit, and that I love God's Word and His people more than ever before. I know more of the fruits of the Spirit, and that Christ abides with me constantly. I know that the words of my mouth and the meditations of my heart are acceptable in the sight of the Lord, my Strength and my Redeemer.

BROUGHT INTO THE LIGHT.

A Sister—A number of years since the Lord brought me into the highway of holiness. Through reading works on holiness my soul was made hungry, and the Lord sanctified me through His truth—His word is truth. He is abundantly able to keep me clean.

IN CHRIST.

A Brother—The testimonies concerning getting nearer to God, brought to my mind the reply of a dear sick lady when asked if Christ was near, "*Why, I am in Him!*" was the reply. "I cannot get away from Him," she said, at the suggestion of her pastor. "God's will be done; if He wants me to tarry, I will tarry." The Lord this morning endeared Himself very much to me. A brother led in prayer, and I was prompted earnestly to desire the things for which I prayed. With trembling lips I gave God thanks that He so fulfils His word. He will satisfy the desire of all those that call upon Him.

Singing, "*Lead me through the vale of shadows.*"

GRIEF REMOVED.

A Sister—Praise His holy name, my heart is full of gladness, full of love to Jesus! I praise Him for this precious privilege. It is two months since I was permitted to be here. My soul is uplifted by meeting with the people of God. I praise the Lord for the experience of full salvation, for Jesus has saved me to the uttermost. He has said, "If any man will open the door I will come in and sup with him." That was a glorious opening. Jesus has taken all the grief and anguish away. He scattered the darkness, and the night was gone. He lifted me out of the depths of the sorrows of my life. My loved ones are all gone, but when the Lord came into my heart, He put within me abiding peace and joy unutterable, and it has been

beaming on my soul ever since. I have been alive ever since the tri-une God brought His fulness in. O that I may praise Him!"

GOD OUR HOME,

Sister Bottome—I came here this afternoon because I wanted to praise God; to offer a tribute of praise for the words which Mrs. Palmer wrote to me once. Many years ago we were about to cross the Atlantic, as we are tomorrow morning. I said to our dear Mrs. Lankford, "Won't you pray that God will take care of our children?" She said to me in her peculiarly quiet way, "God will take care of your children!" Then there were no cablegrams, and when we were in England there came such a pile of letters, it seemed as if all who loved us wrote to us, and all were designed to give us comfort, for our Mamie was gone to heaven. All of them seemed to mean nothing at all till I opened a letter Mrs. Palmer wrote, stating, "God has taken care of your child in your absence; He has taken Mamie to heaven." I have comforted more hearts with the words you then wrote than you will ever know on these shores. She said, "Your Mamie will be with Jesus. *Keep close to Jesus and you will be near to Mamie!*" That went to the spot, and it stayed in the spot. There is a good deal of meaning in those words, "We are never so near to each other as when we are near to Jesus." Those who are near to Jesus are near to each other. I give you these words this afternoon: "God is our home."

READY FOR DEATH.

Bro. Smith—I will tell you what I was thinking about while sitting here: If some one were to say to me, "I will give you a better situation if you will take it," I should not know whether he was in earnest or not, and would not know whether I should take it. But suppose the Lord were to say, "Your soul must leave that body to-night," could I say I was ready? Now I say, brethren and sisters, if God were to come here and say, "Smith, are you ready?" I would say, "Glory to God, Thou knowest I am ready!"

AN INSTANTANEOUS SALVATION.

Sister Reynolds—I said to my young friend as we left home, "I hope the Lord will give us a great blessing this afternoon." And then I said, "That is what He wants to do." I have been thinking of the possibilities of this

meeting before it closes. Twelve years ago the Lord baptized me with the Holy Ghost. These thoughts came to me because of a Camp-meeting I attended at Sea Cliff. There was a little excitement, and we turned back to see what was going on. The minister who had charge of the closing exercises said, "It is now twelve minutes of twelve, and anybody who wants this blessing can have it now. The Lord can save any soul just now." I bless Him for "the anointing that abideth," and that Jesus is more precious than ever before.

SAVED IN EIGHT MINUTES.

Mrs. Palmer—Sister Reynolds has reminded me of an incident at Sing Sing Camp-meeting once. A brother said, "Here is a person who wants to be saved. He is to be at the depot at nine o'clock. Do you think the Lord can save him by that time?" I said, "I know He can." He knelt; we prayed. It was not quite eight minutes when he praised the Lord and said, "Jesus saves me!" and there was plenty of time after that to get to the depot. I have been fearing that some precious child of God may not be quick to hear His voice. Do not grieve the Spirit.

STEPPING UNDER THE BLOOD.

A Sister—I feel that I must speak. Over two weeks ago I was able to step under the blood, and can testify that Jesus does save to the uttermost.

REALIZING HIS LOVE.

Sister Lowrey—I was reminded by my husband reading that experience of what took place in Omaha this Spring when we were there. The pastor of the Second Church had been somewhat opposed to holiness. Before the meeting closed he was under conviction so deep that it was apparent to all in the congregation, but he would not yield, nor believe that any man could be holy and without blame before Him in love. The brother at last said, "Unless I do believe and accept I shall make God a liar,"—and on the strength of that he came into the fulness of the blessing of salvation. He then went around the town and made confession that he had been wrong, and said if they did not want to hear full salvation, they had better not come to his Church. For years I used to sing, "*Nearer, my God, to Thee*;" but I did not get any nearer till I took Jesus and believed His Word. Never before

have I realized how great was the love of God to me.

At the close of the meeting, hymn 460, "*Lord, I am Thine, entirely Thine.*" was sung, and the benediction pronounced by Rev. Dr. Lowrey.

LEAF FROM AN OLD DIARY.

BY MRS. M. D. WELCOME.

I WENT to the prayer-meeting this evening. I felt it my duty to speak, but looked upon others as so much more capable of instructing that there was much shrinking of the flesh. Yet, I dared not remain silent, and arose with a heavy heart. I commenced by saying, I greatly admired the decision of the prodigal son when he said, "I will arise and go to my father." That when our wills were thrown into the scale, something was accomplished. We must come to that point. I referred to the remark of a brother, "I desire to be wholly the Lord's." I was glad he had a *desire*, but wished he had gone one step farther and said, "I will be the Lord's." The desire was the initial or preparatory step to the second, I *will*, and that was preparatory to the third, "I am the Lord's."

Brother B—called to inquire the way of faith more perfectly. For ten years he had been shut up in the bondage of unbelief. Duties had been presented he had been unwilling to obey. Now he was willing to do anything God required. He was looking however for some great change before he believed. I told him to cease from his own works, and simply abandon himself fully to the Lord, and let Him make him right. I said if he did no more than that he would lose all his feeling, and relapse into a spirit of indifference. I asked him what he would do if he had a watch that was out of order and would not keep good time? Why, he would take it to a jeweler to repair, he said. You would simply go and place it in his hands with perfect confidence that he would fix it all right? "Yes." You would not stand by him with anxiety, dictating how he should repair it? "O, no." You would not say, Let me help you a little in this work? "No, not at all. I would place the watch in his hands and go away about my business." Very well. Now manifest as much reasonableness and confidence toward the Lord Jesus Christ. Your heart is out of order. You cannot repair it and make it right, but He can. Commit yourself to Him; leave yourself with Him, without anxiety. He will perfect that which is lacking in you, and bring you into accord with Himself. Will you do it? He replied, "I will!"

Our Social Meeting.

THE WORD.—“O, worship the Lord in the beauty of holiness: fear before him, all the earth.”—Psa. 96:9.

“Holy, and true, and righteous Lord,
I wait to prove Thy perfect will.”

The Strong Foundation.—Rev. D. Nash, Norwalk, Ct.: I have been watching for an opportunity to be present at your Tuesday Meeting, but have been laid by for a few weeks by personal affliction and not able to attend the house of God. When in extreme pain, I was led to examine the foundation on which I stood, and found it safe and sure, and could find no better language to express my experience than in the words of the 420th hymn of the New Hymnal, especially the third verse—

“O Love, thou bottomless abyss,
My sins are swallowed up in Thee;
Covered is my unrighteousness,
Nor spot of guilt remains on me;
While Jesus' blood, through earth and skies
Mercy, free, boundless mercy cries.”

I do not wonder that the dying Fletcher of Madeley should exclaim, “*boundless—boundless mercy*” O, what a sweet resting place I find in the next stanza—

“By faith I plunge me in this sea,
Here is my hope, my joy, my rest;
Hither when hell assails, I flee,
I look into my Saviour's breast.
Away sad doubt and anxious fear,
Mercy is all that's written there.”

And whatever commotions arise on the earth, and whatever be my future lot,

“Fix't on this ground will I remain,
Tho' my heart fail and flesh decay.”

Heart Made Pure.—Mrs. Mary Brady, Morley, Mich.: I was converted in March, 1884. After walking for one year in the clear light of justification, by reading the *Guide* and searching the Scriptures, I was led to see my want of heart-purity. There was something in my heart that was hindering a growth in grace, and blocking the pathway of usefulness which God had designed for me. In February, 1885, I sought and found the pearl of great price, which is a pure heart. And I joyfully record my experience of the past year as the brightest of my life. I am conscious to-day that Jesus is dwelling in my heart as a complete Sanctifier, cleansing me from sin. I have the sweet assurance that Jesus fully saves me, and this assurance becomes sweeter and more precious every day.

Fully Saved.—Jane Moore, Lanark, Ill.: I was converted in 1844, but in the four years following had many distressing doubts. Then the Lord made known His power to save in

a wonderful manner. I was alone with God in my room one evening. As I knelt before Him I had a wonderful spirit of prayer. I asked Him to sanctify me, and I was overwhelmed by His power and lost my strength. When consciousness returned I shouted aloud His praises. I still retain the blessing, but the enemy has often tried to cheat me out of it.

Blessed Years.—Mrs. Hattie E. Larrabee, Danville, Me.: I was converted when a child, but until within a few years did not understand what was our high calling of God in Christ Jesus. About two and a half years ago, God in His infinite love led me to yield up to Him every desire, and doubt, and trust Him to work in me that which was well-pleasing in His sight. They have been blessed years. I have found out what a precious, perfect Saviour Jesus is. He makes even the dark places glorious with His presence.

The Cleansing Blood.—H. E. Wood, Cold Spring, N. Y.: In reading the *Guide*, and under the preaching of a holy man of God, I felt a deep conviction for a clean heart. At length, through Divine grace, I was enabled to enter into “Beulah Land.” I realized peace and joy in the Holy Ghost. Glory to the cleansing blood. I am pressing on to still higher attainments.

No Clouds.—Mrs. F. L. S. Stevens, Dwight, Ill.: I have had but few privileges of meeting with the people of God for several years. I desire to give testimony in the “Social Meeting.” It is now over eight years since I received the blessing of sanctification, since which time I have not been conscious of a cloud coming between me and my Saviour. For five years I was seeking, because I did not understand the way. But God overrules all for good. Since seeing clearly that Christ the altar was my Sanctifier, nothing has been able to move me. I have not had a doubt of my acceptance. I prize the *Guide to Holiness*, and look upon it as the principal medium God used in showing me the way of holiness. I accept all God's promises as mine, and obey His precepts so far as I know, and His will is my delight.

Jesus Saves.—Mrs. Mary Palmer, Meriden, Kan.: My testimony to-day is, Jesus saves me. His blood cleanses my soul, and I let Him keep me in the narrow way. Praise to His name!

Loved Ones Gone Before.

"Precious in the sight of the Lord is the death of his saints."

MRS. ELIZA THOMPSON, widow of the late Benj. Thompson, of New York, passed from earth and had an abundant entrance into the home above, Jan. 6th, 1886. She early chose the Lord as her portion. Her life exemplified the fruit of the Spirit; she delighted to do the Lord's will, and felt the assurance of His abiding presence. A certificate received for answering questions at the Sunday-school examination, was treasured by her, and is still preserved in her Bible. The ties which bound her to the Sabbath home of her childhood were such, that when severed, the minister read, as expressive of their feelings, the passages concerning Paul's departure from Miletus: "Sorrowing most of all for the words which he spake, that they should see his face no more."

My precious mother admired Paul's Christianity, Paul's faith. Her choice of reading was such as prepared her mind for the nurture and growth of those qualities, which like rays of sunlight, fulfil their mission effectually, quietly. Baxter's "Saint's Rest," "Hester Ann Rogers," "The Dairyman's Daughter," by Rev. Daniel Wise, and "Purity," by Bishop Foster, were among her favorite books. She joined Hedding Mission, in New York City, in 1848, and was a faithful, active worker in the Church and Sunday-school. On entering the Mission she was impressed with the hymn that was being sung, and cherished it as one of her sweet memories:

"Who are these arrayed in white,
Brighter than the noon-day sun,
Foremost of the sons of light,
Nearest the eternal throne?
These are they that bore the cross,
Nobly for their Master stood;
Sufferers in His righteous cause,
Followers of the dying God."

Her connection with Hedding Church continued twenty-two years, until 1870, when she united with Second Avenue, now Trinity Methodist Episcopal Church. A devoted, loving mother, a lasting impression of her faith and calmness remains. Sorely bereaved when her loved husband received the summons, "It is enough, come up higher"; and her daughter, Katie Graham Thompson, was transplanted from earth to heaven, she sweetly trusted, knowing "that at evening-time it shall be light." She loved the sanctuary. Her faith and trust were centered; she never

wavered, for she "knew whom she had believed." In her last sickness Mamma said to me, "If the Lord should call me, I have a consciousness of a home in the land of the blest, and my path will be strewn with flowers." With Mamma it is all glory and brightness, for to her "to be absent from the body is to be present with the Lord."

"Asleep in Jesus! blessed sleep,
From which none ever wake to weep!
A calm and undisturbed repose,
Unbroken by the last of foes."

—Lizzie M. Thompson.

MRS. REBECCA HARRISON, widow of the late William Harrison, passed away from earth April 8th, 1886. She had nearly completed her 80th year, and was a member of the Park Avenue M. E. Church. She was an attendant of Dr. and Mrs. Palmer's Meeting when it was first organized, and had for fifty years considered it a great privilege to join in song and testimony with those who gathered there. The *Guide* was a source of unfailing delight, and she read it eagerly until she was obliged to desist. For many years she had enjoyed the blessing of "perfect love," and was fearless and untiring in public and in private testifying to the grace of God and the doctrine of holiness. Her life was a glad trust in the verities of the Christian faith, and her death a holy triumph. Some of her last words were: "Fully prepared, with the peace that passeth all understanding."

"One note above the rest shall swell,
My Jesus hath done all things well!"

—Mrs. S. G. Gardiner.

MRS. MARY CARPENTER departed this life on Easter evening, April 25, 1886, at Greeley, Col., in her 77th year. She was born in Jefferson, O., her father's home being among the few who gladly welcomed the weary pioneer on his long ride to carry the Gospel to the brave hearts on the border. She was converted in very early life at their home prayer meeting, and always enjoyed the blessings of fellowship in the M. E. Church, remaining loyal to its interests to the last day of her life. It was her delight to read God's Word, and many good books, and she has been a subscriber to the *Guide* since 1860. Her life had been one of trials, but of many victories over Satan. During her last illness she was wonderfully lifted out of self into sweet communion with Jesus. Her end was peaceful, and she has joined the company who have been "washed in the blood of the Lamb."

—Mrs. L. S. Carpenter.

Holiness in Home & Life.

"Through wisdom is a house builded; and by understanding is it established."—Prov. 34 : 3.

"Unite our hearts in love to Thee,
And love to all will reign."

—"The mountains are God's thoughts piled up. The ocean is God's thoughts spread out. The flowers are God's thoughts in bloom. The dewdrops are God's thoughts in pearls."—SAM JONES.

PRAYER IN THE FAMILY.

BY REV. JOHN HALL.

THE prayer of the family is to be—not form or decent ceremony, but—real, humble, trustful service, in which, guided by the Word and Spirit of God, the family brings the details of actual life with becoming fervor before the Divine and all-ruling Father with gratitude, submission, hope, confidence, and in which the weak human souls take hold together of infinite strength. He honors them that honor Him. He dwells with them who invite His presence. That presence lightens the gloom of life, and brightens all its joys. His blessing gives that safe prosperity with which no sorrow is linked, as it is sure to be where He is ignored in unblest prosperity. O, men and brethren whom God has placed at the head of families, where He gives you homes, be sure that you set up altars!

We can conceive objections readily started. "Why," says one, "we are but two of us—my wife and I; we can hardly be called a family." Even so. What saith the Scripture? "Where two or three." "We are not in our own house, only in rooms." Very well. Worship has been conducted in mines, and in barns, and on the decks of fishing-boats. You have a room. Consecrate it by united prayer; it will render it home-like. And if God add to your responsibilities, you will be all the better fitted for them. "We have so little time." It will save time, temper and strength to begin and end the day with God. The writer was once the guest of a plain man, whose house he had to quit in the early Monday morning. Coming down at the appointed hour, the breakfast was on the table. I had not counted on such care at

such a time, and said so. "Ah," said he, "you know Philip Henry used to say, 'Prayer and provender hinder no man's journey,'" and a brief, simple family worship followed that was "true to the truth of things." I had preached to him the Sabbath before. Religion had made that country farmer a refined gentleman, and he then unconsciously preached to me.

Says one, "We often have strangers with us." So much the more reason for your confessing Christ before them. How much good it may do them! And it will show them what manner of persons even politeness will require them to be in your house. "I have no gift of prayer," says one. Have you desires, thankfulness, hopes? Can you express such to men? Do likewise to God. He sees the heart; He will aid the tongue; and the effort to honor Him will not be in vain. It is worth making. No service to God is worth much that costs nothing.

—"When we are most filled with heavenly love, and only then, are we best fitted to bear with human infirmity, to live above it and forget its burden."—SEL.

"Faith grasps the blessing she desires;
Hope points the upward gaze;
And Love, celestial Love, inspires
The eloquence of praise."

THE HOME STUDY.

(Spend an hour each Sabbath in this study.)

TOPIC FOR THE MONTH.—*Naaman*, 2 Kings, 5th chapter.

OPENING HYMNS.—August 1st, 498. 8th, 499. 15th, 503. 22d, 505. 29th, 507.

VERSES TO RECITE.—August 1st, Prov. 29 : 6. 8th, Prov. 29 : 7. 15th, Prov. 29 : 20. 22d, Isa. 32 : 2. 29th, Isa. 35 : 8.

On Sabbath, August 1st, The disease of Naaman, leprosy, a type of sin. Consider its nature, etc. August 8th.—The ministry of the little maid—its lessons. August 15th.—The visit of the prophet, and his mode of treatment. August 22d.—His restoration and its results, a type of the Gospel method. August 28th.—Review the whole case, and gather up the practical lessons.

PRACTICAL QUESTIONS.—1. For August 1st, Natural depravity. August 8th, Love in action, as seen in the little maid. August 15th, Heavenly wisdom, as displayed by the prophet. August 22d, The servant's timely intervention and counsel. August 20th, The simplicity of God's method of saving men.

The Children's Portion.

A SUMMER PRECEPT.—“Commit thy works unto the Lord, and thy thoughts shall be established.”—Prov. 16 : 3.

A SUMMER PROMISE.—“He that followeth after righteousness and mercy findeth life, righteousness, and honor.”—Prov. 21 : 22.

“In St. Louis, 30,000 children are daily taught the effects of alcohol upon the human system.”

THE EDITORS TO THE CHILDREN.

Are you a Singer?

DEAR CHILDREN—You may consider the question addressed to each little boy and girl connected with the “TRY COMPANY”: *Are you a Singer?* Why do we ask the question? Chiefly because God takes great delight in holy song. He has provided for it, abundantly, in nature. Perhaps while we write to you on this subject you are out at a summer resort. If you rise early in the morning, you will hear the birds singing, hymning their Creator's praise. All the groves in the summer time are full of song. And then the Bible tells us, delightfully, about the holy ones in heaven, how they sing the new, eternal song. If you can sing, *sing!* If you cannot sing, ask papa or mamma if you may not be taught how to sing. If you are ever sad, or have “the blues,” as they are called, get out your hymn-book and find the hymn,

“My God, the Spring of my delights,” etc.

Or,

“I'll praise my Maker while I've breath,” etc.

O, it is blessed to sing, you may be sure!

Some time ago a poor boy came to a city missionary. Holding out a dirty and worn-out bit of paper, he said, “Please, sir, father sent me to get a clean paper like that.” Opening it out the missionary found that it was a page leaflet, containing that beautiful hymn beginning, “Just as I am, without one plea.” The missionary asked where he had got it, and why he wanted a clean one. “We found it, sir,” he said, “in sister's pocket after she died. She used always to be singing it while she was ill, and she loved it so much that father wanted to get a clean one, and to put it in a frame and hang it up. Won't you give us a clean one, sir?” That simple hymn given to a little girl seems to have been, by

God's blessing, the means of bringing her to Christ.

Won't you, dear young friends, take an hour some nice, cool morning, and look at your Bible with a concordance, and pick out several invitations to praise God, write them out, and send to us. We shall be glad to receive them.

PRAISING AND RECEIVING.

A little boy's grandmother had promised him a stamp album for his Christmas. Christmas came, but nothing was heard of the album; but he, with love for and confidence in his grandmother's promise, when asked “what presents he got for Christmas,” enumerated the stamp album among them. Several weeks went by when his mother said to him, “Well, I guess grandma has forgotten her promise.” “O, no, she hasn't,” he replied; “but don't you think that it would come quicker if I should write to her *thanking* her for it?”

The letter was written, and an immediate reply came enclosing the sum necessary to purchase it. The dear old lady had not forgotten, but was waiting for the slow mails to bring to the book-store the particular sort of book she wanted. Disappointed in this, the letter of thanks brought the present, in a different way from that expected, but the promised gift.

So faith “counts the things that are not as though they were,” (Rom. 4 : 17, 18); and in the meantime render thanks to our Heavenly Father for the gift, the same as though in the hand. “Faith is . . . the evidence of things not seen.” (Heb. 11 : 1.) God's children walk this earth by faith, not appearance.—(2 Cor. 5 : 8). “Looking unto Jesus, the author and finisher of our faith.” (Heb. 12 : 2.)—Mrs. T. C. Rounds.

THE CHILDREN'S STUDY.

PROMISE FOR AUGUST.—“Surely his salvation is nigh them that fear him; that glory may dwell in our land.”—Psa. 85 : 9.

HYMN FOR THE MONTH.—No. 507 (Methodist Hymnal), commencing—

“Walk in the light! so shalt thou know
That fellowship of love.”

LESSON FOR AUGUST.—*The Apostle John.*

His love for Christ, and Christ's love for him. The great privilege granted to him of leaning on Christ's bosom. His beautiful words in his epistles. Write us something about him.

WRITING EXERCISES.—1st week, Summer and its lessons. 2d week, Joy of working for God. 3d week, Selfishness. 4th week, Loving our enemies.

The Editors' Study.

Motto: Purity—Love—Power.

No Censoriousness—No Wrath—No Strife—No
Malice, Enmity, or Evil-Speaking—
Love, Love—Only Love.

EDITORIAL ADVICES.

1. AS TO THOUGHTS. Be able to say with the Psalmist, "I hate vain thoughts." Psa. 119: 113.
2. AS TO WORDS. Take heed to this Apostolic precept, "Let your speech be always with grace, seasoned with salt," etc. Col. 4: 6.
3. AS TO RECREATION. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus." Col. 3: 17.
4. AS TO COMPANY, Life-Associations. Remember the counsel to the Corinthians: 1 Cor. 15: 33.

GATHER THE SHEAVES.

THIS is harvest time. The farmers are busy reaping down their fields and "bringing in the sheaves." If the Lord has dealt with them lavishly, and they are well remunerated for their toil, they are full of joy, and are ready to sing the harvest-song. But if their crops are blighted with drought, or other destructive agencies, they are naturally sad. When there are dependent families, looking for bread, and other things needful for their comfort, and the supplies are cut off, the prospect is doleful. But under these circumstances they must still trust, and lean hard on the arm Divine. We hear of the droughts in Texas and elsewhere, and consequent suffering. And the thought of the unrequited labor of the husbandmen affects our heart.

But this is a time of spiritual harvesting also. As we write the trumpet is sounding on many camp grounds, calling the people to the places of holy ministration. The anointed ambassadors of Christ are crying,

"See on the mountain top
The standard of our God;
In Jesus' name I lift it up,
All stained with hallowed blood!"

They are bidding the wandering sons of men "escape to the mountain"; to turn unto the stronghold, and prove the security and richness and glory of Gospel salvation. It is to be hoped

that the trumpet will have a "certain sound," and that the proclamations of truth will be pungent, searching, and overmastering. We plead for an unfettered Gospel. We trust that the Jerusalem blade, drawn from the scabbard, will have its wonted sharpness. Garland it not with flowers, but let it cut its way to human hearts, cut into the native vileness and ugliness of human depravity, cut off the disguises, so that the "abomination of desolation" shall be revealed and the recuperative power of Gospel truth find access.

Let there be no surface-work. Calm and deliberate and thorough work is best everywhere—in domestic and business life—and especially in soul-saving. Before the grain is ripened ready to bind into sheaves and gathered into the garner, it needs to be well exposed to the sun's directer rays. So it is in the spiritual realm. The soil of the heart, and the seed of the kingdom dropped therein, need the full power of the rays of the "Sun of righteousness" to cause the seed to spring up, and the grain to ripen for the harvest.

This is an age of marvelous activity. People are in a universal hurry. The pulses of life are at fever heat. And this world-furor sometimes gets in among the children of *The Kingdom*. They are in haste to get seeking souls "through." But in our haste we are apt to bring them merely outside the gate where they can just take a peep at the promised land. Do let them have time at the gate to unloose the cords that bind their heavy burdens on their backs. Let them unload at the entrance, get rid of their *world-trappings*; then they will stand some chance of getting through the "wicket-gate," and putting their feet on the good land of promise. Do not cut down unripe grain, and hurriedly bind it into bundles for the garner of the great Husbandman. He wants a thoroughly purged floor, and a garner full of pure, ripe wheat, only.

Whether it be a penitent seeking pardon, or a believer seeking purity, let the processes of grace have their legitimate operation. Then will the children of Zion have real cause for rejoicing in that the sheaves gathered will be of ripe grain and Christ will be glorified.

"Jesus, my all in all Thou art;
My rest in toil, my ease in pain."

BIBLE PARADOXES.

2. "As sorrowful, yet always rejoicing." (1 Cor. 6 : 10.) Sorrowful, yet always rejoicing! How can that be? Well, this is an experience of the saints of God which cannot be understood by a worldly mind. The things of the Spirit are spiritually discerned. Those who have been initiated into the mysteries of the kingdom of heaven know the meaning of this apostolic utterance.

The people of God in every age have been a tried people. "Many," says the Psalmist, "are the afflictions of the righteous." They are subject to the common ills of life, loss of property, personal affliction, and of family bereavement. Then they have trials growing out of their spiritual relations. Because of their connection with Christ, especially if they are eminent in devotion and outspoken in testimony for Him, they will share the hatred of the world and the malice of Satan. These things are a moral discipline, permitted by our Heavenly Father in love, and tending to the development of the Christian graces, and to the increase of Christian usefulness.

When heavy calamities or bereavements come upon the saint of God, he has sorrow. Christianity does not remove our natural sensibilities. Jesus had sorrow, deep sorrow. So it is with His disciples. But the difference between Christians and worldlings is that the latter have sorrow unalleviated, but the former have sorrow intermingled with joy. Jesus provided that His joy should remain in them. So that while the heart has sorrow, bleeds perhaps profusely, under the heavy strokes, the internal presence of Christ is a source of continual joy,—and it is their privilege to rejoice always, even in the midst of the deepest sorrows. In maintaining this joyous attitude, Christians effectually silence objections to Christianity. There is nothing that so impresses an unbeliever as to see the countenance of a Christian full of sunshine when trouble or sorrow breaks in upon him.

"Here then to Thee, Thine own I leave,
Mold as Thou wilt Thy passive clay."

ONE-TENTH FOR GOD.

MUCH has been said and written in these modern days about "*one-tenth*" of our earthly substance being consecrated to the Lord. This measurement is drawn from Jewish history, but that does not represent the full measure of Jewish consecration. And it is by no means answerable to the high demands of Christianity. A heart full of love to Christ and a perishing world is ready to exclaim,

"Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so Divine,
Demands my soul, my life, my all!"

The standard of Christian money-consecration is furnished by St. Paul: "*As the Lord hath prospered you.*" Let that be the universal law of Christendom, and every Church treasury would be overflowing.

But we have placed the caption at the head of this article for another purpose. A dear friend, recently, in conversation, made this suggestion: Suppose that only one-tenth of the *thought* of every professing Christian were wholly given to God, what would be the result—as to the knowledge of God attained, and as to active work—would it not work marvelous results in personal life and for the evangelization of the world?

Well, we were disposed to assent to the proposition. Just *one-tenth of the thought* of the millions of Christian people on God's altar, would work wonders. There would be a concentration of strength that would be incalculable. But some one will ask, Does not God have that much of the thought of Christian professors? Far otherwise, we believe. If one-tenth only of the thought of professors at all the hours when awake—close, thorough, concentrated thought, abstracted from every other object, were *fixed on God alone*—who can estimate the result, as to personal experience and life-work?

And if *one-tenth of thought* would thus add to our stores of spiritual knowledge of God, how much more if the whole thought-realm were under God's control, *perfectly*. Surely the world would soon bow to its rightful Sovereign.

"Spirit Divine, attend our prayer,
And make our hearts Thy home."

"HONOR THE HOLY GHOST."

SUCH were the words of the now sainted Rev. Henry Belden on a certain occasion. We were taking leave of the blessed man at a Camp-Meeting, and this was his parting salutation: "*Honor the Holy Ghost, brother Hughes!*" They were uttered with emphasis, and the impression made thereby has been lasting. Indeed, everywhere the words have been ringing in our ears, "*Honor the Holy Ghost!*"

The Holy Ghost is worthy to be honored. He is the third person in the Adorable Trinity, proceeding from the Father and the Son. He does not receive the honor to which He is justly entitled. We should think more about the Holy Ghost—familiarize ourselves with His names, His character, and His offices. We should enjoy close and blessed fellowship with Him. We should pray and testify in the Holy Ghost. We should undertake nothing without invoking His aid. In trouble and sorrow we should seek His counsel and support. He is *The Comforter*. If the Church understood as she should that this is the dispensation of the Holy Ghost, she would be mighty.

THE PROMISED REST.

REV. J. C. RYLE says: "There is a pass in Scotland, called Glencroe, which supplies a beautiful illustration of what Heaven will be to the man who comes to Christ. The road through Glencroe carries the traveler up a long and steep ascent, with many a winding and many a little turning in its course. But when the top is reached, a stone is seen by the wayside, with these simple words engraved on it: 'Rest, and be thankful.' Reader, these words describe the feeling with which every one who comes to Christ will at length enter Heaven. The summit of the narrow way will be won. We shall cease from our weary journey, and sit down in the Kingdom of God."

This is all true, but there is a rest on earth which is, in fact, a foretaste of the rest in heaven. The apostle says, "We that believe do enter into rest." It is a rest from sin, and from fear as the consequence of sin. Reader, have you entered into this rest?

THE TAYLOR MISSIONS.

We commend the following, just received from the Executive Committee, to the careful attention of our readers.

To all interested in Bishop William Taylor's Mission Work:

The Self-supporting Mission enterprise broadens on our hands, and under the blessing of God is bound to attain unto magnificent proportions. Sanctified men and women, and consecrated money are increasingly in demand. Bishop Taylor writes, "The Lord is leading us, and we are sure to succeed. When I return from the interior, next Spring, I shall need a hundred missionaries and so on per year." He has a right therefore to expect that we shall make timely preparations for so large a requisition. Now is the time to do it. While Bishop Taylor is stationing the twenty last sent forward, let us get ready for the next detachment, some of whom should be sent this fall.

The work in South America progresses grandly. We have grounds, school buildings, and churches in several of the finest cities on the west coast of Chili and Peru, with societies, or germs of societies in each. But in Brazil we have missionaries, and in two or three places on the west coast, without any real estate footing. These self-sacrificing men and women should have places in which to work and worship. And if they cannot get enough subscribed to build with, where they live, they ought to receive temporary aid, especially those who devote themselves exclusively to preaching and organizing Churches. No salary is asked and none given, but simply a "Jacob's stone" that may be converted into a "Bethel." It is too much to ask our preachers to do more than to work for nothing, and support themselves by foraging on indigenous resources.

In Valparaiso, the largest seaport town on the coast of Chili, we have a German Methodist society of twenty-six members, organized by the Rev. O. von B. Krauser, who has had revivals among the seamen and residents of that place. We must have a real estate footing there. Bro. Krauser has been in this country trying to raise money to build a Church there, but not enough has been contributed. He feels now, and the Society think, that he should return to that field. He will do so at the earliest practicable moment. The Society, if put in funds, will not only assist him but send other missionaries where they are needed. Four or more are now urgently requested.

The matter is before you, brethren. We ask no one to give; we never have; we employ no agents; we state facts, and put the subject on the hearts of consecrated Christians. We say, therefore, beloved if you feel that it would be more blessed to give than to receive, and if you are moved of the Holy Ghost to give for Christ's sake, then send your contributions to RICHARD GRANT, 181 Hudson St., New York City, or to either of the following editors:

REV. GEO. HUGHES, 62 Bible House, New York City.

REV. WM. McDONALD, 36 Bromfield St., Boston, Mass.

REV. E. I. D. PEPPER, 921 Arch St., Philadelphia, Pa.

REV. ASBURY LOWREY, 805 Broadway, N. Y. City.

Note three things:—1st. We send no missionaries at this time to the South India Conference. That work, it is supposed, was practically taken out of our hands by the virtual adoption of the old plan.

2d. No money is rightfully or regularly raised in the name of Bishop Taylor except through his society, "The Transit and Building Fund Society of Bishop Wm. Taylor's Self-Supporting Missions." Bishop Taylor organized this Society, putting himself at the head as President. The local officers here are only the members of his Episcopal cabinet.

3d. The members of the Bishop's Cabinet are not paid, and we are not. Having nearly as many missionaries in the field as the Parent Board, we do a large work for nothing, support ourselves, and pay our own expenses, not even hiring a clerk. We are scrupulously exact in the disbursement of money, and mean to be doubly careful in the selection of missionaries.

By order of the Transit and Building Fund Society.

Committee, { Rev. ASBURY LOWREY,
Hon. CHAUNCEY SHAFER,
THOS. CRITCHLOW.

—"If the Church would have her face shine, she must go up into the mount and be alone with God."

The Inquiry Room.

We again invite our friends to join us in a familiar talk in "The Inquiry Room," hoping that the Holy Spirit will direct us.

SUBJECT OF GENERAL INQUIRY.

THE UNCLEAN SPIRIT. Turn to Matthew, 12th chapter, 43-44. There is a very striking picture here presented—that of a human soul inhabited by the unclean spirit. Such is man's natural condition. It is the province of grace to expel the unclean spirit, and to restore it to the government of its rightful Sovereign. When so expelled he becomes restless, and meditates a return, using all his seductive arts to compass his design. And he is in many instances successful. In such cases he finds his former habitation "empty, swept, and garnished"—descriptive of a backslidden condition. In order to render his re-possession as strong as possible, he taketh to himself "seven other spirits more wicked than himself, and they enter in and dwell there." How often we see those who backslide waxing worse and worse under the dominion of the unclean spirit.

PRACTICAL QUESTIONS.—1. Have we been delivered from the dominion of impurity? 2. If so, watchfulness is required, lest the unclean spirit should regain his mastery. 3. The safeguards of entire holiness need to be thrown around the soul, and so render backsliding the more improbable. Yet it is possible for those who are truly holy to fall, foully and finally.

QUESTIONS OF CORRESPONDENTS

1. A brother in Ohio asks: Are Sabbath-school Pic-Nics beneficial?

ANS.—That depends upon how they are conducted. There is no harm in taking a Sabbath-school out on an excursion. It may promote health, and if properly managed may be kept on a religious line. But if the young people are allowed to indulge in certain kinds of games in which female modesty is invaded, then the effects are pernicious.

2. A sister asks: Is it possible to live a sanctified life and reject the Old Testament (we have two persons among us who so claim)?

ANS. This is a strange case. We have never yet found a Christian, justified or sanctified, who thought he had too much Bible. On the con-

trary, he esteems the whole unspeakably precious, from Genesis to Revelation. Besides, how can a person be even justified, to say nothing of sanctification, who rejects any portion of God's Word? He plainly comes under the condemnation of Revelation 22:18.

3. A brother sends us the following:

REMODELING A CHURCH.—The trustees of the Church have secured the necessary land at the rear of the church for \$200, and the work of extending the same by the erection of an alcove has been begun. The remodeling of the Sabbath-school room, in the basement, is also under way. The edifice will be made attractive, and sunlight be introduced by means of windows in the front. *The church-kitchen will be built beneath the alcove.*

Inquiring whether it is proper to have such a church arrangement?

ANS.—It is lamentable that the Church of God is so degenerated in these times. To make the place which is designed for holy worship a place of entertainment, rendering it necessary to have a kitchen attached is, we believe, an abomination in the sight of God. And were the Lord Jesus permitted to enter such establishments as He did the Lord's house when on earth, He would surely make a scourge of small cords and drive out the guilty revelers and break up the kitchen arrangement. Shame on those who thus desecrate the places of Christian assembling.

4. A brother in Texas writes: Does a sanctified Christian ever get mad?

ANS.—He may and sometimes does, and if he does, he yields to the tempter and forfeits his sanctification. Indeed it is not consistent with a state of justification "to get mad." The difference between a justified and a wholly sanctified Christian at this point is this: A justified one has the seed of anger remaining in him, which is as so much tinder, upon which if the spark of temptation fall, it is liable to ignite. Nevertheless, by the power of grace imparted in conversion, he may resist the evil tendency and have the victory. In the case of the wholly sanctified one, the seed is removed, so that there is not within him that which will respond to the temptation to become angry. Hence all should seek to have the ground of the heart clean, by an application of the all-cleansing blood of Jesus—then the bent to anger and to every other unholy passion will be gone.

WOMEN'S UNION HOLINESS CAMP-MEETING at Mount Tabor, N. J., for one week, begins August 10th. Let it be well attended.

The Harvest Field.

AT HOME.

* * We gather from private correspondence and from our Exchanges, items of interest concerning the progress of the Lord's work. Some good summer harvesting is being done.

—THE TUESDAY MEETING.—For several weeks past the meetings on Tuesday have been very precious. Rev. Bro. Graves, evangelist, was with us on two occasions, and gave very cheering intelligence from the Northwest Pacific. Rev. Bro. Krauser, one of Bishop Taylor's missionaries in South America, was also present and gave a very precious testimony.

—The Conference year at Waterville, Me., has opened with a good revival interest.

—Rev. W. B. Godbey, evangelist, has been at work at Waxahachie, Texas—72 converted, 25 sanctified.

—Twenty-three persons were recently added to the Presbyterian Church at Crockett, Texas, Rev. S. F. Tenny, pastor.

—Rev. F. H. Brookmiller has just closed a Holiness Camp-meeting at Burton, Iowa.—120 professed to be saved.

—At Yountsville, Ind., Rev. W. B. Warren, recently received 49 probationers into full connection.

—The various Committees of the New York Y. M. C. A. employ 597 young men as active workers.

—A Church for the sole use of the Chinese in Brooklyn will probably be erected. Some sixty converted Chinese were present at the recent opening of rooms in Raymond street for worship.

—In the Salem Presbyterian Church in West Virginia, Rev. C. M. Howard, the evangelist, has been laboring very successfully. The Church has gathered over sixty-eight persons into its fold.

—The Camp-meeting at Eaton Rapids, Mich., is reported by Bro. Watson to have been glorious from the opening. "Between thirty and forty preachers were present, and God poured torrents of salvation upon the people."

—The Presbyterian Church, South, has made great progress since it was organized in 1861. Against forty-seven Presbyteries then there are now sixty-nine, while the number of Churches and of members has nearly, or quite doubled.

—The New York City branch of the White Cross Army now numbers seven hundred. During the year just closed they have distributed 15,000 copies of a circular explaining their objects, and 10,000 pledges. The year's expenses were less than one hundred dollars.

—The religious interest at Plainfield, N. J., in connection with the special meetings recently held

there by Major Whipple and Mr. Moody, has resulted in additions to all the evangelical Churches. The two Baptist Churches received nearly fifty into their fellowship.

—Rev. T. L. Jones writes to the *Standard*, from Drain, Oregon: "We have just closed our Camp-meeting near Oakland. It was a season of refreshing from the presence of the Lord. Sinners were converted, backsliders reclaimed, and believers sanctified wholly."

—Mrs. A. C. Morrow, editress of the *Illustrator*, writes from St. Louis to the *Standard*: "At a Holiness meeting held yesterday, several asked prayers for the baptism of the Holy Ghost, and one minister received Him with words of joy—'O, it seems too good to be true!' he said, his face shining."

—Munday, the Georgia revivalist, who is trying to convert Nashville, is a reformed gambler, circus juggler, and variety actor. At a recent meeting in Nashville, it is reported that two gray-haired sinners, with both of whom the preacher had previously played poker, professed conversion and wept bitterly at the memory of their errors.

—The Silver Lake Camp-meeting, near Brandon, Vt., held in June on the grounds of Bro. Franklin Chandler, and under his direction, was a very blessed occasion. Bros. McDonald, Gill, E. Davies, and other workers were present, aiding. The power of the Lord was revealed in the conversion of sinners and in the sanctification of believers.

—The Pentecostal gathering in Eutaw Street Church, Baltimore, led by Bro. McDonald, was a season of refreshing and salvation. It continued several days, and although the attendance was not large, the tokens of the Divine presence were very marked. On some occasions there were glorious displays of power.

—Rev. J. B. Shockley has had his tabernacle pitched in Baltimore for some weeks. Grand success, it is said, has crowned the efforts put forth. The pastors and people have lent their aid. Sabbath, July 4th, was a glorious day. Sisters Jennie Smith and Martin were present and participated. The meeting continued from 9 A. M. until 11 P. M., with a brief intermission for lunch. Many have been saved, converted, and sanctified.

—At Topeka, Kansas, the revival under the labors of Thos. Harrison, is intensifying. On a late Sabbath, a Pentecostal meeting was held. The Church has a seating capacity of 2,200, and besides a crowd of people stood during the entire service. The altar was filled three times—a large number converted, and the services did not close until 11 o'clock. Over 500 are said to have been converted. The city, and the surrounding country and State, are stirred by this revival.

THE WORK ABROAD.

AFRICA.—An interesting letter from Bishop Taylor appeared in a late issue of *The Witness*. It was dated Mamba, April 22d. He says:

"I spent Wednesday and Thursday exploring the woods to find suitable ground for our Mission school-farm, and put in Friday and part of Monday in preparing for a garden. We selected 100 acres (550 yards frontage on the lake, also called Banca River), parallel with the ocean, and less than a mile distant. Saturday afternoon Mr. Evans conducted a great 'palaver' with King Mamamba and four of his chiefs, and closed the agreement for the land. I enclose a copy of our articles. The original has to be submitted to the French Government at Loango, for their confirmation.

"Ever since our arrival, four weeks ago, Bro. Benoit and I have worked from five to seven hours, six days in the week, in the sun, clearing land, digging, and planting. Much of the remaining time daily was spent in work indoors. Benoit is a most cheerful, indomitable worker, and has to be, to keep up with me. He has fully recovered his health, and I never enjoyed better health in my life than during this month of hard work in the sun, two degrees south of the Equator. The proper season for planting here is October, the beginning of the rainy season; but the former rains have been very light, and with the hope of more copious later rains, we are putting in between 30 and 40 square rods of mostly staple products of this country, including nearly 3,000 coffee-seed, which I brought from Liberia. It takes five years to develop a coffee-tree into full bearing, but it will go on producing a yearly crop for sixty years if cared for. I saw a fine coffee-tree in Monrovia last year full of berries, which has been producing for sixty years, so I was credibly informed. Yesterday we framed and put up the door-posts of our house. To-day we cut a tree for flooring plank, chopped and hewed two sides of it 32 feet; and tomorrow (D. V.) we will try our pit-saw on it.

"I learn by recent letters from Angola, that all our people are in good health, happy in their work, and making good progress in learning the Portuguese and Membunda languages. However, as we were told last year, they have had another dry season, when it should have been wet. The rule is, eight years of plentiful rains in their season, and three years of drought and famine prices. This is the third year, and the plentiful rains are not due until next October. Then in the ensuing years we may reap if we faint not. Meantime we grow a partial supply, and the supplemental supply from home, in flour, sugar, etc., will not amount to much in cost. Our business is to establish self-supporting Missions here, just as soon as it is possible. A number are self-supporting from the start; the rest partially so, and as we pay no salaries, the pinch between winter and grass will not draw heavily on our resources, and we must meet the demand adequately, and keep our people in good health and good working condition. God intends that we shall make a success worthy of so great an enterprise.

AUSTRALIA.—Bro. F. B. Thomas, evangelist, writes from North Shore, Sydney, Australia:

With humility, joy, praise, and love, I write again for the glory of God. We closed our Mission at Willoughby two weeks ago, with victory. All the converts to pardon and purity are growing in grace, and developing grandly. Some have become successful workers for God already, and are winning souls. They are outspoken on holiness. We have held several holiness meetings in private homes by special invitation, and they have been much owned of God. Accepted an invitation to labor with the "Blue Ribbon Gospel Army," in Sydney, during Easter holidays, and saw the glory of God in converting power. Some of the worst kind of discharged prisoners have been reclaimed. We closed our labors with them last Tuesday. The friends of God and supporters of holiness in No. Willoughby, felt God called them to spread this doctrine of perfect love, so they have hired Social Hall, St. Leonard's, North Shore, and pay all the expenses.

—The London Zenana Medical School has sent sixty women to India, fitted to care for the sick suffering women there.

—The Dean of Westminster states that in England and Wales there are 600,000 Sunday-school teachers and 5,200,000 scholars; that is, one-fifth of the population are in Sunday-schools.

—The Bey of Tunis has given a choice site of land, worth \$6,000, to a small Protestant congregation there, on which they intend to build a church.

—A missionary writes from China that the wife of Prince Kung, the son of one Emperor, and the brother of another, have become Christians.

—Dr. Butler has just received a letter from Bro. Knowles of India, stating that three whole villages in the Terai, numbering in all 583 souls, have been baptized.

—Jah Jai Pil, a Corean exile, has confessed his faith in Christ, and has been baptized and received into the Howard Presbyterian Church of San Francisco.

—A number of Chinese converts at Foochow have volunteered to go to Corea as missionaries. This is the first instance of a Chinaman leaving his own country to spread Christianity abroad.

—There were 151 Protestant Churches in Japan January 1, 1886, with 11,602 communicants, 2,706 of whom were added in 1885. Their total contributions were \$28,406.97, or \$6,415 more than in 1884.

—Among the students in the Presbyterian Hospital at Canton are several women, and it is hoped that a training-school for nurses will be formed soon. Last year the natives contributed \$925 to the expenses of the institution.

—Twenty-five years ago there was not one professed Christian in the Chinese province of Shantung; now there are three hundred places where Christians meet regularly on the Sabbath.

—The English United Methodist Free Church is feeling anxious for the safety of its Mission in Eastern Africa, as news has been received of an attack on the Gallas by a neighboring tribe, in which many were killed, including some of their converts.

—Last year the American Bible Society printed nearly one and a half million copies of Bibles and New Testaments. New translations and versions in Corean, the Shanghai colloquial, the Siamese, the modern Syriac, and the Muskokee are either ready or far advanced. In this country 60,000 homes which lacked the Bible were supplied last year.

—The Chinese are proverbially dull when first reached by the story of the Gospel. It seems difficult for them to take it in. Yet we read of one woman in Shanse who, though a cripple, came a great distance for a second visit to the missionary, and when asked what she remembered from the previous Sunday's talk, she replied: "I am old, and my heart is thick, and I have no memory. I only remember two things: That God is my Father in Heaven, and that His Son Jesus died on the Cross for my sins." Would that all who hear the Gospel preached might remember as much!

Helps to Christian Devotion.

—“A David buried quick in a cave, a Daniel in the lions' den, find that prayer can win its way up to God and find an audience. For the high and lofty One—who hath the heaven for His throne, and the earth for His footstool—hath an eye to them that are of a poor and contrite spirit, and, therefore, no desperate case of the people of God renders prayer useless.”—*George Hutcheson*.

CHAPTER FOR THE MONTH.—The members of the *Guide Prayer Union* will read in concert this month—

ROMANS, 12TH CHAPTER.

Let it be studied, not simply read, at times on your knees.

I.—CLOSET EXERCISES.

QUESTIONS FOR THOUGHT.—1. What signs of growth can I observe since my conversion? 2. How far have I advanced since I received perfect love? 3. Do I guard sacredly the reputation of others, never speaking disparagingly of the dead or the absent? 4. Am I daily practising self-denial?

DAILY BIBLE CALENDAR.

1. Heb. 6; 11-12. Psa. 31; 24. Psa. 86; 16.
2. Rom. 12; 12. John 16; 33. Psa. 56; 3-4.
3. Exod. 20; 17. Psa. 34; 9. Psa. 16; 5.
4. Luke 3; 8. Phil. 1; 6. Micah 7; 18.
5. Psa. 46; 10. Zech. 4; 7. Exod. 15; 11.
6. Colos. 3; 15. Psa. 119; 165. Isa. 12; 1.
7. Gal. 5; 16. Jer. 31; 9. Psa. 73; 24.
8. Psa. 37; 34. Lam. 3; 25. Psa. 102; 1.
9. Ezek. 18; 31. Ezek. 36; 26. Psa. 51; 10.
10. Jer. 26; 13. Joel 2; 32. Ezra 9; 6.
11. Matt. 6; 6. Matt. 6; 6. Psa. 5; 2.
12. Matt. 6; 3. Matt. 6; 32. Lam. 3; 24.
13. Jer. 22; 3. Psa. 92; 12-14. Psa. 71; 9.
14. Psa. 122; 6. Isa. 66; 12. Psa. 122; 7-8.
15. Heb. 11; 6. Psa. 72; 12. Psa. 30; 2.
16. Heb. 12; 1-2. Zech. 13; 1. Psa. 79; 8.
17. Heb. 2; 1. Hosea 6; 3. Psa. 119; 105.
18. Jas. 4; 8. Titus 2; 14. Psa. 85; 4.
19. 1 Chron. 16; 10. Job 33; 26. Psa. 116; 1-2.
20. Matt. 24; 44. Rom. 4; 7. Psa. 90; 12.
21. Psa. 48; 12-13. Psa. 87; 5. Psa. 14; 7.
22. Luke 18; 1. Matt. 21; 22. Luke 18; 38.
23. Ephes. 6; 17. Rev. 12; 11. Psa. 53; 6.
24. Ezek. 33; 11. Lam. 3; 31-32. Lam. 1; 20.
25. 2 Tim. 2; 1. Heb. 9; 15. Psa. 31; 19.
26. Phil. 4; 5. Prov. 16; 19. Psa. 10; 12.
27. Rom. 6; 13. Matt. 25; 21. Psa. 55; 6.
28. Rev. 14; 7. Mal. 3; 16-17. Hab. 3; 17-18.
29. Titus 3; 14. 2 Pet. 1; 8. Psa. 119; 8.
30. Heb. 13; 12-13. Heb. 11; 24-26. Acts 4; 29.
31. Acts 2; 38. Acts 2; 39. Psa. 130; 3.

THE PRAYER REQUESTS.

PROMISE FOR AUGUST.—“*The Lord shall bless thee out of Zion: and thou shalt see the good of Jerusalem all the days of thy life.*—Psa. 128: 5.

GENERAL REQUEST.—For *Pentecostal results at the Camp-Meetings this month, and gracious Divine visitations upon the congregations of the STAY-AT-HOMES.*

REQUESTS BY LETTER.—

California, For the salvation of a brother, wife and family. For children to be converted. For the sancti-

fication of two young men, giving great promise of usefulness. *Illinois*, I—, for the restoration of the sight of an aged minister's widow; and son and wife and eight children to be saved. *Iowa*, M—, for the conversion of two sons, and for a brother's wife and family to be saved. *Kentucky*, For a brother and family to lay up treasure in heaven. *Maine*, For a brother to be sanctified. *Massachusetts*, L—, for the salvation of a father, a backslider. *Michigan*, For the salvation of a family. For the conversion of a wife and children. *Nebraska*, For the salvation of a husband and seven children. *New Jersey*, For the conversion of two fatherless boys. *New York*, O—, for the conversion of a son. M—C—, for a husband's conversion, and for a revival. For a widowed sister to be sanctified and children converted. For a family to be specially guided in perplexing circumstances. P—, a widowed mother in straitened circumstances, having the care of three boys, that they may be converted. A mother to be healed in body. For the reclamation of a sister who has wandered from God. *Nova Scotia*, P—P—, For a husband to have witness of salvation, and wife sustained under trials. *Ohio*, For the salvation of two young men, apparently dying. For a sister in the Church, who is not converted. *Pennsylvania*, For a brother to have bodily healing. *Rhode Island*, P—, for the success of a mission. *Vermont*, For two daughters and a young man to be sanctified. *Wisconsin*, For a sister panting for heart-purity, and for children to be converted.

“There is a counterfeit olive-tree in Palestine. It is called the wild olive, or *oleaster*. It is in all points like the genuine tree, except that it yields no fruit. Alas! how many wild olives are there in the Church! Whenever I see a man taking up large space in Christ's spiritual orchard, absorbing a vast deal of sunlight and soil, and yielding no real fruit, I say—Ah! there is an *oleaster*!”

CLOSET HYMN.

- I worship Thee, O Holy Ghost,
I love to worship Thee;
My risen Lord for aye were lost
But for Thy company.
- I worship Thee, O Holy Ghost,
I love to worship Thee;
I grieved Thee long, alas! Thou know'st
It grieves me bitterly.
- I worship Thee, O Holy Ghost,
I love to worship Thee;
Thy patient love, at what a cost,
At last it conquered me!
- I worship Thee, O Holy Ghost,
I love to worship Thee;
With Thee each day is Pentecost,
Each night Nativity.

WORK FOR JESUS.

1. Look well after the sick this summer.
2. Distribute tracts, freely, at home and abroad.
3. If a prison is near you, visit the prisoners.
5. If at Camp-meeting, look after transient visitors.
6. If in a boarding house or hotel, at a summer resort, see that family worship is celebrated.
4. If you go to a hospital and converse and pray with the inmates, it will be good.

SPECIAL NOTICE.—We have considerable money to pay this month in settling up the half year's business. Those indebted to us for *The Guide*, or on Book account, will do us a favor by remitting soon.

CAMP MEETING CALENDAR.

JULY 27-31.	(Maine Union Holiness Association) Old Orchard, Me.
" 27 to Aug 5.	Douglas, Mass.
AUGUST 2-10.	Old Orchard, Me. (Rev. A. B. Simpson).
" 4-12.	(Illinois State Holiness Association), Murock, Ill.
" 4-19.	Pitman Grove, N. J. (Dr. Cullis leading.)
" 5-16.	Lancaster, Ohio.
" 7-17.	Ocean City, N. J.
" 10-16.	(Holiness) Old Orchard, Me. (Rev. A. McLean, leading.)
" 10-16.	Women's Union Holiness, Mt. Tabor, N. J.
" 10-19.	Merrick, L. I.
" 10.	Sing Sing, N. Y.
" 17-27.	Ocean Grove, N. J.
" 17-26.	(National) Niagara Falls.
" 18-27.	Round Lake, N. Y. (Rev. Sam Jones and Sam Small will attend six days.)
" 19.	Mount Tabor, N. J.
" 20-29.	International, Niagara Falls, led by Revs. Bishop Mallalieu, of the Methodist Episcopal Church, U. S., and Dr. Carman, of Canada.
" 21-31.	Storm Lake, Iowa.
SEPT. 22.	Augusta, Kansas.

Notes by the Way.

TO OUR SUBSCRIBERS AND AGENTS.—Our friends whose time expires in July are renewing their subscriptions. We hope to hear from every one soon. Our agents, too, are sending us lists of new subscribers. Let the good work proceed. All who go to Camp-Meeting should work for "*The Guide*." If you want sample copies, write for them. May and June numbers free to new subscribers.

MEMORIAL VOLUME.—We are progressing in the preparation of this volume, but we shall not be able to issue it now before Fall.

MONTHLY READINGS.
The Soul Winner. By Mrs. Mary D. James. Price, 80c.
The Tongue of Fire. By Mrs. Phoebe Palmer. 5 cts.

TRACTS FOR THE PEOPLE! It is our purpose to go into the Tract business more extensively in the Fall. We ought to be scattering tracts on Holiness by the million. We intend to do our part in this matter. We shall issue several series, in neat form, The Wesley Series, The Phoebe Palmer Series, The William Taylor Series, The Mary James Series, etc. We intend to arrange to sell them by the pound.

—Now is the time to secure a beautiful pocket companion, "*Helps to Every-day Holiness*," by Rev. A. C. Rose. We have just issued a new and improved edition; price, only 35 cents.

—The Wall Roll is still rolling. Get it. Let it roll into your homes. Price only 75 cents.

—Sister Bella Cooke's "*Rifted Clouds*," her life-story, is deservedly popular. It is having a rapid sale, at home and abroad.

—Send without delay to Mrs. Rev. W. B. Osborn, Niagara Falls, Canada, for her annual report of the *Missionary Training School*.

—NEAR THE GREAT CATARACT! The wonder of the world, Niagara Falls, "Wesley Park," the International Camp-ground, is located. The Falls are in full sight. It is a grand place to worship the God of all the earth. This month is to be a stirring time there. August 11-19, a National Camp-meeting is to be held, led by Bro. McDonald, aided by the members of the National Association. Following this is *The International Camp Meeting*, led by Bishop Mallalieu and Dr. Carman, with a corps of earnest workers. Go, if possible, to one or both of these meetings. We are sorry that we cannot offer excursion tickets as we did last year. But at the ordinary excursion rates the trip to Niagara is cheap.

—By all means procure at once a copy of Dr. Jaques' able sermon at the Semi-Centennial Anniversary. 5 cts. each, 50 cts. per dozen. Read and circulate.

—Friends in New York and vicinity should remember the Camp Meetings at Merrick, L. I., August 10th; Sing Sing, 11th; Mount Tabor, N. J., 19th (Women's Union Holiness, 10th); Ocean Grove, 17th; and Round Lake, August 18th.

—Capt. R. Kelso Carter has issued a new magazine, "*The Kingdom*," a monthly, largely in the interest of Faith Healing, but intended also to promote Holiness. Its first issue looks well. \$1.00 per year. Address Kingdom Publishing Co., Chester, Pa.

—A brother in Iowa writes:

"I desire at this time to express my gratitude to the friends of the *Guide* for the privilege of reading, through Laura A. Lanning, so valuable a work, such soul-inspiring and cheering words as are found therein. I have been a worshiping man these many years, but I had never seen myself as I have since I have looked into the Bible-looking-glass (the *Guide*). I have enjoyed myself more in the past month than I ever did before in the same length of time. New light, additional light, broke in upon my soul, and I see my way clearer, the mist is settling back, my faith is increased, and my hopes are brighter. I should have subscribed before this time for the *Guide*, but for the back numbers, from 1880 to 1886, which I am now reading. God grant that the work of soul-cleansing may go on until all God's people shall enjoy a state of purity, whiter than snow.

—You ought to read "*Six Years with Bishop Taylor in South America*," by Rev. Bro. Krauser. It is only \$1.00. Get it in your family, and in the Sabbath-school Library.

—There will be a Camp-meeting on the Holiness line at Augusta, Kansas, Sept. 22d, led by Bro. Haney.

BOOKS AND AUTHORS.

NEW TABERNACLE SERMONS.—By T. DeWitt Talmage, D. D. A volume containing thirty-two of the stirring Sermons of this eminent preacher. It is worthy of wide circulation, and no doubt will have it. Published by E. B. Treat, New York. Price, \$1.50.

HELPS TO BIBLE STUDY.—By Rev. A. Sims. A very instructive and suggestive book to those who wish to be well versed in the Scriptures. We cordially commend it. On sale by us. Price, 50 cents.

ON JOYFUL WING.—A Book of Praise and Song. By Profs. John R. Sweney and Wm. J. Kirkpatrick. A new and valuable addition to Song Literature. Published by John J. Hood, Philadelphia. On sale by us. Price, 35 cents.

THE GUIDE HYMNAL

Why not Come to Him Now?

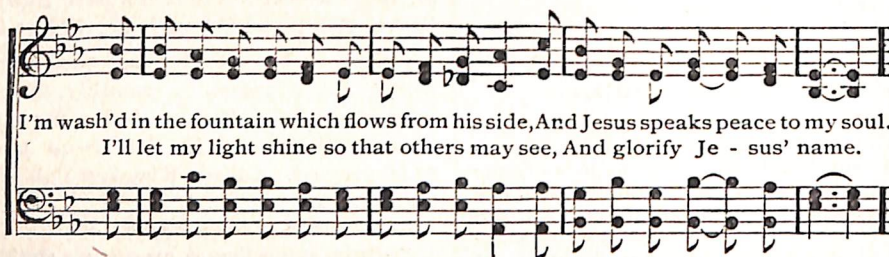
Rev. A. S. DOBBS, D. D.

Heb. ii. 2.

W. WARREN BENTLEY

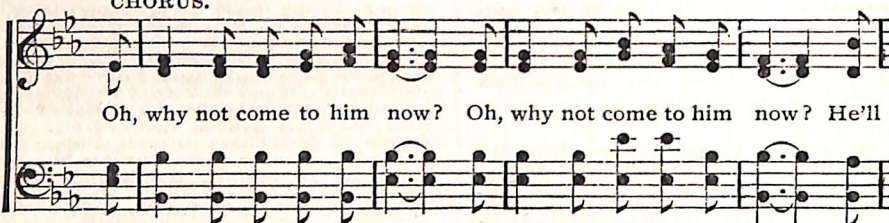


1. I now am so happy in Je - sus' love, No sorrow my song can control:
2. I know I'm a sinner, a sinner redeem'd, A brand taken out of the flame!

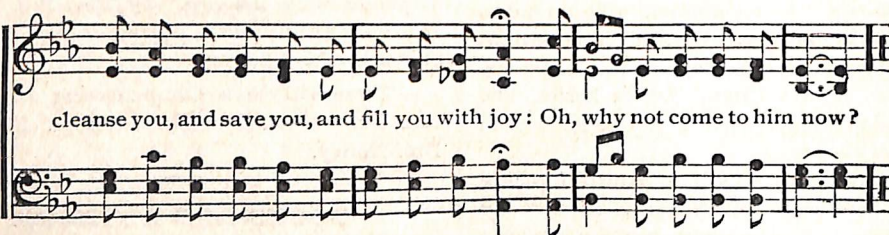


I'm wash'd in the fountain which flows from his side, And Jesus speaks peace to my soul.
I'll let my light shine so that others may see, And glorify Je - sus' name.

CHORUS.



Oh, why not come to him now? Oh, why not come to him now? He'll



cleanse you, and save you, and fill you with joy: Oh, why not come to him now?

3 Oh, poor, wand'ring sinner, cast off by
the way,
And ready to perish and die,
Believe, and accept him while mercy is
near,
For Jesus is now passing by.

4 The way is so simple the foolish may
run,
The lame and the blind may come, too;
Though your sins are as crimson, he'll
welcome you home,
His blood can make whiter than snow.

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SEPTEMBER, 1886.

JESUS, "THE MIGHTY GOD."

THE PEARL TEXT.—"And His name shall be called The Mighty God."—Isalah 9:6.

"CHRIST, by highest heaven adored,
Christ, the everlasting Lord;
Veiled in flesh, the Godhead see,
Hail, incarnate Deity!"

"Hail, the heaven-born Prince of peace!
Hail the Sun of righteousness!
Light and life to all He brings,
Risen with healing in His wings."

TRUTH IN BRIEF.

BY REV. GEO. HUGHES.

THERE is a name given to Jesus expressive of absolute and eternal Divinity,— "THE MIGHTY GOD!"

Isaiah so designated Him under the direct inspiration of the Holy Ghost. Where is now the denier of His Godhead? He is one in essence, attributes, and dominion with the Everlasting Father.

And not only is this assertion made, it is supported by the clearest evidence. In His incarnate life it was demonstrated that He was the Son of God with power. Indeed, He declared, "All power is given unto me in heaven and in earth." Was it not demonstrated that He had an omniscient eye? How clearly could He read the wicked thoughts pervading the Pharisaic mind? Was it not demonstrated that He had perfect wisdom? How,

on the instant, did He unravel all the sophistries of His enemies, and disentangle Himself from their subtleties.

Was not His omnipotency sublimely declared? Disease fleeing at His word; demoniacs instantly delivered, and the dead springing into life at His command, these were the infallible tokens of His power. Every attribute of eternal Divinity was proven to be His. Eternal love was in resplendent manifestation. His life was love, and His death was so fraught with proofs as to hold the whole universe in wonder and admiration.

Saints of God, behold your rocky foundation—Jesus is "THE MIGHTY GOD!" This is the sure and only foundation. *Up with the walls of your house!* Neither floods nor furious winds can disturb it. It will stand earth's convulsions, and judgment terrors—it will stand forever! Building thereupon you build not for time only, but for eternity.


SERMON.

PERFECTING HOLINESS.

BY REV. JOHN SCARLETT,

(Now in his 84th year, and full of joyous hope.)

TEXT.—“*Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.*”—2 Cor. 7 : 1.

 HIS language is addressed to all Christians by the Apostle. Paul includes himself in his exhortation. Justified believers have much to do. Their work is not done when they are first converted. They have entered upon a journey that will never end. Their spiritual progress is also to continue. They must not suppose they are always to stay in the beginning. To be justified, through the merits of Christ, is important, but they can never grow in this state of grace. As increase in learning never increases the alphabet; so in holiness it does not increase our justification. Although believers “inherit the promises,” they do not receive all they contain when first they believe. Paul learned a great deal of Jesus after he was converted, and so ought we. The promises are like a battery of power; but they are nothing to us without faith.

I. WHAT IS MEANT BY PERFECTING HOLINESS?

1. *To perfect Holiness is to perfect the love of God in us.* “God is love.” In Christ, this love is perfect. In the new-birth of Christians it is “shed abroad,” and needs to be perfected. When first received, it is not perfect in the realization and exercise of it. Young converts are liable to mistake gracious manifestations for qualifications of their own nature. They love God, but often suppose it an easy

thing, of their own *natural ability*. They are not aware, at first, that it is unmerited grace that they are partakers of, that capacitates them to love God. Receiving grace to perfect love in them, as a “second blessing,” they learn in love’s ways to “perfect holiness.” There is no greater grace than love, and holiness is perfected by what we *receive*, not by what we *do*. Holiness is not perfected by mere growing in grace, as some think; it is perfected by what we obtain.

But holiness is not so perfected that nothing more will be needed. There is no stand-still perfection. The grace of disposition to perfect holiness will be in *measure* according to condition, circumstances and individual capacity. Partaking of “the spirit of holiness” as love reveals it to the heart, and light makes it manifest to the understanding—so gauging the feelings, thoughts and actions by the rule of love. Thinking more of God’s love to *us*, than of *ours* to Him; submitting our whole being to be governed by the will Divine.

2. *Perfecting Holiness is “going on unto perfection.”* Receiving definite manifestations of God’s favor and kingdom. passing from degree to degree, having more and more the mind of Christ; correcting, constantly, what we see is needful; “laying aside every weight, and the sin that doth so easily beset us.” Not living on past enjoyment, but receiving fresh supplies every moment. We must be careful not to look for something different that we may wish than experience in the past. Some have been deluded in so doing. God is unchangeable, and “Jesus Christ is the same yesterday, today, and for ever.” But, “going on to perfection” has its beginning, like the plant or tree, or the light of day—then progress. It may be likened to a tiny stream, that becomes a river running toward the ocean, deepening, enlarging sublimely in its course, becoming more grand and useful till lost to sight in the sea of destiny.

II. HOW IS THIS WORK TO BE PERFORMED?

1. *We perfect Holiness by personal cleansing.* There is defilement of flesh and of spirit. There are abuses of bodily functions and appetites—"the lusts of the flesh." There are perverted uses of the senses. *Intemperance* is one of the greatest hindrances to a holy life. Also luxurious feasting and immoderate appetite. *Tobacco*, in its various ways of deadening sensibilities. Many habits of the body brutify its instincts, taking the place of the better judgment, and instead of being kept under are ascendant. Fleshly inclinations are without restraint in their natural state. The carnal mind is all absorbed in the physical life of the present world.

"Filthiness of spirit." There is comprised in this all that pertains to the soul in a natural state. Unbelief, delusion, idolatry, thieving, lying, murdering, profanity, blasphemy, ungodliness. Filthy thoughts willed to occupy the imagination—unclean associations of the mind—love of wealth, honor, pleasure—self-esteem—sentimental corruption—pride. The roots of these carnalities remain in the justified while they do not sway him. The spirit must be cleansed from these defilements that cleave to it, and the flesh must be mortified. The soul and the body are both redeemed by the blood of Christ, and we "are not our own," we "are bought with a price." We are to consecrate our all to God, through Jesus Christ. We are to "wash our robes and make them white in the blood of the Lamb. Our bodies are to be the 'temples of the Holy Ghost.' So we can, and must, perfect holiness if we would expect to 'see the King in His beauty.'"

2. *We perfect Holiness by having the promises in the grasp of our faith.* "I will dwell in them and walk in them; and I will be their God and they shall be my people." "And I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

God promises Himself and all that He is, in Christ, to carry out the cleansing from filthiness of flesh and spirit, that we may "perfect holiness." By the promissory notes of bankers and millionaires we may see what magnificent works in the world are being wrought. Governments work for the public good, by their words of promise. Shall not we, then, take God's exceeding great and precious promises to cleanse ourselves from the last and least remains of sin? Let Him make us His people. Let Him be our God and Father, and we will be His children. He will dwell *with* us and *in* us. It is our privilege to realize the comfortable indwelling of the Holy Ghost. All God's promises are "*Yea and Amen* in Christ Jesus."

3. *We perfect Holiness in the fear of God.* Those who do not fear God do not love Him. A reverential fear always accompanies the love of God. As our Father, we fear Him—fear to offend Him. "God is great, and greatly to be feared." Good children have a filial fear for their parents. "To perfect holiness in the fear of God," is language that is impressive. It is a solemn and weighty injunction not to be set aside with impunity. It must be complied with, or it will not be well with us. True, it is urged upon our choice; yet it is of tremendous consequence whether we accept or reject it. Whatever we are required to do, in the fear of God, is of vital importance.

III. WHY MUST CHRISTIANS PERFECT HOLINESS?

1. *Because God, in His Word, requires it.* The text is His word, and the teachings of Scripture are in perfect harmony. "Be ye holy, for I am holy." We are provided with all the grace we need. Let us not "receive the grace of God in vain!" There is the cleansing blood and the purifying Spirit, and they are in perfect accord with the written Word in what they accomplish when submitted to. God's help goes with His requirements in all cases.

2. *Because of the solicitude and example of an inspired Apostle.* He says, "Dearly beloved, let us cleanse ourselves." His sympathies were for the Church. His anxiety was for the prevalence of Christianity. Surely we should be moved by His entreaty. He was no enthusiast! "Follow me, as I follow Christ," has a significance that should arrest the serious attention of every Christian. His earnest solicitude and example were in the same spirit and on the same line. The apostle was noted for his holy consistency. No one has been known to follow more closely his Divine Lord and Master. His counsel comes to us through his good example, his earnest solicitude, and his Divinely inspired authority. It is not required of us, like Paul, to be inspired, and to do as he has done in many things. As Christians "perfecting holiness," we should be like him, and be led by the same Spirit by which he was led. As Christians, how dare we refuse to do so? In rejecting the teaching of the apostle, we reject Christ. "Grace and truth came by Jesus Christ," and we must be guided by grace, according to truth. Then shall we be one with the apostle, and with all "holy men of old." Therefore, to accept of Paul's teaching, by his example and words, we accept Christ and His kingdom.

Only Christians rightly and properly understand Christianity. Only holy persons, entirely sanctified, know the doctrine in its spirit. None but such know it as the "second blessing." Without obtaining its experience by faith, the soul must remain ignorant of its nature. Holiness is partaking of God's nature, and is by faith. Believing, like breathing, is to be continued.

3. *Motives of the highest character prompt us.* "Perfecting holiness in the fear of God," by cleansing ourselves. The wise, the true, the good—the pure in heart and life—have been the characters held up for us in the Scriptures for our example. The motives we have are such as to lead us to be like them. Could any godly mo-

tives be thought of to make us choose to be unlike them?

Perfecting holiness is submitting to God's "more excellent way." It is learning the saving way "more perfectly."

Have any Christians been known to present motives for *not* being holy, that an enlightened conscience would approve? In rejecting the motives in the Gospel to entire sanctification, have any ever been led to thank God for such conduct? Why not? There is a condemnation realized in the non-reception of this greatly needed blessing. Is not Christ a perfect Saviour? Is He not perfectly adapted to our needs? Is there anything lacking on His part? Surely not. His atonement and intercession are without defects. His life and words are perfect. Is He not all-powerful? Has He ever failed in His purposes? Will He ever be defeated? Does not the Holy Ghost, "which proceedeth from the Father," reveal Him to His people as the "Mighty to save"? Does He not require us to be holy? Will it be as well with such as *neglect* His great salvation as with those who *accept* it? Will eternity show no difference?

Can we not all be cleansed from *one* sin? Who can reasonably doubt it? Then can we not from *two*? May we not then from *three*? Will not faith by such progress in the good way be increased so that God's willingness and power will show us more land to be possessed? Reasoning from God's Word, and encouraged by true witnesses, we will believe "that the blood of Jesus Christ cleanseth us from all sin."

Now, can we not "perfect holiness" in the fear of God for *one moment*? Can we not cleanse ourselves from all filthiness of flesh and spirit for *one hour*? Who doubts it? Can we not do it for *one week*?—for *one month*?—for *one year*?—yea, for the remainder of our lives? Can we not begin *now*? Are we not assured it would be reasonable? Do not pure motives lead us to do it *this instant*?

BIBLE BRIEFS.—WORDS OF COMFORT.

—“*Thy seed will I establish forever.*”—Psa. 88:4.

Such was God's promise to David concerning his seed. It is the heritage of His people, in all generations. We have a right to expect His blessing on our offspring. The New Testament declaration, is confirmatory: “*The promise is unto you and unto your children.*”

“O Love, divine and tender,
That through our homes doth move!”

HOLINESS AN INSTANTANEOUS BLESSING.

BY REV. THOMAS CARTER, D. D.



HERE has been much discussion of the question whether the attainment of holiness in its full sense is gradual or instantaneous. There was an equal controversy once as to conversion. It was urged, that to become a child of God required time and effort more or less prolonged. Christians now, however, generally admit that God is able and ready to convert the sinner at the very moment that he truly repents. Repentance and the conflict between the love of sin and the desire for pardon may occupy hours, weeks and months, but when the soul reaches the point of submission to Christ, and renunciation of all that is displeasing to Him, the translation from darkness to light is sudden as the lightning's flash.

It is the same with perfect love. We are prepared gradually for its reception; by degrees light enters into our spiritual being; and as soon as we are ready on our part, there is no hesitation on the part of God. In answer to our faith His Spirit at once takes possession of the sacrifice which is lying upon the altar; penetrates its most secret recesses, and by virtue of His own occupation of every part, expels the last lurking shadow of sin.

If there is a parallel thus between conversion and perfect love in the preparation necessary, and the mode of their

reception, there is also a parallel as to the time which this preparation should occupy. It has been observed that the great mass of Christians are converted when they are young, and that the nearer we are to childhood the more easy conversion becomes. There are reasons for this, such as the comparative freedom from guilt in childhood, and from habits which are prejudicial to the Christian life; these reasons we do not discuss, as we only wish to impress the reader with the well-known fact that the sooner we seek Christ, the more readily the heart yields to Him.

But it is not so well known or practically believed that the sooner after conversion we enter into perfect love the more easy is the way. At conversion, according to Scripture, we are babes in Christ. We have just begun to live for Him, and are in our spiritual childhood. Conscience, then, is peculiarly tender. The load or guilt of sin having just been removed, we have a dread of its approach in any shape—a dread which subsequent lapse of time may tend to deaden. Like him, who has always lived in a dark mine, deep down in the bosom of the earth, and who, when he first sees the light, feels by contrast, in that moment, the horror of darkness more than he is ever able to feel it again. Not that the light is ever less precious to him, or the darkness less horrible, but that the revelation of the former is a new fact in his experience.

The young convert is also teachable. He is willing to learn. We sometimes find, as ministers, that we make little impression on the older people, but when we turn to the children our labor is not in vain. It is related in the history of the early Roman Catholic missionaries in Mexico, that they met with little or no success in winning the adult Aztecs to their faith; but when they turned to the children and directed all their efforts to them, ere long Mexico was at their feet. So we find a difference as we urge Chris-

tians to go forward and upward to the enjoyment of the fullest grace, between those who have just been born anew, and are spiritually babes, and those who have been ten, twenty, or forty years in the way. The latter have so many habits that are fixed, and too often indulged in so much unbelief that they have a foil to deaden the edge of every weapon we can use.

The young convert's faith is in lively exercise. We do not say that he has more faith or more grace than at any supposed subsequent period, but his faith is vivid on account of the change he has met with. He has not yet been exposed to the sophistries which we meet with in so many forms on the subject of perfect love. How important, then, it is that as ministers and Christians we should earnestly urge our young people to go up at once to all the fulness of Christ, and expect to receive it, not in a few weeks or months, but as a blessing which God is ready to bestow upon them at once.

During a revival in our Church some years ago, in which many were brought into the Saviour's fold, there was a young man whose religious course we specially noticed. After his conversion he began to seek for perfect love. He soon obtained it. Immediately he became a joyous, useful Christian. His countenance seemed actually radiant with his inward joy. In a short time, young as he was, he was appointed superintendent of the Sabbath School. With the faith and humility of a child, he took to his heart the idea that a full salvation was attainable at once, as an instantaneous work, and according to his faith God blessed him.

It is interesting to know what that great and good man, John Wesley, thought about this question. In the full maturity of his life, and shortly before his death, he wrote as follows:

"Four or five and forty years ago, I had no distinct views of what the apostle meant by exhorting us to 'Leave the principles of the doctrine of Christ, and

go on to perfection'; but two or three persons in London, whom I knew to be truly sincere, desired to give me an account of their experience. It appeared exceeding strange, being different from any that I had heard before. The next year, two or three persons at Bristol, and two or three at Kingswood, coming to me severally, gave me exactly the same account of their experience. A few years after, I desired all those in London who made the same profession, to come to me all together, at the Foundery, that I might be thoroughly satisfied. I desired that man of God, Thomas Walsh, to give us the meeting there. When we met, first one of us, and then another, asked them the most searching questions we could devise. They answered every one without hesitation, and with the utmost simplicity, so that we were fully persuaded they did not deceive themselves. In the years 1759 to 1762, their numbers multiplied exceedingly, not only in London and Bristol, but in various parts of Ireland as well as of England.

Not trusting to the testimony of others, I carefully examined most of these myself; and, in London alone, I found 652 members of our society who were exceeding clear in their experience, and of whose testimony I could see no reason to doubt. I believe no year has passed since that time, wherein God has not wrought the same work in many others; and every one of these (without a single exception) has declared, that his deliverance from sin was *instantaneous*; that the change was wrought in a moment. Had one-half of these, or one-third, or one in twenty, declared it was *gradually* wrought in *them*, I should have believed this, with regard to *them*, and thought that *some* were gradually sanctified and some instantaneously. But as I have not found, in so long a space of time, a single person speaking thus, I cannot but believe, that sanctification is commonly, if not always, an *instantaneous* work."

BIBLE BRIEFS—WORDS OF COMFORT.

—“*Therefore with joy shall ye draw water out of the wells of salvation.*”—Isaiah 12:3.

The wells of salvation are the Christian ordinances. They are rightly named “*Wells of salvation,*” and may be constantly refreshing. We may draw freely, abundantly, constantly. Those who love these means of grace, and make constant use of them, are *growing Christians*.

“Thus we may abide in unity,
With each other and the Lord.”

CHRISTIAN PERFECTION.

BY REV. JAMES HARRIS.

IT WAS during a brief railway journey that I discovered that I had in my pocket a complete, comprehensive and invaluable treatise upon the subject of Christian Perfection. I had read treatises by Wesley, Fletcher, Bangs, and others, but this one in every respect surpassed them all, and stands to-day unrivaled. It is safe to say that nothing ever has been and nothing ever will be written by man to compare with it.

I found it in a small bound volume which contained in all twenty-seven treatises on the Christian religion, yet the whole only cost the writer one penny, and was a marvel of cheapness.

It has been a subject of dispute among the learned as to who was the author,—but a brief examination of its contents shows him to be a man of rarest knowledge, extensive research, and intimate acquaintance with the Greek and Hebrew classics and customs, as well as a man of most profound piety and deep experience of the things of God. I was fully persuaded while reading it, that the author, whoever he was, was inspired by God to write it, as much as Isaiah to compose his prophecies, or St. Paul his Epistles.

By this time my readers will have fully divined that the Epistle to the Hebrews, in our New Testament, is the treatise referred to. Let us look at it in

the light in which it impressed me during that brief railway journey.

In the first place our Lord is presented before us in all His absolute perfectness as our Saviour—the Perfect Son of the Perfect God—made a perfect man—becoming perfect as a High Priest by being made exactly like other men in all things except being sinful, and perfected by sufferings He becomes by Divine ordination a perfect Priest, and offers a perfect atonement for the sins of those for whom He would intercede, even His own sinless body—shedding His own blood and dying for us. He is raised from the dead and ascends to the right hand of God, and there He enters the most holy place and lives *for ever*, always appearing before God on our behalf. But He is not only perfect as a priest, but also as a teacher and law-giver, infinitely superior to Moses. Upon this groundwork the author forcibly concludes: “Wherefore he is able also to save them to the uttermost that come unto God by him.” The word “uttermost” is an extreme one, and literally rendered would be “to the entire end,” or every perfect thing. Paul uses the same expression in 1 Thess. 5:23, translated “wholly,” but literally signifying *whole perfectly*. He thus shows that Christian perfection comes through Christ, though it could not come through the Levitical priesthood (chap. 7:11).

The necessity of Christian perfection is most urgently shown from the great temptation to apostacy which existed then. And the fearful condition of an apostate (see ch. 6:4); to meet and successfully resist this temptation the Christian needs the perfect armor—he is therefore exhorted to obtain a *perfect* hope, called “*fulness of hope,*” or “*full assurance of hope*” (6:11). And this *perfect* hope is shown to be an anchor which will hold under every wind and wave of temptation (v. 19). And to show more fully that this is the Christian’s privilege, because Christ is *perfected* forevermore (7:28), the author shows that it is

included in the covenant, into which the sinner entered with God when he believed on the Lord Jesus Christ unto salvation (8:6). That new covenant contained *promises* of perfection (v. 10-12). And lest we should stagger at the threshold of this great blessing, he shows it was exhibited in the construction of the tabernacle, which had a holy and a most holy place; that the latter was closed against Jewish believers, but was opened to Christian believers, "who have" the right "to enter with boldness into the holy place by the blood of Jesus." "For by one offering he hath *perfected forever* them that are (wholly) sanctified" (ch. 10:14, comp'd with 1 Thess. 5:23). And those who are *perfected forever*, and *wholly sanctified*, enjoy a special witness of the Holy Spirit to the work thus wrought in them (8:15). It is impossible for language to be stronger than that with which the author then exhorts and entreats to enter into the most holy state (vs. 19-31). And this is to be done by faith, the exercise of a *perfect* faith in the perfect atonement made by a perfect Saviour, and upon perfect promises.

He then goes on in ch. 11, to show the nature of perfect faith. The first verse of this chapter is perhaps the most difficult one in the Epistle to render into English. Faith is the *hypostasis* of things hoped for (the very word used to express the essential unity of the persons of the Triune God (hypostatic union). The *elenchos* of things not seen—or *perfect persuasion* of things not seen. The power of such a faith is then illustrated by the most remarkable examples of old Testament saints. If it was possible for such saints to exercise such faith often for temporal blessings, how much more ought Christians to exercise a faith that would secure the covenanted spiritual blessing of being made perfect in Christ.

For our encouragement to come, the author describes the place to which we are invited to come. It is the THRONE of grace, upon mount Zion, where is the

city of God, the heavenly Jerusalem, in it, and around it are innumerable hosts of angels, all perfect in holiness, who bow in the presence of the Holy God. Here too is the Church of the firstborn, and the spirits of just men; these too are made perfect. And here is JESUS—the Mediator of the new covenant. And here too is the blood of sprinkling (which St. John says cleanses from all sin). O, what encouragement to seek perfect holiness!

Then this remarkable treatise closes with such a prayer for the perfection of every saint as, we think, only St. Paul could have composed, and he only when under the mighty power of the Spirit: "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, *make you perfect* in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ: to whom be glory for ever and ever. Amen."

I have already stated the conclusion to which I came. And now, Christian reader, will you sit down and read this Epistle through, in a candid and earnest spirit, and here you will find all that the most earnest advocate of Christian perfection claims as your privilege. Here you will find the most solemn and cogent reasoning for your present seeking for and obtaining it for yourself. Here you will see the great peril of those who stop short of it. Here you find every encouragement to claim the blessing as yours, now and here. You listen to the most fervent of all intercessory prayers for each saint to obtain it—and I venture to say, that you will arise from the perusal either a wholly sanctified person, or under the deepest conviction of your personal need of it.

"COMBAT all thy discontent through prayer, every care through faith, and every fear through hope."

BIBLE BRIEFS.—WORDS OF COMFORT.

—*And, lo, I am with you always, even unto the end of the world. Amen*—Matt. 28:20.

Here is a gracious promise of the personal presence of Christ with His disciples—without intermission—always—even unto the end of the world. Although absent bodily, His spiritual presence may be always realized by Christ's true disciples.

"His presence disperses my gloom,
And makes all within me rejoice."

GOD'S BROKEN THINGS.

BY REV. JOHN PARKER.



SHORT time ago, there came from Asiatic lands a saintly man, whose face the sun had bronzed, and whose heart the Sun of righteousness had warmed into a summer life of brightness and beauty. He was heard in many parts of our land, with great profit, by the people of God. Among the many good things to which he called our attention were "the broken things that God loves." Let me recall some of them, with their suggestiveness to my own heart, and I hope with profit to yours.

"Who cares for broken things?" God does, and you do. In the attic story of your house, amid its rot and rubbish, and half concealed by dust and cobwebs, is a broken cradle—a baby chair—an old rocker, each too poor to mend, too priceless to sell, too precious to destroy. Drag them out to the light and give them each a voice, and what a story they could tell of a love that once blossomed into beauty, and then was bruised and broken. So does God love the broken things that lie all about us.

1. *He loves our poor, tired, old broken world.* Once it was a thing of beauty—a joy to God and angels. He said, "It is very good"—an ideal world—the best God could make, for He would make no second-best as the home of His new and perfect race. He launched it as a splen-

did ship on the ocean of time, and freighted it with the Divinest treasures. Alas! what a wreck it has become. Steeped by storms, rent by earthquakes, stained by battlefields, soaked by tears, furrowed by graveyards, a broken world. But "God so loved it"—He gave for its recovery His only begotten Son. And even that Son had to become a broken vessel. His body was broken—His hands nail-pierced—His side spear-gashed—His brow torn by thorn-rents—His heart riven by the agonies of the cross. We can be healed, but only "by His stripes."

2. *God cares for broken things.* "The sacrifices of God are a broken spirit; a broken and a contrite heart He will not despise." A broken-hearted sinner has become such, only because of the grace of God that has subdued and broken the heart of stone. So full of pride and self-righteousness—it cannot be broken by affliction, the hammer that breaks in pieces the flinty rock does not soften its broken parts. So it is with the carnal heart. How angry a man was to-day because I told him these truths. "Saul of Tarsus had a hardened heart," an inflated pride, a Christ-repelling righteousness. How insulted he would have been had any one, even the Christ, told him as he told Nicodemus, "Ye must be born again," for was he not a leading member of the great national Church; and yet he led the multitude in the persecution of God's saints. He wrote, thirty years afterwards, his heart subdued, and his eyes opened, "I was a persecutor, a blasphemer, and injurious, but I obtained mercy." The Spirit of God had broken and changed his heart of stone. The hooting, babbling crowd at Calvary, how hard and unrelenting its heart. Not a tear is wept as the Son of God is broken on the rack of the cross, for sins—not his own, but ours. But sixty days pass, and another crowd fills the streets of Jerusalem; a Galilean peasant is preaching a strange doctrine, concerning the murdered and risen Christ: "Ye have

killed the Prince of life; uncalendered crime! The King of life killed by you." Do they resent it? Nay; the startled mass are melted to tears. It is a broken hearted multitude now, and God loves broken hearts. "With that man will I dwell who is of a broken and contrite spirit." As if He had said, "I have only two select dwelling-places—the high and holy place, the habitation of light, and the heart of a contrite man." "Blessed are the poor in spirit, for theirs is the kingdom of heaven." What an available road to a kingdom! We cannot all be rich, but we can be heirs to the kingdom.

4. *A broken will* also is very precious in the sight of God. Fragrant as the alabaster box of precious ointment broken by Mary for the anointing of Jesus, is a surrendered and consecrated will. It was all she had—had probably cost all she had saved by months of toil and economy. "How costly" and what a waste," said the cynical Simon and his guests. "I know its cost," said Mary; "but it is worth all it cost to put it at the service of my Lord. It poorly symbolizes my more costly gift, for all I have is His." The act became immortal. So will yours. Say the word, my Christian brother, enfeebled long by a disputing conscience and an unsundered will. Say it now, and yield your heart now and forever—"Lord, I am Thine, entirely Thine." Your act shall become immortal, for a yielding or resisting will determines your destiny. Say it, my unsaved friend, and all the resources of God shall be available to your need—"Here, Lord, I give myself to Thee, entire and forever."

4. *God also loves the voluntary breaking of whatever hinders the light from shining through your life.* My thought finds illustration in Gideon and his warriors. Concealed in the pitcher which each brought as he went to meet the enemy, was a lamp, whose light was hidden. At a signal given, each dashed his pitcher and lifted

high his light, shouting, "The sword of the Lord and of Gideon!" In the presence of those broken pitchers, disaster fell upon the enemies of God and of His people. God had been obeyed. Pitchers and lamps were not much to vanquish an army with, but obedience meant Divine help. It means it now. Are you not satisfied with your spiritual condition? Are you walking in mist or twilight? What is it that hinders your light? God requires you to break it. I asked a follower of Christ, "Are you prospering in your spiritual life?" Sadly she answered, "No, I am not." I asked her, "Do you know why?" "Yes, I know the reason." I urged her to break the pitcher and let the light unhindered shine. God loves to see the pitchers broken that hinder your light. In a prayer meeting held in this city there arose to speak a member who had been long silent. He had been rich; had recently lost all his property. A strange hush was instantly on all the crowd, for in trying to speak, tears had choked him for a moment; then he said: "Three months ago I was rich, but my spiritual life had about departed. Now I am poor, but God has given me back my joy." God had broken the pitcher that concealed his light. God loves broken pitchers that hinder the streaming light. Break them, thou child of God, and shine for Him!

5. *It is a precious truth also that God loves the loosening of cords and breaking the golden bowls of his people,* for every hour he is releasing some of his saints from the bondage of earth. After the golden bowl is broken, and the dear saints of our love have ceased to live, we put them aside, as did Abraham his beloved Sarah, for whose hiding out of sight he begged most pathetically a place of burial from the strangers of Heth. We also soon appear to forget how necessary they once were to our comfort. Who cares that in yonder God's acre half a million lie, dust to kindred dust returning? But God loves the broken dust of His saints,

though dishonored and despoiled of beauty by death.

"He watches all their dust
Till He shall bid it rise."

"Thy dead men shall live together; with my dead body shall they arise. Awake and sing, ye that dwell in the dust." They will do it. "God's love" will be the theme of song from many a coffin and ocean shroud. And wonderful the Divine purpose concerning them, for "He shall change our vile bodies and fashion them like unto His own glorious body," or the body of His glory after His resurrection from the dead. That body, so broken by disease, so scarred and branded by fierce conflict, or buried beneath the green sward, or festooned by the great forests of the deep sea,—Jesus loves it, and He, the resurrection and the life, will surely restore it to a Divine life—a life forever with Himself. That life of thine, so broken by sorrow, but lived in reference to His praise—He will yet crown it with celestial honors in the city of many mansions. Sainthood and citizenship thine forever.

Hear it then, ye whose experience has been largely with the broken things of home and friendships, fortune and favor, hopes and hearts: "The Lord is nigh to them that are of a broken heart"—so nigh, "He healeth the broken in heart." Whisper then your plaint to Him, and weep your sorrow, for your "weeping may endure for a night, but joy cometh in the morning." He seems betimes a great way off, as if He heard and heeded not, but "delight thyself in the Lord, and he will give thee the desire of thine heart."

He is nigh to thee, broken-hearted sinner; reach out thy hand for help. His help thus sought and another hand shall meet thine; a nail-scarred hand, but filled with merciful tokens of grace and salvation for thee; for "blessed are they that mourn, for they shall be comforted."

BIBLE BRIEFS.—WORDS OF COMFORT.

—"I will not leave you comfortless."

—John 14:18.

Such were the sweet words of Jesus to the sorrowing disciples. And through them they are spoken to us. In trouble, in affliction, in conflict, He will not leave us comfortless. Here is a blessed promise upon which we may lean in life's vicissitudes. Let us lean upon it.

"We shall obtain delivering grace
In every trying hour."

LET US NOT SLEEP AS DO OTHERS

BY ABBIE MILLS.



THE beautiful spring mornings had come, when the sun rose above the horizon at an early hour, and it was my delight to greet him as he came forth as a bridegroom from his chamber. A friend, who found more comfort in a morning nap, asked why I did not sleep later. I replied that I could not sleep when the sun was shining. "But if you closed the blinds and made it dark you could," she replied.

I thought how many were doing thus in the spiritual realm. Jesus, the Light of the world, has come, suffered, died, and now lives forever. All that He could do for our complete salvation has been done and to all who have heard of, and seen, and felt this light, He says, "Arise and shine." He would have us shake off the dust that blinds our sight; He would have us arrayed in garments clean and white, washed in His blood. But some who have felt that the light was sweet, when it broke in upon them as they laid dead in trespasses and in sin, seem now in no way to covet the light that would show them the highway of holiness.

But the glorious days of the Pentecostal dispensation are here, and if we sleep on we must close our hearts against the light. Shall we do this for the sake of indulging in things that are gratifying to the flesh? Shall we hesitate to put off the works of darkness and to put on the armor of light?

The night is far spent, wherein it was thought that sin must remain in the hearts of God's children as long as they remained in this world. More and more clear is the dawning of this full salvation day, and the bright morning is vocal with the praise of those who have been cleansed from all sin by the blood of the Son of God.

God so loved us that He planned to have us holy, blameless before Him. The light is Divine that shines all about us, revealing our need of cleansing from inbred sin, as well as forgiveness for transgressions; but if we refuse Him that speaketh, and shut out the light instead of welcoming it, what will be the result? We may for the present be a little more comfortable, but at a late hour we shall find we must arise, wash us and make us clean, in the fountain opened for sin and uncleanness, or be for ever excluded from a holy heaven. Then we will find the remnant of probation so short, that we can but grieve over the precious hours we might have spent running up the shining way with joy in the strength of the Lord, cheered by His smiles.

Let us not listen to the pleadings of remaining carnality, nor yield ourselves to slumber on the great question of heart holiness another moment. But yielding ourselves unto God as alive from the dead, and opening up our whole being to Him, we shall find our souls flooded with light, and our sun shall no more go down. The glow of the glorious morning that now we know, shall be swallowed up in the light of everlasting day, and we shall find eternity too short to utter the praise due to our uttermost Saviour.

The Lord our God is indeed a sun and a shield. He has abundant stores of grace for all who will live holy lives, and there is glory as well as grace; glory here as well as hereafter, and "no good thing will He withhold from them that walk uprightly."

BIBLE BRIEFS.—WORDS OF COMFORT

—"I am the living bread which came down from heaven."—John 6:51.

This was Christ's own declaration. It is full of comfort. We need sustenance for the soul as well as for the body. All earthly substance is unsatisfying, unsuited to the spiritual nature. But Christ, the living bread, which has come down from heaven, satisfies every craving of the soul, so that the individual sings,

"Thou, O Christ, art all I want,
More than all in Thee I find."

A BIT OF EXPERIENCE.

BY MRS. A. C. MORROW.

WHEN I asked of the Lord the baptism of the Holy Ghost, the thought of consecration did not come home to me. I wished to lead a holy life. I asked God to give me the power, and trusted Him to do it. About six weeks afterward I picked up Miss Havergal's little book, "Kept for the Master's Use," and I read,

"Take my life and let it be,
Consecrated, Lord, to Thee."

My heart responded to the sentiment. I read the next chapter,

"Take my moments and my days,
Let them flow in ceaseless praise."

And I knew that every moment was given to His service. I read on until I came to the lines,

"Take my silver and my gold,
Not a mite would I withhold."

I said, "Lord, it is all Thine, to be used just as Thou showest me." And I read on until I came to the sentence, "Which do you really care most about, a diamond on your finger, or a star in the Redeemer's kingdom, shining forever and ever?" I looked down at the gem on my finger, and I said, "Of course I would rather have a star." Then came the thought, "Why not take the diamond, and use it so that you may have a star?" And I said, "I would if I thought the Lord wanted me to do so." Afterward, I was uneasy whenever I remembered my diamond.

Some days subsequently, as I sat at my desk busily writing, the servant brought me the *Guide to Holiness*. As I took it in my hand, I did what I had never done before except when opening my Bible, I bowed my head and prayed that some word I should read there might prove a blessing to me. I

was attracted by an account of how Miss Havergal gave all her gold and jewels to be sold for some benevolent cause. Immediately there began a struggle which lasted two hours. I thought, "What will my friends say?" I wept at my unwillingness to do what it seemed I ought to do. I prayed earnestly that I might have strength to do right. At length, I arose from my knees, opened my secretaire drawer, and threw my ring into it. A few days afterward, relating this circumstance to some relatives, one of them asked me, "What about your pin?" "O," I answered, "I shall wear that. It is an inexpensive one." But I did not, nor my gold earrings, because I had lost all pleasure in them. But my wedding ring, and my watch, the gift of my father when I was a girl, I continued to wear without scruple of conscience.

Oneday, more than a year afterward, I was riding in a carriage in the city of Nashville, Tenn., with Mrs. Wheaton, whose life is devoted to visiting the convicts in prison. We had just come from the penitentiary. She said to me, "Did it ever occur to you that you ought to rebuke those who wear diamonds and jewelry?" After a little I saw that what she was saying was meant for a kindly reproof to me, and I responded, "If the Lord wants me to give up what little jewelry I have, He will show me." "Yes, He will," she answered; "I am praying for you."

The following morning a lady related to me an incident concerning her little eleven-year old daughter. The child came to her mother one day and said to her, "Mamma, I wish you would read me the place in the Bible where it says not to wear jewelry." The mother found it and read it. Then little Emma said, "Mamma, you know my jewelry does not amount to much, but if Jesus does not want me to wear it, I do not want to." And she took off her little gold ring and pin, and has never worn them since. As the mother finished, I picked up my Bible and read 1 Pet. 3:3. and 1 Tim. 2:9. Then, thought I, "It may be the child is right. Perhaps the Bible means just what it says. Perhaps, for some reason, the Lord does not want us to wear gold. We know that the love of finery has led many a woman to where it was easy to barter her soul for it." Then I recalled an incident Mrs. Wheaton had given me in her experience. She went one day to

visit a poor invalid girl. She talked to her of Christ and His love until she had almost persuaded her to be a Christian. She went, soon afterward, with a wealthy lady, to visit the dying girl. The rich woman was decked with jewelry. Diamonds sparkled in her ears, and on her fingers, and on her breast. As they entered the room the sick girl pointed to the jewels and exclaimed, "O, mother, mother—I have wanted them all my life!" The lady tried to conceal her diamonds, and Mrs. Wheaton endeavored to lead the sick one once more to think of the Saviour who gave Himself a ransom for her; but all her efforts were fruitless, and the poor half-crazed girl died longing for the jewels, and without the knowledge of sins forgiven.

As I sat there with this sad incident fresh in my memory, very quietly, without a pang of regret or pain, I slipped the ring from my finger and the watch from my pocket, and the dearest of my earthly possessions were given up to God. I think they will all go towards purchasing a library for a building it is proposed to erect in Brooklyn for the street waifs of that metropolis. And I fondly expect in that city whose streets are paved with gold to receive brighter and fairer jewels as lasting as eternity.

"Whoever would be sustained by the hand of God, let him lean upon it."

MOSAICS FOR THE SICK ROOM.

VI.

BY LELIA WATERHOUSE.

"No Death."

ALMOST hush my breath as I sit beside you this morning. The physician says that you cannot live. Why not say you are about to take an "orderly step in life,"—open a wicket gate into glory.

I see that you shrink from the separation of soul and body. Lift your eyes, look up, while I repeat seven thrilling words of Holy Scripture:

"And there shall be no more death."

Courage, beloved! the struggle will be once for all. You will never encounter this foe on the other side. As he reaches out his hand to grasp you, slip by him into eternal life.

Good morning.

Our Bible Study.

"The law of thy mouth is better unto me than thousands of gold and silver." *Psa. 119 : 72.*

"FATHER of mercies, in Thy word
What endless glory shines!"

Holiness Lesson Leaves.

BY REV. N. VANSANT.

FIRST WEEK—LESSON I.

TOPIC.—HOLINESS IN THE OLD TESTAMENT.—
HISTORICAL BOOKS.

CENTRAL TEXT.—"*If they sin against thee, for there is no man that sinneth not,*" etc.—1 Kings 8:46.

STATEMENT.—The two Books of Kings—generally ascribed to Ezra—are closely connected with those of Samuel, and should be read together with them, as also with the two books of Chronicles. While they are intended mainly to teach us Jewish history, they often suggest important lessons bearing upon our Topic. Thus the Central Text very pointedly calls attention to the question of

I. HOLINESS AND SIN.

What is holiness? The essential idea is, *salvation from sin* by Divine forgiveness and cleansing. Holiness is not a name or profession, not an external habit of worship, or an internal rapture of feeling. If it means anything it means a death to sin by moral crucifixion, and a life of righteousness by moral resurrection. Between holiness in its highest conception as attainable through Christ, and remaining outward or inward sin, there is an utter incongruity, nay, antagonism (2 Cor. 6:14-18).

Yet the Central Text seems to carry on the face of it a flat denial of the doctrine of holiness as held by the writers and readers of the *Guide*. And several other passages are cited by the opponents of this doctrine which seem to confirm the text quoted, as 2 Chron. 6:36; Job 25:4; Prov. 20:9; Eccl. 7:20; James 3:2; 1 John 1:8. What shall be done? Have we all this time been mistaken? Is the Bible in fact against us? Have these Lessons all through the months been based upon a simple fancy? And must the doctrine of the witness of the Holy Spirit to entire sanctification be abandoned as fictitious? In a word, must we accept the teaching of the *Eclectic Commentary* in the follow-

ing note, as setting forth the full measure of Christian privilege in this life?—"One or more sins have dominion in the heart of almost every man. We cannot say, We have made our hearts clean; though some can say, Through grace we are cleaner than we have been."—(Prov. 20:9.)

SECOND WEEK.—LESSON II.

CENTRAL TEXT.—"*Let your heart therefore be perfect with the Lord our God, to walk in his statutes, and to keep his commandments as at this day.*"—1 Kings 8:61.

II. HOLINESS AND SIN (*continued*).

Suppose now we offset the passages above referred to, with several of quite an opposite tenor, as the present Central Text, with *Psa. 37:37; 119:1-3; Jer. 33:8; Matt. 1:21; 5:8, 48; Luke 1:6; 1 Thess. 5:23; 1 John 1:7, 9; 2:1; 3:8, 9*; to which many more might be added.

Between these and the previous passages there is a manifest contradiction, taking them as they stand. Can they be so reconciled as to render their teachings harmonious? We believe they can. In seeking this reconciliation, certain questions of rendering, of context, and of progressive revelation, must be duly regarded. It is also a safe rule to adopt that interpretation which is most honoring to God and Christ. This rule has been a mighty factor in settling the long-disputed question of a limited or a universal atonement, and it needs to be broadly recognized in the case before us. Which will be the more honoring to the blessed Trinity, to bring the higher class of passages down to the level of the lower, or to follow the inverse order? To ask the question is to answer it.

Without violating in the least any true rule of exegesis, every one of the first-named lists of texts can be made to harmonize with every one of those set over against them. Begin with 1 Kings, 8:46, which clearly admits of the rendering, "*For there is no man that may not sin,*"—a rendering fully sustained by Dr. Adam Clarke, and a host of other learned critics. Indeed, the first clause of the verse, "*If they sin against thee,*" requires this rendering in order to make good sense. The same change of rendering applies to 2 Chron. 6:36, and Eccl. 7:20.

The question at Prov. 20:9, in no way denies that the Holy Ghost may make a man's heart clean, and pure from sin; it only denies

that any man himself can do it. As to Job 25:4, if the latter clause disproves the doctrine of entire sanctification, the former equally makes justification impossible. "Clean" by natural birth, or by human merit, is doubtless the idea intended.

The meaning of James 3:2 turns upon the application made of the "we," the right application being doubtless not to the apostle himself and others like him, but to the "many masters" whom he forewarns of "the greater condemnation," in v. 1. So at v. 9 he uses the same "we" when he speaks of "cursing men," which not even the lowest type of Christians can excuse on the plea of a moral necessity.

The force of the argument based on 1 John 1:8 is completely broken by vs. 7-9, while v. 10 is a full and sufficient explanation of v. 8.

THIRD WEEK.—LESSON III.

CENTRAL TEXT.—"And Asa cried unto the Lord his God, and said, Lord, it is nothing for thee to help, whether with many, or with them that have no power. Help us, O Lord our God, for we rest on thee. . . O Lord . . . Let not man prevail against thee.—2 Chron. 14:11.

III. HOLINESS AND PRAYER.

The account in 1 Kings of Asa's good reign, omits the Central Text and the occasion of its utterance, as also several other interesting facts of his life, which 2 Chron. supplies. But both accounts agree in the statement that "he did that which was right in the eyes of the Lord," and that "Asa's heart was perfect with the Lord *all his days*." (1 Kings 15:11, 14; 2 Chron. 14:2; 15:17.)

This last clause is so broad and so in conflict with certain recorded facts in his later years, that some explanation seems to be imperatively demanded. Each of the books referred to, contains an account of Asa's vigorous warfare against idolatry, closing with the statement, "But the high places were not removed," it being immediately added, "Nevertheless Asa's heart was perfect," etc. The high places, or eminences where worship was performed, were of two kinds—those dedicated to idol worship, and those used for the worship of Jehovah. Both were in fact forbidden, but while "those devoted to false gods were destroyed, those misdevoted to the true God were suffered to remain. The kings opposed impiety, but winked at error."—*Bishop Hall*. The latter kind not being forbidden on strict moral grounds, the toleration

of them did not involve positive guilt. Asa all through his reign maintained a firm integrity in opposing idolatry and guarding the true worship of God. In this sense his "heart was perfect with the Lord all his days." And in a much broader sense this statement is doubtless true when applied to the earlier part of his reign. Through all those years there was a beautiful perfection of piety at all points of his grand character. Such a prayer as the Central Text could have come only from a holy heart indexed by a holy life. His inspired biography plainly indicates this, and it was this that gave him his great power with God.

FOURTH WEEK.—LESSON IV.

CENTRAL TEXT.—"And Asa cried unto the Lord his God."—2 Chron. 14:11.

IV. HOLINESS AND PRAYER (*continued*).

The prayer of Asa in marching against the Cushite host was one of the most wonderful on record—wonderful in its utter self-trust, in its bold and large petitions, in its restful, unwavering trust in God, and in the sublime victory that crowned it. Dr. Kitto speaks thus of the closing petition: "At the first view it might seem more obvious and natural to say, 'Let not man prevail against us'; but he says, 'Let not man prevail against *Thee*.' This is a bold word. It assumes that the Lord's cause and theirs was so much identified . . . that man's triumph over them would be triumph over Him. . . . If this notion rested not on strong foundations, it was egregious presumption; but if it were well founded, it was faith. . . . Asa knew he was himself helpless, and he knew where to seek an all-sufficient Helper, and he desired to know no more. In this he rested—'We rest on Thee'."

Note his conclusion: "Perfect love to God, and perfect trust in Him, which trust is essential to love, gives REST—casts out all fear and doubt. 'He that feareth is not made perfect in love'; and therefore he has not attained to perfect rest. To enjoy this rest which is the result of perfect love and perfect faith, is a state of unspeakable blessedness."

Can there be this perfect faith, perfect love, and perfect rest, without a perfect cleansing from sin? It is sin that causes unrest.

The Word of Testimony.

"That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus."—Philemon, 6.

"One undivided Christ proclaim,
And jointly glory in Thy praise."

The Tuesday Meeting.

Held at the residence of the late Dr. W. C. Palmer,

316 EAST 15TH STREET,

near Second Ave., and opposite Stuyvesant Park,
New York, every Tuesday afternoon at 2½ o'clock.

In the year 1836, two social meetings, held in different Churches, at the suggestion of Mrs. Lankford (now Mrs. Palmer), were blended into one, and appointed to be held at Dr. Palmer's. The Divine seal was placed upon the first gathering, and it has been continued uninterruptedly now for over fifty years.

OCEAN GROVE.

As the meeting at Ocean Grove is an offshoot of the Tuesday Meeting, we furnish this month a report of a Sabbath morning meeting at the Grove.

THE meeting was opened by singing the hymn No. 238, commencing—

"Guide me, O Thou great Jehovah,
Pilgrim through this barren land,
I am weak, but Thou art mighty,
Hold me with Thy powerful hand.
Bread of heaven,
Feed me till I want no more."

Rev. Joseph Smith, of the Philadelphia Conference, led in prayer. Mrs. Palmer then read the 52d chapter of Isaiah, and said: "We all believe that this is God's Word, do we not? The promise is that God will guide us, and I have asked the Lord to guide us in our thoughts. I want every precious child of God, and all who are accountable to God, to hear what He says this morning. There is something to be done by us. The Word says, 'Awake, awake!' There may be some sleeping ones or some who are half awake, here. We are to awake and put on our beautiful garments. 'No more come into the uncircumcised and the unclean.' Does the real Church of God ever become sleepy and need waking up? Let the Holy Spirit come to us, for which our brother asked so confidently in his prayer. Let us have these beautiful garments of holiness; if we do not get our white robes here we will never get them. I can hardly leave that thought, but

God says again, 'Shake thyself from the dust.' Is there any dust upon the children of God? Watches are good, yet they sometimes get dust in them, and we cannot make the use of them that we would, and so our spiritual life is often hindered. Let us 'Arise!' this is God's voice to us. Our brother told the Lord we knew He was here, but asked Him to reveal Himself to us. O that the Lord would show us the necessity of shaking ourselves from the dust! Is there one captive daughter here? I believe we may have salvation here this morning if we will use the means. 'Thy God reigneth.' Shall He not have these hearts to reign in? God will accomplish His work in every heart which will let Him. My heart said 'Amen' when brother Smith prayed that we might not wait till some time in the meeting to be saved. So many wait to come to a positive decision. When God speaks let us answer. He has purchased full salvation. 'Break forth into joy.' He wants us to be happy Christians. Let every heart say 'Glory to Jesus! He hath redeemed Jerusalem.' I love that old song; I have not heard it in a long time, 'Redeemed by the blood of the Lamb.' 'The Lord hath made bare his holy arm in the eyes of all the nations: and all the ends of the earth shall see the salvation of our God.' There is a repetition of truths in this chapter. We have line upon line. We need clean hearts as well as clean watches and clean sewing machines. The truths of this chapter are all condensed in the New Testament. 'Come out from among them and be ye separate, and I will receive you, saith the Lord.' When sister Janes was sick (Mrs. Bishop Janes), I sang, 'I've washed my garments white.' She replied, 'He washes me!' When we fully surrender, and shake ourselves from the dust, He will save us. Let every one that is sincere, and those who have not been up to the present, say, 'I will be the Lord's.' So many are saying, 'I am trying'; but let us *do* and not try. Do not be afraid, if you have not time to itemize; the Spirit will give us the light when we have decided."

Singing, "O for a heart to praise my God."

DOES JESUS REIGN?

Bro. Thornley—"Thy God reigneth." I was wondering if each in God's presence here this morning had made a full surrender of

themselves to God, and had invited Him to come and reign in them. "The kingdom of God is within you," and the kingdom means a King. I think it would be well if briefly and definitely we would follow out this line of thought this morning: Does God reign in our hearts?

CALLED TO FREEDOM.

Rev. George Hughes—I do not often have the opportunity of attending this meeting at the Grove. My work calls me to travel, and I can be only a short time in a place. I am glad to be here. Last Sabbath morning I looked into the bright faces of a great company on the Douglas Camp-ground. When we get into this freedom the prophet speaks about, and to which our sister has called our attention, we are in a joyous state; in this liberty we can sing and be joyful in our King. I rejoice that this lesson calls upon us to be free. "Loose thyself, O captive daughter of Zion." We are not to be in captivity either to sin, self, or the devil—but to be free in Christ, and I bless the Lord that I am in that freedom this morning, as joyous in my soul as a bird on the wing.

TRUE TO JESUS.

Rev. Dr. Kramer.—To-day thirty-seven years ago, at the Cincinnati camp-ground, the Lord accepted me. I was adopted into His spiritual family as His child. Since then I have endeavored to place the Lord Jesus before my eyes, to become more and more conformable to the Divine image, and to stand up for Him at all times and under all circumstances. The Lord Jesus to-day is my friend and brother, and I shall hold on to Him whatever may come to me in life, and in death He will lift me up to His heavenly home, where I shall reign with Him forever.

Singing, "*O happy day that fixed my choice.*"

THE OLD PATHS.

Sister Searles—I am so glad to be here this morning. My soul so bounds with joy that I want to tell the story everywhere. I have been thinking lately about that portion of Scripture, "Stand ye in the ways and see and ask for the old paths." This all appears to me so plain and simple and sweet, because it is my own experience. Hallelujah to God! I tell you, dear friends, when we consecrate our all to God, there is nothing more true than that God receives us, and that we have

the testimony that we are all the Lord's. Hallelujah for this great salvation!

Singing, "*Hallelujah, 'tis done!*"

HAPPY IN GOD AND HIS WORK.

Brother Pond.—When I am at home I am almost the first to speak, because there are not so many there who are ready to speak; their hearts are not so full. Here I seldom speak because there are so many anxious to testify of the love of God. I am happy this morning, and I am happy all the time. I wake up in the night and I am praising God for His goodness to me. I have been wonderfully saved; was once a drunkard and a gambler, and yet God has brought me into a large place. During the past two years it has been light all the way along—sunshine and joy have been in my heart, and I have been enabled to take the sinner's hand and place it in the hand of Jesus. I want no greater honor than this, that some soul may say of me, There is the instrument through whom I was brought to Jesus. I see many around here, and I ask, Are they saved? And what can we do to get them saved, and whether we are taking the matter to God, feeling that we must wrestle till the victory comes.

KEPT AND GUIDED.

Brother Everett—I bless God this morning that I can feel and know that I am a free man in Christ Jesus, I do not attach any importance to the fact that I was converted in my twentieth year, but that I feel I am converted now, and have day by day peace with God, and love and joy in my heart. I want to go through this world rejoicing in God.

"Why should the children of a King
Go mourning all their days?"

I rejoice in Christ Jesus. I love God and His people and Church, and I know God loves me, and best of all He keeps me and guides me. I expect before long to enter into that rest which remains for the people of God.

CALLED TO "AWAKE."

A Sister—I am so thankful to my Heavenly Father for the gift of the blessed Holy Spirit. I felt this morning, as I came into this blessed place, such a deep sense that God was here, and during the prayer and reading of His Word, the first word uttered from His precious book, "*Awake!*" It seemed as if there was a volume in it. "Yes, Lord," I said, "that is all Thou art calling us to do." When I have stepped to the door where my

child lay sleeping, all I wanted was for the child to awake, and then I would attend to its wants. And if our souls are awakened by the power of God, He will do all the rest for us. I feel to bless God for His holy presence. He does awaken all who are willing to be awakened, and He puts the robes on us. We cannot deck ourselves, but when we come to Jesus He does it all.

Singing "*I am so happy in Jesus.*"

A Brother—I can say that Jesus all the day long is my joy and my song. I have joy that is unspeakable and full of glory. I rejoice that I am delivered from the power of sin. I can rejoice in the freedom of the Gospel of Jesus Christ.

EARLY AND LATER CONSECRATION.

Sister Brooks—I did not intend to speak, but I rejoiced as I saw that child (Mrs. Inskip's grand-daughter) get up to speak. I remember the time when I lived in the parsonage, in my father's home, when sixteen years of age, studying my physiology lesson. I read in it that our bodies are the temples of the Holy Ghost. I turned the page down to keep the place, and knelt before the Lord and gave my heart and mind to God, but I did not know what I had done in thus giving myself to Jesus. O what a wonderful way He has led me—through joys so sweet and sorrows so deep—but I have had the love of God in my heart. I have given myself more and more fully to Him as the years have gone by, and I will say this morning, that by my soul's deepest choice He is my King, and He is "casting down imaginations and every high thing that exalteth itself against God," and bringing every thought into captivity to Jesus Christ.

Singing, "*All hail the power of Jesus' name.*"

Bro. Todd—I am glad to know that Jesus reigns in my heart this morning, the hope of glory, and that His precious blood cleanses me from all sin.

GOD'S GLORY IN US.

Sister Rose—I was thinking while our dear sister was speaking of the body, that this morning, while meditating on the infinite condescension of God, this came to me by the Spirit: "Do you not know that your bodies are the only places where I can dwell, and make known my glory as of old?" He came

down in the Shekinah glory, but now in these temples. Shall we make room for Him and let Him have His way in our hearts? My heart says, "Yes, Lord, Thou shalt have Thy way in my heart."

THE DEVILS MADE SUBJECT TO US.

Brother Howard—One day the Saviour sent the disciples out to work, and inquired when they returned, what was the report, and the reply was, "Even the devils are subject unto us in thy name." It does seem to me that we should give our bodies, souls and spirits to Jesus. The devils are subject unto me. Thanks be unto God which giveth us the victory through our Lord Jesus Christ."

Singing, "*Glory to His name.*"

LED BY THE SPIRIT.

A Brother—I have been doing what I could for Jesus, but it is the Spirit in my heart which tells me there is something for all to do. I know by experience that God can and does take the weak things, the very smallest, and uses them for His glory. I have gone into my room and asked the Lord where I should go to work for Him. He has directed me and used me for His glory. I was asked in one place, "Who sent you here? Did Mr. So and so in the Church?" I replied, "No, the Lord sent me here." The woman in that house was converted, and her son and then her daughter. Pray that I may have sheaves. I do want to have sheaves.

Brother Brads—I can give my testimony in a single stanza, but every word of it must be emphasized:

"Jesus, my all, to heaven is gone,
He whom I fix my hopes upon;
His track I see, and I'll pursue
The narrow way till Him I view."

A GREAT SAVIOUR.

A Brother—I want to give expression to a thought that has been passing through my mind, and which our brother Pond spoke of. I was a hard drinker but not a gambler, yet I felt I was worse because I did not believe in the Lord Jesus Christ, but the Spirit convicted me of sin and drew me towards Him. Then He convicted me of the sin of my heart and I gave Him my whole heart. Then I realized what a great Saviour I had found. Bless God for that light which shines in my heart continually.

WONDROUSLY SAVED.

A Sister—I am so wondrously saved from sin. Now to my heart is the blood applied. Jesus reigns in my heart; I surrendered all to Him and He came in.

Singing, "*O the blood, the precious blood.*"

YEARNING FOR A HIGHER LIFE.

A Sister—This meeting has been of great benefit to me, and I have been praying to the Lord Jesus to reign in my heart and to wash me whiter than snow. I am yearning for a higher life, to be fully consecrated.

SEEING GOD.

Brother Lillagore—Glory to God! I know the truth of Jesus' word when He said, "Blessed are the pure in heart." I see God in all the walks of life, and in all the dispensations of His providence. He is the fairest among ten thousand. I see Him as never before, and can say with the poet,

"The smilings of Thy face,
How amiable they are;
'Tis heaven to rest in Thy embrace,
And nowhere else but there."

SAVED AT VINELAND.

Brother Martin—I bless the Lord for this meeting. I have been here four or five days, and I want to thank God for the baptism of Divine love which beams upon me this morning. I have been awake nearly half the night meditating upon the goodness and the mercy of God, and while musing, the fire burned. I felt it was good to wait upon God in the night-watches. This morning when I arose I bowed before my Heavenly Father, and it seemed that heaven came down my soul to greet, while glory crowned the mercy-seat. This is the first time I have been here for twelve years. He was pleased to meet me at the first meeting of the National Holiness Association at Vineland. There He poured into my soul a stream of Divine love such as I never enjoyed before.

Singing, "*This is the God we adore.*"

HOLINESS UNDERSTOOD BY EXPERIENCE.

A Sister—I often thought years ago, how pleasant brother Martin always seemed because of this experience which he had. Now I want to tell you that I understand this blessing. I was a Christian then, but I feel very different now. The Lord brought me thro' the fire and then gave me this experience. Now I know the source from whence the

pleasantness which I saw in brother Martin, comes. I believe that if we as Christians would only open our hearts more to each other, it would be a great blessing to us.

A GREAT DELIVERANCE.

A Brother—"Come unto me all ye that fear the Lord, and I will tell you what he hath done for my soul." I cannot help looking back upon the past. I rejoice that there is a God in heaven possessing infinite power to rescue fallen man. When I look over the way in which I have been led, I am lost in wonder and inquire, Is it possible that a sinner like me has been rescued from the jaws of death? At one time my mind was against everything religious. The one place in the world that I detested most was where the people of God were; but I can now see the finger of God in every transaction of life. Had it not been for the power of God I should long since have filled an untimely grave, and my soul been in torment. If any of you have timidity of mind, banish it from you; it is your duty to stand before this or any other audience and confess Him. I feel encouraged this morning, and my prayer day and night is that my mind may be raised from all earthly things, and my life be hid with Christ in God.

Singing, *Help me, dear Saviour, thee to own.*

SALVATION IN THE HOME.

Sister Inskip—I was going to say that there is one doxology of praise to God in my heart. I have been praying for my dear grandson and his wife. My dear husband prayed for them day and night. Last Friday morning, as we held a prayer meeting, my dear granddaughter came forward, and God wonderfully and thoroughly converted her soul. Since then she has been talking about Jesus in the meetings, and not only in the meetings, but last night as we had a season of prayer, without being called upon, she opened her mouth and led in prayer. Bless the Lord, O my soul. I have a great deal to praise God for; salvation has come to our house. I believe God will convert my grandson, and I believe He is going to make his wife the instrument in bringing him to Christ. I ask you to pray that God will cause the Spirit to accompany the letter she has written to her dear husband, and which is going on its way to-day.

After singing the Doxology, the meeting was closed with the benediction.

Our Social Meeting.

THE WORD.—"O that men would praise the Lord for His goodness, and for His wonderful works to the children of men."—Psa. 107: 31.

"Heaven and earth, and all creation,
Laud and magnify His name."

IN THE FURNACE—GLORIOUSLY SAVED.

Mrs. A. C. Hendrickson, of Jamaica, Long Island, N. Y., wrote some time ago: In reading the *Guide* this month, my mind has been carried back to the time when I first attended the Tuesday meetings, which is now over thirty years ago. There had been a cry in my heart for some months for a clean heart. I was a child of God but surrounded by worldly influences, and often I was in condemnation. I longed to be free. A brother called at my father's house with some religious books for sale. The *Way of Holiness* was purchased by mother "to get rid of him," she said; "the book would never be read." I took it up eagerly, and its contents were blessed food to my hungry soul. I did not rest till I was fully saved. A friend said to me one day, "The author of that book holds meetings at her house for the promotion of holiness." She told me where to find the house (Rivington Street), how to get in, etc. The next Tuesday I started for the meeting. I remember just how my hand trembled as I turned the door knob, for I had never attended a meeting in a private house before, and I wondered if I was doing right. But as I entered the hall and ascended the stairs there was such a hallowed influence resting upon me as I shall never forget. I took my seat in the back parlor near the door, and no one knew as they looked upon that young girl of seventeen sitting there how richly she was being fed. It was heaven to my soul. I can see all the dear faces now. The venerable Dr. Bangs, the sainted Mrs. Palmer, and her beloved husband, who read the Scripture lesson that day as only few can read it. The sweet face of Mrs. Lankford (now Mrs. Palmer), whose testimony I heard for the first time, but whose Bible readings and teachings I have listened to many times since with great profit. May the Lord spare her many years. And dear brother Belden, with what pleasure and comfort I always listened to his testimony.

For many weeks I attended the meetings, my heart was growing strong, the world was fast getting under my feet. I was asked

about the meetings one day, and my parents forbade my attending them. They said I was being "ruined for this life;" my plainness of dress (for I had gradually lain aside everything that "Holiness" could not be written upon), "my refusing to attend parties, etc., was simply ridiculous." I gave up the meetings, and it was some years before I attended them again. It was a severe trial, but my heart was stayed upon Christ. The union between Christ and my soul was such, that nothing could touch it.

And now, as I look back over thirty years, my heart is filled with love and gratitude to Him who has redeemed and kept me through the merits of His atoning blood to the present time. The helps, the teachings, and baptisms I received in those Tuesday Meetings can never be forgotten. Bless the Lord, O my soul! The past year has been one of bodily suffering. It has also been one of rich experience.

"O, the Cross has wondrous glory,
Oft I've proved this to be true;
When I'm in the way so narrow,
I can see a pathway through.
And how sweetly Jesus whispers,
"Take the cross, thou need'st not fear;
For I've tried this way before thee,
And the glory lingers near."

I wish I could bring every burdened, tempted soul to Him, who can so sweetly keep and so fully satisfy every need of the soul!

A Suitable Name.—Mrs. P. J. Beattie, Aberdeen, O. There is no more appropriate name for that dear, good magazine which you edit, than that of the "*Guide to Holiness*." And where is there a Christian who would not love to read its pages, so instructive, breathing in each line the spirit of Christ? It is truly a "*help-meet*," if the expression may be allowed. The name of Jesus sounds sweeter than music to my ever-listening ear, and I have the inclination to love and serve Him who has led and guided me in a way that I knew not. O, how it sustains my troubled soul to rest in Jesus! I have had sore trials, and conflicts many but, thank God, I have not been overcome.

Blest in Reading.—R. C. Owen, Hillsboro', O. That beautiful book, "*The Beloved Physician*," has been a feast to my soul. Many times my soul has been made happy in the Lord in reading it. And my heart leaps for joy in reading the testimonies in the *Guide*, for I understand it all. I have written many letters to relatives about this glorious salvation, and have received many affectionate letters in reply. I feel rich in Jesus.

Loved Ones Gone Before.

"Precious in the sight of the Lord is the death of his saints."

CAROLINE M. MAYNARD, wife of Wm. A. Blodgett, was born in Sudbury, Mass., January 4th, 1822, and passed from earth to heaven in Springfield, Vt., on March 11th, 1886. Sister Blodgett was converted at a Camp meeting held at Wayland, Mass., when she was 15 years of age, connected herself at once with the Methodist Church, and for forty-nine years walked before the Lord in peace and acceptance. Since 1842, in which year she removed to Springfield, she has been a member of the Church in that place, and her loss is greatly mourned. During her last sickness which was of some months' duration, and entailing great suffering, her confidence in God was unwavering and sure. She was ready for life or prepared for death, as the Lord saw fit. Some three years ago she entered into the experience of holiness as a distinct blessing, and rejoiced constantly in the abiding presence of Christ. May God raise up more such as she was to His earthly Church.

—W. J. Johnson.

Mrs. CAROLINE BARKER, of Chicago, Ill., sweetly fell asleep in Jesus May 15th, 1886, in her 83d year. She gave her heart to God when eight years of age, and joined the Methodist Church, and has been a consistent Christian ever since. For many years she enjoyed the blessing of holiness. She loved her Bible, and the *Guide*, which has been welcomed to her home for many years. Often while reading it has her soul thrilled with joy. She was a great sufferer, and longed to be at rest, but prayed for patience to wait the coming of her Lord to release her from her tenement of clay and take her to dwell with Him, and be reunited with loved ones gone before. Often would her dear face light up with joy as she repeated the sweet promise, "I will never leave nor forsake thee." She loved to have us sing the sweet songs of Zion, and would join with us as long as she had strength. She delighted in talking of Jesus who redeemed her, and washed her in His own precious blood. Once whilst singing "He holdeth our crowns in His hands," she broke forth in joyful exclamation, saying, "Yes, Jesus will place the crown on my head with His own dear hands!" Her children

and grandchildren will miss her. The Church she loved so fondly will miss her. We all feel our loss, but know it is her gain, and expect to join with her on that blest shore, where there will be no parting.

—Mary R. Watson.

Mrs. THIRZA E. GATES, wife of Nathan A. Gates, closed her earthly life in Minneapolis, Minn., January 8th, 1886, after but four days' illness. She was born October 3d, 1836. For fourteen years she has been a subscriber for and constant reader of the *Guide to Holiness*. Its perusal had such an influence upon her, as to lead to full salvation from sin in 1877. She was a practical exemplification of the doctrine in her life, until her departure from earth. She passed away in full assurance of eternal life, being conscious until the last, commending her four children and afflicted husband to her covenant-keeping God. Among her last utterances were "Jesus loves me."

H. L. Chamberlin.

JOHN PARROTT was born in Washington Co., Md., February 26th, 1810, and fell asleep in Jesus June 29th, 1885, near Iowa City, Iowa. He was carefully trained by Christian parents, Edmund and Mary Parrott, members of the Presbyterian Church, and by them was taught to reverence the Sabbath, and in our fifty years' travel together we never found it necessary to violate the holy day by visiting or appropriating God's time to mirth. My husband was gloriously saved at a Camp-meeting in Indiana, near our home. In the fall of 1837 he gave his heart to God and his name to the M. E. Church, and at the same time set up the family altar, which never went down, and which with God's help I will keep up, and claim the precious promise, "I will never leave nor forsake thee." Praise God, from whom all blessings flow; My husband bade adieu to toil and care, sin, pain, and death, and has gone to be forever with Jesus. He cannot come back to me, but my loving Saviour will lead me all the way till with him and our children that have gone before, we meet in that better world on high. I am praying still for the four and their companions who are out on the rough sea of time. I claim them through God's promises, and His Word never fails. Also with my grandchildren. Precious Saviour, bring them into Thy fold, and suffer not Thy precious blood that was shed for them be shed in vain.

—Savannah H. Parrott.

Holiness in Home Life.

"Through wisdom is a house builded; and by understanding is it established."—Prov. 24: 3.

"Unite our hearts in love to Thee,
And love to all will reign."

—"The Christian is like the ripening corn; the ripener he grows, the more lowly he bends his head."—GUTHRIE.

GOD'S STRANGE MESSENGERS.

ANGELS are queer-looking sometimes. They are not all like the shining one sent to break off the apostles' fetters in the prison, or the one whose "face was as lightning and his raiment white as snow," who rolled back the stone from the door of the sepulchre of Jesus. No, the messengers of our Father are not always like these. There came one to me to-day, an angel—His messenger, no doubt, and it is not the first time that Jesus has put His child in remembrance of one of the sweetest messages of His love and help.

Shall I describe my angel? The work of the day was almost done; a little sewing must be finished, and while hurriedly looking over the garment I found my angelic visitant—a green worm, about an inch long, with several feet. After the manner of worms it raised its head and waved it in the air, and crawled quickly in one and another direction. Perhaps it was hungry, poor worm! No telling how long it had been in the house; but it soon found itself deposited carefully on a leaf in the garden. There was no longer need to be away from its home, a hungry missionary; its work was done, the sermon preached to an audience of one, and this the text: "Fear not, thou worm Jacob, I will help thee, saith the Lord." (Isa. 41: 14.) The first remembered time when such an angel came to me was in the far West, riding in a street car, weary and worn in, but not of, my Master's work. Somewhere I had plucked a flower and leaf, and one of these served as the chariot for the messenger. O, how tired and discouraged was the Lord's servant! Satan said, "You are doing no good; you work for popularity," etc., and the servant almost believed it, when one of the tiniest of tiny

worms was observed, and instantly the message it carried was flashed upon my soul: "Fear not, thou worm Jacob, I will help thee, saith the Lord."

Once, He had given me some work to do for which I could see no special necessity, at least to set me about it, and I had hesitated a couple of years before undertaking it, hoping I was mistaken in the call, or that some one else would go. But when no longer daring to wait, the unwilling feet started, knowing the tiresome way, how exhausting, how weary the actual path. Opening the gate one summer afternoon at the M. E. Parsonage, one of the prettiest of worms had stationed itself on a post where it could not fail to meet the one for whom it was evidently waiting. This messenger wore a light green dress with purple stripes and red spots, with black eyes and horns. It was a majestic worm, and spoke with authority from its and my Master: "Fear not, thou worm Jacob, I will help thee, saith the Lord."

—"If we would bring a holy life to Christ, we must mind our fireside duties as well as the duties of the sanctuary."—SPURGEON.

PETER THE GREAT, when any one was speaking ill of another in his presence, would shortly interrupt him and say, "Well, now, but has he not a bright side? Come, tell me what you know excellent in him? It is easy to splash mud, but I would rather help a man to keep his coat clean."

THE HOME STUDY.

(Spend an hour each Sabbath in this study.)

TOPIC FOR THE MONTH.—*Scenes in the Life of Elijah.*

OPENING HYMNS.—September 5th, 602. 12th, 604. 19th, 605. 26th, 607.

VERSES TO RECITE.—September 5th, Psalms 65: 1. 12th, Psalms 69: 6. 19th, Isaiah 32: 2. 26th, Isaiah 45: 18.

On Sabbath, September 5th, Elijah fed by the Ravens.—1 Kings 17: 1-7. September 12th, Elijah's miracle in behalf of the widow of Zarephath.—1 Kings 17: 8-16. September 19th, Raising the widow's son.—1 Kings 17: 17-24. September 26th, Elijah in Mount Carmel.—1 Kings 18: 17-40.

PRACTICAL QUESTIONS.—Draw out on each of the above Sabbaths the practical lessons inculcated by each of the Scripture portions.

The Children's Portion.

A DIVINE INJUNCTION.—"Remember now thy Creator in the days of thy youth."—Ecc. 12: 1.

A TRUTH TO BE REMEMBERED.—"Better is a poor and a wise child than an old and foolish king, who will be no more admonished."—Ecc. 1: 13.

"How Thou canst think so well of us,
And be the God Thou art,
Is darkness to my intellect,
But sunshine to my heart!"—SEL.

LETTER TO THE CHILDREN.

PLEASE get your pencils and some paper. Draw a ladder with five rounds. Now hold your papers very carefully and look into my eyes.—If you are not saved you are sinners.

Sinners cannot live near God, because sin cannot live near Him. When you do not mind your mother, there is something wrong until you make up. When you do not mind God, something is wrong until you make peace.

Even if you begin now to mind Him, you must get your past sins out of the way. Indeed this is all the way you *can* mind Him.

Sometimes it seems hard to you to understand how to start to be a Christian. *If you really wish to be saved*, and will give good attention, I will certainly help you. Turn to your ladder, and just under the first round write—

CONVICTION OF SIN.

We will call that the name of the first round. It means, you find out better than you have ever known before how wicked you are. You understand better that every moment you have lived since you knew God loved you and wanted you to be His child, you have said "I won't" to God; you have been careless and forgetful about Him, and that has been *sin every moment*.

Sixty minutes in one hour, twenty-four hours in a day, seven days in a week. O, how the sins are piled up mountain high! God has told you *not* to do many things, and you have done them, and that is sin. Sin is doing what God tells you not to do, and not doing what He tells you to do.

You have been very wicked. God has told you to help others to find Him. Instead of doing so you have kept them away from Him by not going to Him yourself.

Look at this round of the ladder this month many times. If your feet stand on it, you have taken your first step toward God.

—*Lelia Waterhouse.*

MINE !

22—We would like each member of the *Try Company* to commit to memory the following:

Oh, what precious joy divine,
I am Christ's, and Christ is mine !
Mine to love in weal or woe,
Mine to keep where'er I go ;
Mine upon the stormy deep,
Mine where turbid waters leap ;
Mine upon the mountains cold,
Mine in valley, wood or wold ;
Mine in scorching, trackless sands,
Mine in strange, unfriendly lands ;
Mine in dark and stormy night,
Mine in hours of peaceful light ;
Mine in poverty and wealth,
Mine in sickness, pain or health ;
Mine when storms of sorrow fall,
Mine when joys have turned to gall ;
Mine when foes shall hate me sore,
Mine when friends know me no more ;
Mine when desolate and lone,
Mine when every hope has flown ;
Mine is He in life or death,
Mine unto the latest breath ;
Mine beyond earth's scenes of woe,
Mine where sorrows none shall know ;
Mine when passed life's stormy tide,
Mine forever at His side—
Oh, what precious joy divine,
I am Christ's, and Christ is mine !—*Sel.*

THE CHILDREN'S STUDY.

PROMISE FOR SEPTEMBER.—"And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."—2 Cor. 9 : 8.

HYMN FOR THE MONTH.—No. 733 (Methodist Hymnal), commencing—

"O Thou God of my salvation,
My Redeemer from all sin."

LESSON FOR SEPTEMBER.—*Mary, the Mother of Jesus.*

Examine the accounts given in the four Gospels concerning the mother of Jesus. Write to us about some of the beautiful incidents therein recorded.

WRITING EXERCISES.—*1st week*, Doing all in the name of Jesus. *2d week*, Meditation. *3d week*, Backbiting. *4th week*, Evil-Surmising.

The Editors' Study.

Motto: Purity—Love—Power.

No Censoriousness—No Wrath—No Strife—No
Malice, Enmity, or Evil-Speaking—
Love, Love—Only Love.

EDITORIAL ADVICES.

1. **PERSONAL ADORNMENTS.** Read 1 Peter 3:3, 4. The precept is negative (3d verse) and positive (4th v. Mark both well.
2. **EARTHLY HONORS.** Note John 5:44. This will answer the question of many, *Why can I not believe?*
3. **EVIL SURMISINGS.** Turn to 1 Tim. 6:4. That is conjecture, supposition, suspicion—imagining, on slight evidence, that something may be. Watch the thoughts as well as the words.
4. **ESTIMATION OF OTHERS.**—(Phil. 2:3.) Look at the latter clause of this verse, and note the word "*better*" in this connection. It takes *real* holiness to do that.

"LIVE IT! LIVE IT!"

"**LIVE IT! LIVE IT!**" is an oft-repeated expression in these days in many Church and social circles. It is designed to discourage the profession of holiness, and to seal the lips of those who have entered the Canaan of perfect love. Such a demand, however, involves impossibilities. As well tell one who has come into possession of a kingdom to be silent. These objectors would remand all who have experienced the sanctifying power of the Holy Ghost to the quiet of private life, there to exercise their graces and to let their light shine.

Well, to the exercise of graces and to the letting of the light shine in the daily life, at home and abroad, we do not object; but at the same time we enter our earnest protest against the effort to silence the voice of testimony. And, be it known unto all the company of the cavaliers, that whosoever a genuine work of holiness is wrought, there is no need of the counsel, "*Live it! live it!*" As well say to the sun, "O sun, shine!" It is natural for the sun to shine; it is set in the heavens for that very purpose. So those who have been made truly holy, *will* shine—at home, in the social circle, and in all the departments of Church life. We do not mean that they

will shine in earthly array. O, no! If they do, their profession is a sham and a cheat. That is plain language, but how can a person be holy and put on worldly attire, in direct opposition to New Testament injunctions—See 1 Pet. 3:3, 4.

We are reminded of what a practical class-leader once said in replying to a sister who gave a testimony in the class-room. While she was speaking he cast his eye upon an enormous and glittering breastpin that she was wearing, and he said, "Sister, we are instructed to '*Arise and shine!*' and there is one part of that injunction that you obey exactly—you *certainly* shine, but how about the other?"

"Consistency is a jewel," and never more so than on the line of Christian Holiness. There was a sister once who could talk eloquently in a meeting to promote holiness, abounding in poetry and metaphors. People were charmed as they listened to her. A minister in private conversation remarked, "She is splendid in a talk in meeting, *but perfectly dreadful at home!*" We do not justify him in thus speaking of the woman behind her back. But his statement was either true or false. If true, then what a comment upon the frailty of humanity and the inconsistencies of professors of holiness. And let us remark here that it is not in harmony with a state of *justification* to allow sinful tempers to have sway at home, any more than in a state of entire sanctification. In a state of *justification* it is supposed that there is in possession of the individual a *repressive* power of grace, to keep the bent to anger from gaining the mastery. But in entire sanctification it is expected that the seed-principle of carnality is destroyed, and that the very bent to evil tempers is removed, so that grace in such cases will shine resplendently.

Holiness professors, or confessors, do let us have consistency of life. "*Live it! live it!*" Of course live it, or do not profess it. A person ought not to need to be sanctified in order to take off the fashionable dress of the world and the glittering gold adornments. A thorough conversion should lead to that. But, for the sake of Christ and the cause of holiness, stop making the profession until you get off the *world-trappings*. If you have not self-control as to temper, stop professing

holiness until you have it. If you are inclined to indulge in flattery, or have a love of being flattered,—if it in any sort tickles your vanity, stop professing holiness until you get that seed of carnality extracted. If you love high things, food or stimulating drinks, or are inclined to get hold of the skirts of every great or rich person coming along, and to despise the poor, stop professing holiness until that leprous spot is washed from your soul by the all-cleansing blood.

If you are eager for self-gratification at the expense of the convenience and comfort of others, do not sing, "*I with Christ am crucified*"; you surely need some more spikes driven into your moral nature before you can sing that *truthfully*. We may sing beautiful things, and get happy over them. But unless a consistent life goes with the song we are deceived ourselves, and deceiving others. Heaven help us to be consistent!

—"Prayer is the wing wherewith the soul flies to Heaven."

EVERYBODY AT WORK!

ALL truly holy people should be very active. When real holiness is brought into the soul, it is a great working force. It gives its possessor a *perfect faith*—hence he has unlimited access to the storehouses of heaven. "*Ask what ye will,*" is the promise set before him. If therefore he does not ask liberally and receive abundantly, it is not because he has not the Divine warrant. Having therefore these resources at command he should make use of them and strike heavy blows at Satan's empire, and wield a mighty influence in building up the kingdom of Christ.

If God intrusts him with money, he should use it freely in spreading Scriptural Holiness. All the forms of Christian benevolence should receive his support as far as possible. Above all he should be seeking to bring his fellow-Christians to enjoy the same blessed experience to which he has been brought, and to lead sinners to Christ. No need to wait for opportunities; if they do not readily present themselves, seek for them. Christ's injunction is, "*Occupy till I come!*" "Blessed are those servants whom he shall find so doing.

"Thou God of truth and love,
We seek Thy perfect way."

BIBLE PARADOXES.

3. "*As poor, yet making many rich.*"—(2 Cor. 6: 10.) Here is another apostolic paradox. How can an individual be poor and yet make many rich? Well, this is one of the mysteries of the kingdom of heaven, unintelligible to the worldly mind, but perfectly understood by those who are versed in heavenly things. A Christian may be as poor as Lazarus as respects the things of this world, and yet he may have the ability to make many rich. Not by distribution of alms, as Chrysostom and others think, but by imparting spiritual riches. Christians who are poorest in earthly things move through this world as spiritual millionaires. They are distributors of good things. They may say with Peter and John, "Silver and gold have we none," but they have better and more enduring riches. "Freely they have received," and freely do they give. Light, life, joy and salvation attend their steps in all the walks of life.

Does a Christian rescue a sinner from Satanic grasp? Is he brought to Christ and converted? How rich he becomes! Introduced into the Divine family, he becomes "an heir of God and a joint heir with Jesus Christ." Heir to what? O, wondrous love! O, boundless grace! He becomes an heir "to an inheritance incorruptible, undefiled, and that fadeth not away!" Is he not rich? What skilled arithmetician can approach a computation of his wealth? To such riches Christians are ever bringing the sons of earth. O, that these efforts may be multiplied!

Again: Does a Christian bring his fellow-Christian to the enjoyment of perfect love? Does he introduce him to "*Beulah Land?*" How his inheritance is thereby widened! To be an inhabitant of that goodly land, amid its sun-lit prospects, its fruitage, its flowers, its songs, its glorious unfoldings on every hand, is riches indeed. O, ye poor of the Lord, be busy! Go forth and be munificent distributors of the bounty of your King. Make *many* rich!

"For Thee, my God, the living God,
My thirsty soul doth pine!"

The Inquiry Room.

Gather once more, beloved of the Lord, around us, and let us have a little familiar converse concerning the things of the kingdom.

SUBJECT OF GENERAL INQUIRY.

PAUL ON SHIPBOARD. Read the account of this voyage as given in the 27th of Acts. Paul was a prisoner. He and certain other prisoners were in the hands of Julius, a centurion of Augustus' band. A violent storm arose, so much so that it was necessary to lighten the ship, in which Paul participated with his own hands. While the mariners were in fear, and indeed all on board terror-stricken, the apostle was undismayed, and he sought to give confidence to his fellows in the vessel, exhorting them to be of good cheer, assuring them that no man's life should be lost. The whole narrative is thrilling and instructive.

PRACTICAL LESSONS.—1. Note the *calmness of Paul in this emergency*. Christian love is without fear, if it be perfected—it will stand any strain, even the fiercest storm. 2. *His confidential relations with Heaven*. The God whom he served was in communication with him—nigh, and not afar off. 3. *The mightiness of his influence*. In controlling turbulent elements, and in preserving life

Beloved saints, have you a salvation that will stand the storm? Is the secret of the Lord with you? Are you thus useful to men in times of peril and conflict?

QUESTIONS OF CORRESPONDENTS.

1. A sister in Maine desires light on Hebrews, 6th chapter, 4th to 6th verses: "For it is impossible for those who were once enlightened, if they fall away, to renew them," etc.

ANS.—Read the verses together. 1st. The description evidently relates to those who have risen very high in Christian experience and life—"enlightened"—"tasted of the heavenly gift"—"made partakers of the Holy Ghost"—"felt the powers of the world to come." Such have risen as near as possible to heaven, as it would seem, without being in it. Then, 2d, they have descended from these heights to the lowest depths of apostacy, crucifying the Son of God afresh, and putting Him to an open shame! Now if there be

this apostacy, and this rejection of the only means of salvation, the atonement of Jesus Christ, and they continue in this rejection, trampling under foot the precious blood, then it is impossible to renew them again to repentance. There is a fullness of grace in Christ, extending to the worst of sinners, and to the worst of backsliders, but where there is a persistent trampling upon the blood of atonement, there is and can be no salvation.

2. A sister in Michigan says: A Christian who has enjoyed the blessing of holiness, is conscious of a lack of humility as a hindrance to a growth in grace. She received the second blessing some months since, has enjoyed undisturbed communion with God, a complete victory over the flesh, and a power in prayer. But of late, when called on to pray, feels a lack of humility.

ANS.—If there be a clear consciousness of a lack of humility, it would seem that the work of holiness is not perfect. Perfect love and perfect humility are inseparable companions. If there be not *perfect* humility, there surely needs to be a further cleansing and a further filling. It is possible, however, that a Satanic temptation may be harassing the person. But, be it a temptation or not, a clear assurance of full salvation may be realized. Ask and receive—the faith will bring the power, and dissipate all doubts. Rest not without the witness of the Holy Ghost that the work is wrought.

OLD ORCHARD.

We have made a visit to Old Orchard for the purpose of attending the Camp Meeting, on the line of Holiness, under the direction of Rev. A. McLean, of Brooklyn. We arrived on the ground on the morning of August 13th, the meeting having commenced on the 10th. We found at once that there was a delightful influence pervading the encampment—God was evidently present. From that time until the close, on Monday, 16th, there were gracious Divine visitations. Sabbath was a high day. Bro. McLean preached with great freedom and impressiveness in the morning. The writer enjoyed the privilege of giving a Gospel message in the afternoon, and Bro. Bringle, of Boston, followed in the evening with a very forcible sermon. We enjoyed the meeting, throughout, exceedingly—will have more to say about it in our next, our space in this number forbidding a more extended notice.

"The hosts are mustered to the field,
'The Cross! the Cross!' the battle-call."

AT THE DOUGLAS CAMP-MEETING.

DOUGLAS has become a favorite place for the annual assembling of God's people. It is beautiful for situation, healthful, and free from all dissipating influences. Bro. Geo. M. Morse, the owner of the ground, heartily welcomes all Christian people, and they sit together under the shadow of the Almighty with great delight.

The meeting commenced on Tuesday, July 27th, and was under the direction of Rev. Wm. McDonald and his associates of the New England Association for the Promotion of Holiness. It was interesting to us to see how ministers of other Churches are coming into the experience of holiness, and being thrust out to raise up the standard. Several sermons were preached by Baptists, and were able expositions of the great truth. Two of them occupied the stand on the Sabbath, one, Bro. Dickinson, under peculiarly trying circumstances, he having on Saturday evening received a telegram announcing the sudden death of a beloved brother, but God sustained him in giving the Gospel message. Dr. Levy, of Philadelphia, preached an able sermon in the morning, and Rev. John Parker had Gospel liberty in the afternoon. We expect to publish his sermon in our next.

A very pleasing incident occurred in one of the morning meetings for testimony. A brother from Philadelphia arose and said, "I am a stranger here, but I think you know *my Father*. He is very rich, and I am a child of *the King!*" This testimony struck sympathetic cords, and warm responses followed. A brother (of African descent) sprang to his feet and with flashing eyes and earnest tones, said, pointing to the brother who had just spoken: "*I know your Father! I have known Him for twenty-seven years. Glory to His name!*" At this point *Amens* and *Glorys* were flying in every direction—it was a moment of indescribable interest. Bro. Parker, with pencil and paper in hand, was taking notes when, suddenly, a poetic inspiration came upon him, and he wrote as follows:

"I think you know my Father,
He's the King of all these lands;
He gives me daily tokens,
Fresh tokens from His hands.
My earthly lot is humble,
My steps are tending home;
I see the banners floating
That bid me haste and come.
I see the waving welcomes
From turret, gate, and strand;
I hear the glad hosannas
Fresh from Immanuel's land.

My kinships here are lowly,
Oft poor in earthly store;
But God's supplies are plenty,
He giveth more and more.

More manna from His storehouse,
More honey from the rock,
More tender care and kindness
For the great Shepherd's flock.

This blissful life soon over,
A better life to come;
A life of joy forever,
A jasper-mansioned home.

On Sabbath morning there was a Love feast of marvelous power. The great tabernacle was full, and the faces of the assembled multitude were bright. Tears and hearty responses abounded. Bro. McDonald had charge. In one hour and a half, 355 pointed, unctuous testimonies were given. Several were often standing, eager to tell of Jesus' power to save. We noted some of them, as follows: "I walk alone with Jesus." "My soul is feeding on heavenly bread." "I was an *infidel yesterday; to-day, a Christian*—glory be to God!" "This morning my soul is boasting in the Lord." "I find in my soul, fruitage, beauty, and fragrance." "Jesus satisfies my longings." "Jesus dwells with me all the time." "I am among those who have washed their robes and made them white in the blood of the Lamb." A son of Africa, 81 years old, said, "I am on the route for the kingdom, and don't propose to stop till I get there." Bro. Krauser: Fourteen years ago I was clothed in the devil's rags, two years later in the sackcloth of repentance—to-day in white robes." A brother (brought up a Roman Catholic): "The blood of Jesus Christ cleanseth me from all sin." "The Lord keeps me sanctified as a railroad man, without working on Sunday." "It means something to be sanctified when it takes the butter off the bread." "I am determined to follow Jesus, fully—He shall not get out of my sight." Bro. Pike, of South Carolina: "We are acquainted with the family down there—we have the family likeness and language."

We can print these testimonies, but cannot present the radiant countenances and the unction that rested on the lips. Sabbath was really a high-day at Douglas. Great crowds were in attendance; they listened attentively to the Word, and we trust many were saved. From day to day the altar was filled with seekers, and gracious manifestations of saving power were realized.

On Monday evening we reluctantly departed. We heard two precious sermons that day—by Bro. Mansfield, of the New England Conference, in the morning, and by Bro. Pike, of South Carolina, in the afternoon. We shall cherish our visit to Douglas, in the summer of 1886, among our fragrant memories.

The Harvest Field.

THE HARVESTER'S PROMISE.—"Behold, a king shall reign in righteousness,"—Isa. 32:1.

"Redeemer, King, Creator,
In bliss return to reign."

AT HOME.

* * * The past month has been largely devoted to Camp meetings, and our advices in regard to them are very cheering.

—THE TUESDAY MEETING.—This meeting has been held regularly during the summer, and quite well attended. Bro. Pike, of South Carolina, was present on a recent occasion, and gave some cheering words of personal testimony in relation to the progress of the work in the South. The morning meeting for the promotion of holiness, at Ocean Grove, conducted by Mrs. Palmer and Bro. Thornley, may be considered an offshoot from the Tuesday meeting. The meetings have been very interesting, and a number have entered into the rest of faith.

THE CAMP MEETINGS.

ROCK, MASS. (July 20-28.)—This Camp Meeting was owned of God. Dr. Lowrey, Bros. B. W. Gorham, Hartt, Brown, Goodrich, Davies, and others, were there to push the battle. Believers were sanctified, and sinners converted, but it is thought not so many of the latter as last year.

CHESTER HEIGHTS, Pa. This meeting was in charge of the Rev. W. Swindell, P. E. It was eminently successful. Bro. W. L. Gray preached a sermon on "The Leaven and the Meal," which was decidedly on the line of Christian holiness. The closing services were very full of interest, about 2,000 persons being present, and the sacrament of the Lord's supper was administered. It was a solemn service.

SIMPSON GROVE, PA. is reported to have been a very successful encampment. It was in charge of Rev. S. W. Thomas. Bishop Mallalieu preached one morning. The weather was unfavorable, and the service was conducted in a large tent. At the close of the sermon, the Bishop opened an earnest revival effort. The attendance at this meeting was good, and there were quite a number of conversions, and sanctifications.

MOUNTAIN LAKE PARK, MD.—We had expected to attend this meeting, but at the last hour insurmountable obstacles arose so as to prevent, and we were disappointed, but acquiesced in the Providential order. The meeting commenced on July 10th, and continued about ten days. It was in charge of Bros. Updegraff and Dougan Clark (Friends), aided by Bro. John Thompson. The attendance was larger than last year, and the interest of the services very great. At times there was no preaching, the natural order being to run

on as the Spirit suggested. Hence there was liberty to testify, and to wait upon the Lord for the manifestations of His saving power. "The power of the Lord was present to heal," to remove the malady of sin from sin-sick souls, and the trophies of Christ's redeeming energy were multiplied. We shall likely have occasion to refer to this meeting again.

THE NATIONAL, at CLEAR LAKE, IOWA.—This meeting opened July 6th, and continued till the 15th, under the supervision of the Rev. W. McDonald, aided by several members of the National Association. The attendance was not so large as at some of the National meetings, but in proportion to those present, the number of the saved was very large. It is considered to have been a very successful meeting.

BEULAH, MASS.—This meeting was held from July 14th to 21st, in charge of Bro. Robinson, President of the Southern New England Association. The presence of the Lord was graciously manifested, and the number of the saved was increased from day to day. Earnest workers were present to participate, and the results in the conversion of sinners and the sanctification of believers were highly encouraging.

LOVELAND, OHIO.—This meeting commenced July 29th, under the general management of Rev. C. W. Ketcham, with Revs. Sam Jones and Sam Small present as workers. Bishop Walden also preached. The gates were closed on the Sabbath, so that the worshipers on the ground had a quiet day. The attendance was large, and the saving results gracious.

MICHIGAN.—Bro. Sharp writes to "The Harvester": "We have just closed our Camp Meeting at New Haven. The Lord was with us in power, and many were saved and sanctified. The Salvation Army from Corunna and Owassa was with us the last day and night, and helped to stir the enemy."

Of the meeting at DECATUR, Sister Emily Nelson writes: "The meeting was held on the line of death to carnality. Some of us fasted for one, two, and three days, and saw the results in souls being at the altar at almost every meeting. Praise the Lord!"

HERE AND THERE.

—Bro. E. H. Tamplin reports from Plano, Tex., as a result of three weeks' services, 90 conversions, among them some very wicked men.

—The revival interest in Bridgeton, Me., continues with unabated interest. On a late Sabbath, 41 children, who gave themselves to Christ, were enrolled in a class. At the evening meeting a number testified and prayed voluntarily, and three adults presented themselves for prayers.

—At Boothbay, Me., 20 were received into full membership recently. In the evening, two sailors, one from Philadelphia and the other from Portland, presented themselves as seekers of salvation.

THE WORK ABROAD.

AFRICA.—Rev. Bishop Taylor writes to Bro. Grant from Banana, Congo, as follows :

DEAR BRO. GRANT—We lay at anchor discharging a shipment of coal at Kabinda last Thursday, the 27th. Four or five of our people spent most of the day ashore, among whom was Bro. Judson. I was so busy aboard with some writing that I did not go. For over a year I have had Kabinda on my mind as a fine place for a mission, and requested Dr. Smith to explore and find out the advantages and inducements, and report. They visited the king and dined in a native hut, and on their return brought a very favorable report, so that I was confirmed in my purpose to found a mission at Kabinda at an early day.

About 9 P. M. that night, Bro. Judson came into my room on the upper deck where three of us slept, and said that having felt such a conviction that God wanted him to do missionary work in Kabinda, he could not sleep until he should lay the case before me. Others of the men crowded into the room, we at once went informally into a conference, which resulted in the appointment of Bros. Judson, Thompson and Steel as missionaries to Kabinda.

It was evidently the work of the Lord, and is an illustration of the quick dispatch of the Holy Spirit's great movements in pioneer work. Instance the sudden transfer of Philip from Samaria to the borders of Idumea—but when one has to await the action of an annual meeting of a Missionary Committee 10,000 miles away from the front, a great disability is laid upon him.

Hence in the Methodist Episcopal Church, where he has always had great liberty of action he succeeded at the last General Conference in providing for Episcopal authority and personality to lead the march of missionaries in a great empire of heathenism.

I received the following letter yesterday from Bro. Judson, whom I appointed preacher in charge at Kabinda. He says: "All is well, praise the Lord! The governor received us cordially, assisted us to transport our things from the beach, cleared away a place on a splendid spot for our tents, and offered every aid in his power—besides kindly inviting us to dine with him as often as we should desire. I read your letter to him through an interpreter, and he expressed himself as pleased with our presence as missionaries, and promised to afford us all the help that lay within his power. The natives are delighted with the prospect of having an industrial school and mission established in their midst. When we told them that we wished to learn their language, they commenced at once to tell us the names of things around us. We had a meeting yesterday under the shade of a grand old tree, and I know it would have done your very soul good to have been among us. People who knew nothing about God or the Bible were present in hundreds. Happily I found an interpreter who had been with the missionaries up the Congo, and when I told them that we had come to live and die with them, they expressed their gratitude aloud, and many of the old people wept. We all shook hands until our arms ached."

An interesting letter has also been received from Bro. W. H. Mead, dated from Nhangue Pepo. He reports himself, wife and six children in good health. He was getting a house in proper condition to serve the purpose of a dwelling and a preaching place. They were making progress in the study of the Portuguese and Umbunda languages, and longed for the time when they would be able to publish the glad tidings of the Gospel to the people in their own tongue. They have five boys living with them making good progress in studying English. They were glorying in God

who had called them to this work, and have a determination to overcome all difficulties. They are wonderfully blessed and strengthened in the Holy Ghost.

—There are 2,576 Catholic priests in England.

—In London, with a population of 4,000,000, the number of Roman Catholics is only 150,000.

—More Jews have joined the Prussian Protestant Church during the last four years than in the previous eight years.

—The Presbyterian Mission in Mexico has purchased for its use one of the principal Roman Catholic Churches of Zacatecas.

—Since the Moody and Sankey revival in London, many of the street organ-grinders play and sing only religious tunes and hymns.

—A Methodist missionary in India reports the baptism of 453 persons within a fortnight, among the Thaurus, an aboriginal tribe of the Gonds.

—The converts last year in Japan will more than equal the total number gained during the first twenty years of missionary working in that empire.

—The Protestants in Italy now number some 300 Churches and mission stations, and it is estimated that 10,000 of the members have been converted from Romanism.

—After studying for six years at Stockholm, a nephew of Cetawayo, the late Zulu king, is about to return to his own country and establish a mission among the Zulus.

—There are thirty-four centres in Paris alone where earnest Gospel services are held and sinners led to Christ. A similar work is being done in many other towns of France.

—A remarkable spiritual awakening is reported in the Syrian Missions. In some towns there are from 40 to 60 inquirers. Among the converts are several Mohammedans.

—Within a period of ten years in India the gain in the native community has been: In the north-west provinces, 63 per cent.; in Bengal, 67 per cent.; in Madras, 86 per cent.; in Central India, 92 per cent.; in Oudh, 111 per cent.; in the Punjab, 155 per cent.; and in Bombay, 180 per cent.

—Details of a remarkable religious movement in Central Africa are reported to the State Department by the United States Consul at Sierra Leone. An army composed of over 100,000 Mohammedan youth, and divided into three divisions, is operating throughout an extensive territory, under the command of a native named Samudu, who claims that he has been called of God to suppress paganism and open the roads to the coast. Though the movement is spreading the Mohammedan faith in Africa, it is important in that it opens up to commerce a large and populous territory.

Helps to Christian Devotion.

AN ANCHORITE.—A gentleman in Bombay, seeing an anchorite (a hermit) sitting under a cocoa-nut tree, asked for an interest in his prayers. The anchorite replied, he would with pleasure grant his request, but he knew what best to ask for him. "I have seen you often," said he, "and you appear to enjoy good health, and to have everything that can conduce to human happiness; perhaps, the best thing I can ask for you will be a grateful heart."

CHAPTER FOR THE MONTH.—The members of the *Guide Prayer Union* will read in concert this month—

EPHESIANS, 3D CHAPTER.

Give it thought. Pray over its important utterances. Let it be studied again and again, with prayer.

I.—CLOSET EXERCISES.

QUESTIONS FOR THOUGHT.—1. Have my summer privileges contributed to my increased spirituality? 2. Am I better prepared than ever for autumn work for the Master? 3. Have I savingly influenced any one during the summer? 4. What plans have I formed for extended Christian usefulness?

DAILY BIBLE CALENDAR.

1. Eccles. 12; 1. Prov. 8; 17. Psa 8; 2.
2. 1 Chron. 16; 8. Amos 5; 6. Psa. 16; 11.
3. 1 Tim. 2; 8. Jer. 29; 12-13. Psa. 86; 5.
4. Jer. 7; 23. Prov. 2; 7. Psa. 57; 2.
5. Mark 11; 24. John 16; 24. Psa. 86; 15.
6. Ephes. 4; 28. Acts 20; 35. Psa. 25; 7.
7. 2 Pet. 1; 10. 2 Peter 1; 11. Psa. 65; 4.
8. Psa. 97; 12. Psa. 103; 17. Psa. 118; 14.
9. Heb. 3; 1. Matt. 11; 6. Psa. 104; 34.
10. Zech. 1; 4. Hosca 13; 9. Luke 15; 21.
11. Mark 8; 34. Mark 8; 35. Psa. 140; 6.
12. 1 Thess. 5; 14. Exod. 34; 6-7. Psa. 119; 12.
13. 2 Peter 3; 18. Hosca 14; 7. Psa. 119; 40.
14. Acts 8; 22. 2 Peter 3; 9. Jonah 2; 4.
15. Lev. 10; 3. Psa. 72; 6. Phil. 1; 9.
16. Acts 11; 23. Rev. 3; 5. Psa. 94; 8.
17. Zech. 8; 16. Deut. 32; 4. Psa. 119; 128.
18. Prov. 4; 23. Psa. 34; 15. Psa. 94; 22.
19. Jer. 31; 6. Jer. 31; 12. Psa. 51; 18-19.
20. Luke 12; 40. John 15; 14. Psa. 123; 2-3.
21. Luke 12; 32. John 14; 2. Psa. 84; 9.
22. Ezek. 20; 19, 20. Psa. 19; 11. Psa. 138; 2.
23. John 6; 53. John 6; 35. John 6; 34.
24. Heb. 10; 23. Zeph. 3; 17. Psa. 119; 88.
25. Luke 12; 5. Jer. 32; 40. Psa. 85; 7.
26. John 1; 36. Rev. 7; 14-15. Matt. 8; 2.
27. Isa. 35; 4. Psa. 128; 1. Psa. 30; 11.
28. Heb. 13; 9. Psa. 32; 8. Psa. 3; 3.
29. 1 Cor. 16; 13. John 8; 31-32. Psa. 25; 1.
30. Psa. 2; 12. Psa. 2; 12. Micah 7; 7.

THE PRAYER REQUESTS.

PROMISE FOR SEPTEMBER.—"The way of the just is uprightness; thou, most upright, dost weigh the path of the just."—Isa. 26: 7.

GENERAL REQUEST.—For autumn showers to come upon the Churches in all parts of the land.

REQUESTS BY LETTER.—

California, S—F. for a sister suffering with cancer. O—, for the conversion of a son, intemperate. Canada, P—O—, for a brother to be settled to his call to the min-

istry, K—, for conversion of husband and two sons, two daughters, 1 son-in-law, two daughters-in-law. For an aged sister to be sanctified and her family saved. I—, for a Sabbath-school teacher to be filled with the Spirit so that her scholars may be led to Christ. For a friend to be healed in body; for a revival, and a family in trouble. *Indian Ter.* E—, for a sister to be sanctified. *Illinois*, For the conversion of a son and salvation of a family. C—, for the conversion of children. P—D—, for the conversion of a husband; bodily healing of a friend and the conversion of her family. *Iowa*, D—, For a sister to be filled with the Spirit. C—, For a brother to be restored who is insane. For a son's conversion and husband and wife sanctified. *Kansas*, For a widow to have temporal relief, to save her home. *Massachusetts*, P—, For a sister to be healed in body. *Michigan*, C—, for a revival. *Minnesota*, L—, for a revival. *Nebraska*, For a minister to be sanctified, and the writer's husband. *New Jersey*, S—L—, for a sister to be relieved from trouble. S—, for a sister seeking holiness. M—, For an invalid mother and unsaved father and son. *New York*, L—M—, for the salvation of a husband and brother; for the recovery of a sister, a great sufferer. For a class-leader in charge of a class of young converts, that she may be filled with the Spirit. *Ohio*, For a husband and wife to be reclaimed and sanctified—the wife a cripple, and has not heard a sermon in 10 years. For an educated man to be baptized of the Spirit. *Oregon*, S—, For the salvation of a wicked husband, and for the wife to have special help. *Pennsylvania*, W— For a sister to be sanctified. P—, for a brother injured by a fall. *Rhode Island*, H—, For a brother to be sanctified. *Texas*, S—, For a revival. M—C—, For the salvation of six children, and for a brother sick with consumption and not prepared to die. *Vermont*, B—, For a minister to be restored to health. *Virginia*, P—, for the salvation of a husband and three children, a mother and two brothers, and brother who is given to strong drink. *W. Virginia*, for the salvation of a family. *Wisconsin*, For a minister and wife to be sanctified. For a Tuesday afternoon holiness meeting. H—P—, for a minister to have hearing restored. For a young lady under conviction, parents drunkards. For a young man feeling his need of Christ, and one full of worldly spirit. E—C—, for a fallen girl.

CLOSET HYMN.

He wills that I should holy be;
That holiness I long to feel;
That full, Divine conformity
To all my Saviour's righteous will.

See, Lord, the travail of Thy soul
Accomplished in the change of mine;
And plunge me, every whit made whole,
In all the depths of love Divine.

On Thee, O God, my soul is stayed,
And waits to prove Thine utmost will;
The promise by Thy mercy made,
Thou canst, Thou wilt, in me fulfil.

No more I stagger at Thy power,
Or doubt Thy truth, which cannot move;
Hasten the long-expected hour,
And bless me with Thy perfect love.

WORK FOR JESUS.

1. Report to your pastor for autumn work.
2. Look after those who do not attend the weekly prayer meeting.
3. Take care of those who have been saved at the Camp Meeting.
4. Visit those who have become cold and indifferent to religious services during the summer.
5. Be attentive to those who are disabled so that they cannot attend church—provide them with good reading.
6. Go after discouraged ones.

Notes by the Way.

THE GUIDE CANVASS.—We are much indebted to our friends for their active work in our behalf during the summer. They have been sending us lists of new subscribers. Continue the work. We have still some copies of May and June numbers, to send free to new subscribers dating from July. *Those of our old subscribers who are in arrears will do us a favor by remitting during the present month what is due.*

MEMORIAL VOLUME OF THE TUESDAY MEETING.—We hope to have this ready about the 1st of October.

BIBLE HOLINESS TRACTS FOR THE PEOPLE. We have just put to press two of the new "*Phoebe Palmer Series*." 1st. Her Experience of Entire Sanctification, setting forth with clearness the steps leading into its enjoyment. 2d. What is Gospel Holiness, and how it is obtained. Each of these 3 cts each, 30 cts. per dozen. Prepare to circulate these, broadcast. Others to follow.

—MONTHLY READINGS.

All for Christ. By Dr. Carter. Price, \$1.00.
The Higher Life. By Rev. A. Cookman. 2 cents.

—OBSERVE!—A note received from Dr. Lowrey just as we were going to press, says, Bishop Taylor calls for a man and his wife, and six single ladies, to be sent to Angola, Africa, soon. A man and his wife and four young ladies have been accepted. Two more young women are required. They will sail in September. Money needed to pay their passage. Address Rev. Dr. A. Lowrey, 805 Broadway, New York. P. S.—Bishop Taylor at this date is moving up the Congo and its tributaries with eleven picked missionaries.

—We have received a copy of a paper edited and published by Bro. A. McLean, entitled "*The Fellowship*." It is somewhat pictorial, and is very neatly printed. It aims to promote Christian fellowship, and lead to becoming activities on the part of holy people.

—We have just received the first number of the 4th volume of "*Christian Thought*," a bi-monthly edited by Dr. Chas. F. Deems. It has articles by gifted authors. It is published by Wilbur B. Ketcham, 71 Bible House, at \$2.00 per year. He has published recently an able sermon by Bishop Hurst preached at the New York Conference.

—We were privileged to spend Tuesday night, August 10th, on the old Sing Sing Camp ground. We had not been there for many years. Bro. Merritt preached a stirring sermon. Then the Trustees, one by one, came forward and addressed the people, a new and excellent feature, we thought, closing with a season of consecration and prayer.

—Pennington Seminary, N.J., has been greatly improved. A large number of students enter this month. Dr. Hanlon is principal. He deserves liberal support. Send for catalogue.

—*Go to Work* in good earnest this Fall in scattering literature on the line of Holiness. Make full proof of the fact that your "*entire consecration*" includes *your money*. Do something extraordinary to assure yourself that you are not keeping back any part of the price. Look at the 2d, 3d and 4th pages of the cover, send for a catalogue which is fuller, and put every dollar you can into this work. *Cut down your family expenditures* if need be—but get the pure books and tracts a-going. There ought to be one hundred dollars devoted to this where one dollar is now given. Pray about this, earnestly!

—A sister, writing from Montreal, says:

"The *Guide* year by year becomes more precious to me. Five years ago it awakened me to see the need of a clean heart. I sought the blessing, obtained it, and since then have been walking in the light.

—Bro. Irons writes:

"Sabbath, August 1st was a high day at Silver Lake, N. Y. Camp Meeting. Rev. C. W. Winchester preached a faithful sermon on Perfect Love, and at its close many witnessed of its enjoyment, and others of their desire for it. I was never so blessed of the Lord in my life as on that day. My soul is full of glory."

—We referred in our last to the drought in Texas. It brought us a *heart-rending* letter from a brother in regard to the extreme suffering of the people in that State, on this account. If any have a portion of the Lord's money to use in that direction, we will see it rightly appropriated.

—A sister in Missouri has just written, saying: "Through a friend I have had the pleasure of reading several numbers of *The Guide*. I am truly glad to tell you that God has used it as one of the instruments in His hands of leading me into the true light of holiness."

—A sister in Vincentown, N.J., responds to the invitation in the August number, saying:

"Praise ye the Lord. Sing unto the Lord a new song, and His praise in the congregation of saints."—(Psalm 149: 1.)

Other Bible praise-notes follow to which we respond, AMEN!

BOOKS AND AUTHORS.

THE AMENS OF CHRIST. By Rev. George Bowen, missionary in India. Introduction by Rev. Daniel Steele, D.D. Those who have read the other works of this author will not need to have the present issue specially recommended. The theme is exceedingly precious. "*The Amens of Christ*," and is delightfully treated by the writer. Its perusal will intensify the words of Jesus, and deepen the tone of Christian devoutness. Published by McDonald & Gill, and on sale by us. Price, \$1.00.

LIVE COALS, being Expositions of Scripture on the Doctrine, Experience, and Practice of Christian Holiness. By Geo. D. Watson, D.D. This is another practical work from the pen of this *live* author. The reader will here find truth pointedly and pungently presented, *live coals indeed*. Published by McDonald & Gill, and on sale by us. Price, 50 cents.

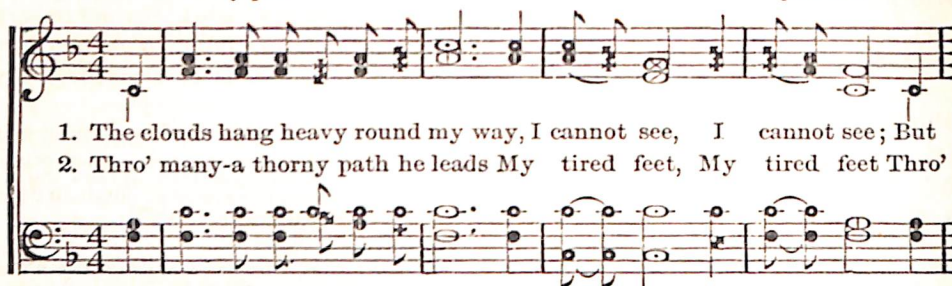
FROM FIFTEEN TO TWENTY-FIVE. A book for young men. By Mrs. J. F. Willing. It contains a series of interesting chapters suited to young men in the various relations in life. Mrs. Willing is one of our most gifted writers, and she has furnished an excellent volume for our youth. Published by McDonald & Gill, and on sale by us. Price, 50 cents.

THE GUIDE HYMNAL

In Him Confiding.

R. G. STAPLES. By per.

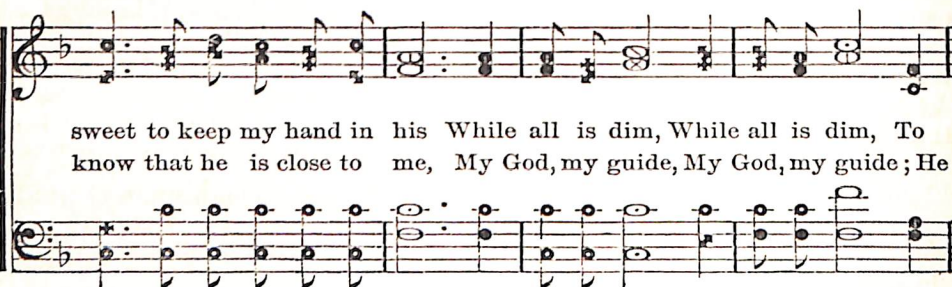
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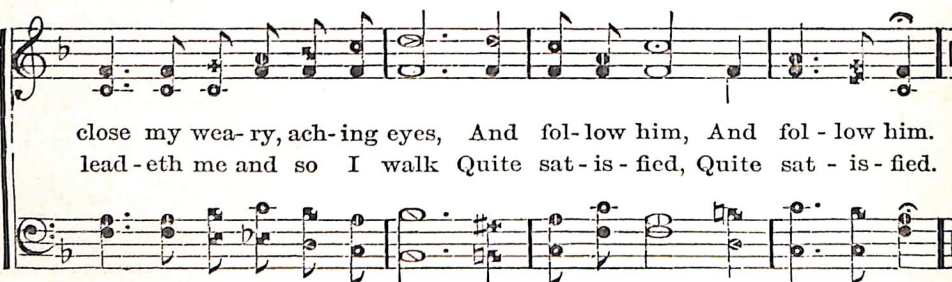
1. The clouds hang heavy round my way, I cannot see, I cannot see; But
2. Thro' many-a thorny path he leads My tired feet, My tired feet Thro'



through the darkness I be-lieve God leadeth me, God leadeth me; 'Tis
man-y-a path of tears I go, But it is sweet, But it is sweet, To



sweet to keep my hand in his While all is dim, While all is dim, To
know that he is close to me, My God, my guide, My God, my guide; He



close my wea-ry, ach-ing eyes, And fol-low him, And fol-low him.
lead-eth me and so I walk Quite sat-is-fied, Quite sat-is-fied.



OCTOBER, 1886.

JESUS, "THE EVERLASTING FATHER."

PEARL TEXT.—"And His name shall be called The Everlasting Father."—Isalah 9:6.

"PRAISE waits in Zion, Lord, for Thee,
Thy saints adore Thy holy name;
Thy creatures bend the obedient knee,
And humbly now Thy presence claim."

"Eternal Source of truth and light,
To Thee we look, on Thee we call;
Lord, we are nothing in Thy sight,
But Thou to us art all in all."

TRUTH IN BRIEF.

BY REV. GEO. HUGHES.

THE EVERLASTING FATHER! How is it that Jesus is called The Everlasting Father? Is not that the name of the first person in the adorable Trinity?

True, it is the name of the First Person in the Trinity, the Sovereign of all worlds, but there are reasons why it is applicable also to the Second Person.

It is expressive of the oneness of these two persons of the Godhead. Jesus declared expressly, "I and my Father are one." And in that memorable conversation with Philip, when he said, "Shew us the Father," Jesus replied, "Have I been so long with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father." And then it is affirmed by the apostle that "He is the brightness of the Father's glory, and

the express image of His person." So, there is a divine identity between these two Persons.

Then, again, Jesus possesses the paternal qualities equally with the First Person—love, pity, compassion, long-suffering, and in a word all the characteristics of the Divine Fatherhood. And He is the source of LIFE. He said, "I am the way, the truth, and the life." "I am come that they might have life, and that they might have it more abundantly." All the beautiful imagery employed in the Scriptures to represent His character expresses the paternal idea. For example: He is the Good Shepherd, and He is The Vine—implying vital connection, care, guardianship.

Beloved, in this contemplation of Jesus you will surely discover new reasons for love and adoration. Mark this! With THE EVERLASTING FATHER there is "no variableness neither shadow of turning." He is "from age to age the same."

SERMON.

OUR RICH INHERITANCE IN CHRIST.

BY REV. JOHN PARKER.

TEXT.—“*For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.*”

This I say then, walk in the Spirit, and ye shall not fulfil the lust of the flesh.

For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary one to the other: so that ye cannot do the things that ye would.”

—Gal. 5 : 13, 16, 17.



THE great design of the Gospel is personal salvation. Its incidental advantages are, civilization, home, sanctity of the marriage bond, Sabbath rest, etc. But the one great central purpose, without the attainment of which, the Gospel is to me a failure, is *personal salvation*. Nor is the question as to what is salvation left in doubt. It were worthless to me, and unworthy a holy God to provide a salvation less than I need. I need pardon, purity, power; my guilt blotted out, my nature changed, my defilement taken away, and strength given by which to overcome all downward tendencies and temptations. All this need is anticipated in the provisions and promises of the Gospel, and all these tend to my restoration to Divine conformity and fellowship. Give me this conformity to Christ and I have all the rest, for every name in this Book that stands for salvation finds in me a corresponding want, and brings a competent supply—for my sins, pardon; for my weakness, strength; for my defilement, cleansing; from my bondage, liberty, inspiration, Divine attraction and fellowship, with the kingship of love over every craven thought or rebellious desire.

My text enwraps the entire charter of this wonderful heritage. I shall ask your patient hearing of its suggestions, in *their reverse order* (17th v. 16th, 13th):

I. OUR BEST AVERAGE CHRISTIAN EXPERIENCE.

II. OUR BETTER INHERITANCE IN CHRIST.

Our best average Christian experience is weakness in the presence of duty, opportunity and privilege. Its cause, our continued fight-life as believers. “For the flesh (the old nature) lusteth (or desires) against the Spirit, and the Spirit against the flesh.” The result of this suppressed warfare and ceaseless protest, is weakness. “Ye cannot do the things that ye would.” At first sight, this is a depressing statement, that the best average experience is weakness. Let us see what it is: Forgiveness of sins, the new life begun by the power of the Holy Spirit, the witness of your adoption, the old dominion of sin broken, love for God and the things pleasing to Him—but with all this your experience is a mixed one; some love, some fear, some peace, some unrest; some strength, much weakness; some victories, some defeats. Conscience is now sensitive, and what you lack in fervors of love, you hope to supply by fervors of zeal. The old nature, called “the flesh,” lusts against the upward attractions of the Holy Spirit, pleads for accommodation, a wider path, an easier and more flesh-pleasing life. It frets against the demand to be holy. Church law and limitations worry it.

This is the fight-life of the average Christian. Hence his weakness in the presence of duty and often of temptation. The Holy Spirit loves you too much to yield to the flesh plea for accommodation. He cannot surrender to the flesh. The flesh dies hard, and its surrender means its death—this is the fight-life. While it continues, it can only continue by your consent, and this involves your peril, your permanent weakness, and possibly your ultimate apostacy. While this continues, you cannot do the things your conscience and the Divine Word require.

In my native land, the queen of bird-song is the lark. When I was young I was often charmed in the early summer

morn into the meadows by her minstrelsy, which filled the circle of a mile. Up from the matted grass I have seen her rise, shaking the dew from her wing, and trembling with the power of her own sweet melody—on and on to the gates of morning, till I longed for wings for emulated flight. A neighbor of mine brought a lark across the sea, and caged it in the hope that he could also cage its song. True to her instinct, I saw her rise from the perch as if to sing, but beaten back by her bondage, she would, but could not, till her wings torn and her efforts thwarted, she settled down in silent, songless disappointment.

So I have seen it in the life of so large a multitude of God's dear children. God meant them for the liberty of wings and the luxury of song, but they have chosen to continue the fight-life. Now they are silent, songless, dissatisfied. My brother, your experience does not meet the necessities of your life. Nor can it while you oppose the will of the Holy Spirit in the interest of the flesh. Indeed, I doubt if you ever met a person whose experience, limited by a state of justification during ten years, has met all the wants of his spiritual being. I know a Christian man, of large business interests, a prince in his giving, a lover of good men, a busy Sabbath school worker during forty years, an active official member at the present and for many years past. To my question, recently asked of him, "Are you satisfied with your Christian life?" sadly he said, "No. I was saying to wife only yesterday, I did not know where I stood, whether I was saved or not." And yet this is the best average experience. *There is a lower one than this*, indicated by two words, "*tired Christians*"—tired of duty, tired of responsibility, tired of restraint, tired of the *must* and *must not* of Christian life. The land is full of them. I know of a Church where one hundred and fifty young converts are on probation. The pastor recently supplied each of them with the rules, conditions and obligations

of full Church membership. A spirit of revolt has revealed itself among one hundred of these, who are young persons, because they will be required to promise not to go to the theatre, etc. They are already tired, and can only be induced to come into full membership by persuasion, or by understood concession and compromise.

I shall presume that both these classes were once converted. They would not willingly surrender that fact, but they have disobeyed the monitions of the Holy Spirit. He never meant that they should settle down into a fight-life, between a conscience quickened and made sensitive by His grace, and the resistance of the old nature, with access in prayer embarrassed, peace intermittent, hope beclouded, until they have come to doubt the sufficiency of their experience and are losing confidence in the success of their Christian life. My text is the voice of the Holy Spirit to such.

Look, my dear brother—

II. *At your better inheritance in Christ.* Here it is: "This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh." That is, live in the Holy Spirit, welcome His light, yield to His guidance, consent to the conditions of a holy life, respond cheerfully to His will, be filled with the Spirit, and ye shall not be in bondage to the lusts of the flesh. As if the text would say, It is so desirable that you escape the bondage of the flesh, that the Holy Spirit, with all His resources, sets Himself against the flesh; implying that nothing less will avail you for victory over the flesh—neither good resolutions, nor Church-work, nor money-giving, nor watchfulness, nor any duty done. Peter says, that "the fleshly lusts war against the soul." Is it true? Paul says, "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." There is but one deliverance—"Walk in the Spirit." If then you are living the fight-life, you are not wholly sanctified to God.

It is fair then to presume that you do not desire to be, but rather to fulfil the lusts of the flesh. Hence your worry, your uncertainty and anxiety about results, and your weakness in the presence of duty and temptation. As a believer, you are the spiritual product of the Holy Spirit; all your spiritual hopes, desires and ambitions come from Him. You are required by Him to "put off the old man which is corrupt according to the deceitful lusts, and to put on the new man," etc. That is, put on or build up God's revealed pattern of Christian character.

Listen! "Renewed in the image of His Son," "Crucified to the world," "Dead indeed unto sin," "Sanctified wholly," "Rejoicing not (or not finding pleasure) in the flesh, but rejoicing in the Spirit." This is the Divine pattern after which He would have you build. "Walk then in the Spirit," live in and with and by Him. "He dwelleth with you and shall be in you." "The world knoweth Him not, because it cannot see Him; but ye know Him." Do you indeed know the Holy Spirit? Then, "Walk in the Spirit," by daily familiar fellowship—without constraint or spasm of occasional effort. Then will He entemple Himself in your purified heart, and shall find in your soul a glad response to all His will, and your life will be a perpetual amen. Then shall you not fulfil the lusts of the flesh, for He will satisfy all your desires, and put into your soul what Dr. Chalmers calls the expulsive force of a new affection—His perfect love. Do the lusts of your flesh tend to covetousness—He will give you the true riches. Do they crave flattering attentions from men—He will give you the winning grace of a perfected humility.

Do your "deceitful lusts" tend to worldliness or doubt? It was so with the Psalmist till God met him in the sanctuary by a new and larger revelation—then there was none on earth or in heaven he desired but God. Thus shall it be with you.

2d. Another indication of your better inheritance in Christ is, "Ye are called unto liberty." To see what is meant by this, think of all the bondage which results from sin and from a nature unsanctified; the bondage of fear which tends to anxiety and uncertainty; the bondage of legalism which puts the life under constant and needless limitations; the bondage of silence because of doubt; the bondage of superstition which chills and checks the growth of the soul; the bondage of appetite and habit which silences your song, because it keeps you consciously from being at your best conditions for the Master's work; the bondage of extreme sensitiveness which is the offspring of selfishness; the bondage to the world's adverse opinions—the opinions of your club—your friends—your family: and any other enslavement which forbids your perfect liberty in Christ. For this liberty to which ye are called is the opposite of it all, Ye are called to a definite, positive, joyful, complete, liberty in Christ—your nature exalted to fellowship with Him, your appetites the ministers and not the tyrants of your saintly life. For I believe whatever appetite is your master, it is so by your consent, and it is therefore sin in you to indulge, for the bondage of appetite is the victory of your lower nature over the teaching of God's Word and Spirit, and your enlightened conscience and judgment, and your enslavement means that you have consented, for indulgence, to wear a chain and be less free and strong than God would have you.

"Lay aside every weight," says Paul. All weights are not sins, until it is evident to us that they hinder our progress. Then we are called upon to decide between swift-footed liberty, unhindered by weights, or the bondage by which weights fetter us, and keep us from our best. "Ye are called unto liberty," not license. There is no liberty without law. The gospel is "the law of the spirit of life." Liberty is release governed and guaran-

teed by law. Such is the liberty of the gospel—not liberty to do as you please, without reference to the Divine will; but you will be given with this liberty, a love for obedience. His truth will make you free, and therefore give you certainty—for there is only freedom in certainty. To this you are called. What is your response? Wings, or weights? A silence, portentous of conscious defeat; or are you returning to Zion with songs and everlasting joy?

Multitudes are awaiting your response. What is it? Your family, your Church, your dearest friends—you owe it to them to reveal the heritage of your liberty in the gospel, and thus attract them to its blessedness. God wants you to enjoy it, to shine it, to tell it—you cannot do either to such a degree as to make a saving impression on others without a clean-hearted and loving obedience. What is your response? Liberty, or bondage? An average experience, a fight-life, or your better heritage in Christ?

USE OF SICKNESS.—During Dr. Payson's last illness, a friend coming into his room said, "I am sorry to see you lying here on your back." "Do you not know what God puts us on our backs for?" said Dr. Payson, smiling. "No," was the answer. "In order that we may look upward."

"REST! how sweet the sound! It is melody to my ears! It lies as a reviving cordial at my heart, and from thence sends forth lively spirits, which beat through all the pulses of my soul! Rest, not as the stone that rests on the earth, nor as this flesh shall rest in the grave, nor such a rest as the carnal world desires. O, blessed rest! when we rest not day and night, saying, Holy, holy, holy, Lord God Almighty! when we shall rest from sin, but not from worship; from sorrow and suffering, but not from joy! O, blessed day, when I shall rest with God! when I shall rest in the bosom of my Lord! when I shall rest in knowing, loving, rejoicing, and praising! when my perfect soul and body shall together perfectly enjoy the most perfect God! when God, who is love itself, shall perfectly lave me, and rest in His love to me, as I shall rest in my love to Him, and rejoice over me with joy, and joy over me with singing, as I shall rejoice in Him!"—*Baxter*.

BIBLE BRIEFS.—WORDS OF HOPE.

—"In due season we shall reap if we faint not."—Gal. 6:9.

This is a cheering declaration. The sowing is often done with tears. But the promise is, we shall reap "*in due season*." We are to wait in patience for the harvest time. There is a time to sow and a time to reap. But, mark the conditions: "*If we faint not*." No matter about the unfriendly or forbidding circumstances—"hope on!"

"God hears thy sighs and counts thy tears,
God shall lift up thy head."

ISAIAH'S COMPLETE SANCTIFICATION.

BY REV. G. D. WATSON, D. D.

"Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from the altar; and he laid it upon my mouth, and said, Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin purged."—*Isa. 6:6, 7*.



THE items in these verses needing special notice, are:—

1. The agency of the seraphim. He did not sanctify Isaiah, neither did he create the sanctifying agent; but in harmony with the idea that the seraphim represent the office of the apostles or evangelists, fully anointed for work under the Spirit's dispensation, acting as God's agent in first proclaiming the holiness of God, and then conveying to the earnest seeker those fire-charged and Spirit-illuminated promises of truth, through which we are sanctified. If we carefully collect all the passages referring to the cherubim, the seraphim, or the living creatures, and examine their activities, we find them to correspond with the zeal and functions of the apostles and evangelists as exhibited in the Acts of the Apostles.

2. Having a *live coal* in his hand. This live coal is the word, the truth, the promise of God, set on fire of the Holy Ghost. The mere written word of Scripture, apart from the accompaniment of the Holy Ghost, is like anthracite coal, lying dark and chill in the mine; but

when the Scripture is applied to the heart by the personal agency of the Spirit of God, it is like the same anthracite coal, glowing white with heat in the furnace.

The written word, in and of itself, does not save us; the mere "letter killeth"; the Spirit gives both heat and light to the written word. Whole chapters of Scripture may be committed to memory without penetrating the heart; but if only one brief verse is laid on the heart, hot with the holy Ghost's presence in it, there will be a supernatural shock, sufficient to make the dead leap into life, and the leprosy of hidden sin vanish into nonentity. When the coal from the mines is brought out and set on fire, it drives the machinery of the world; and when the written word is preached and applied by the burning and luminous touch of the Spirit, it impels the souls of Christendom along paths of holy conquest. He took the live coal *from the altar*, the altar where the sacrifice had been offered; the altar where the blood flowed, and the sacrifice was burned. What can this mean but that all Scripture is not only from Him who is the Word of God, but from Him crucified? The live coals of Divine promise which God's baptized heralds extend to the people, cannot be gathered from the frozen regions of science or poesy, but must be taken from the altar-cross, baptized with His blood, glowing with that sacrificial flame. If the word of God we handle is not taken hot from that altar, it will never convert sinners or sanctify believers.

3. And "he laid it upon my mouth and said, Lo, this hath touched thy lips." The sanctifying remedy is applied to the diseased spot. Isaiah spoke of unclean lips, and hence to the lips the fire must needs be applied. God's sanctifying grace is as various in its virtue as are the defections and needs of the soul; each one needs a touch of fire at the spot of his besetting sin.

4. "Thine iniquity is taken away, and thy sin purged." It does not say thine iniquities or thy sins, as would have been the case had he been an unjustified transgressor; for "although his actual sins had been as scarlet, they had been made as white as snow" (chap. 1: 8).

That which was cleansed away now was not a something in the plural number, but a unit principle of evil, latent within him. In all this Scripture there is no intimation of Isaiah being an actual sinner. It is not a voice of pardon, but of purification.

"Thine iniquity." The word *iniquity* means inequality, up and down. There is in every believer an up-and-down experience in his faith, his peace, and obedience; an unevenness, an inequality in his inner life, which is never brought into a straight, even stream of faith, and hope, and love, till the subtle crookedness is taken away, and the inward sin purged.

THE RESULTS OF THE SANCTIFYING TOUCH.

"Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I, send me."

Here are two or three marvelous effects specified, as the direct fruit of the baptism of fire.

1. *He heard the voice of the Lord.* Up to this time there is no account in the vision of his hearing the Divine voice, but only hearing the voice of his flaming messengers. According to a multitude of Scriptures, there are five spiritual senses, as really as the five physical ones; but these spiritual senses are folded, blunted, impaired, by the existence of inbred sin.

Regeneration restores life to the spiritual senses, but they are not fully opened and clarified for full exercise till all the carnal mind is extirpated, and the inner man filled with the Holy Ghost. There is a spiritual ear in the heart, and when the wax of depravity is removed under the full baptism of the Spirit, how acute is its hearing! Then

is it true in a high sense, "My sheep hear my voice." When Isaiah's spiritual hearing was perfectly healed, he could catch the gentle voice of his God, even though that voice came through the sound of singing seraphim and shouting cherubim, with a swiftness and distinctness of accent never before heard. It is not the loudness of the voice, but the affinity which the ear has for it, that renders it heard with ease. A fully sanctified soul will have its spiritual senses opened, and energized to hear, see, touch, taste, and smell, spiritual facts, spiritual truths, spiritual sensations, utterly unknown before; and almost utterly discredited by those who are yet partly carnal. As Paul tells us, "strong meat belongeth to them that are perfect, to those who by a habit of perfection, have their spiritual senses exercised to discern both good and evil" (Heb. 5: 14, *margin*). How many go on guessing at the Divine voice, often confounding it with self or Satan, when, if the wax were purged from their spiritual ears, they might catch the articulations of the Holy One, and distinguish them in storm or calm, from the mingled sounds of earth.

2. His soul discovered the blessed Trinity. "Who will go for Us?" This is the only verse in this chapter where God is spoken of in the plural. Here we discover that He who is One, is also more than one. Jesus told the disciples that when they received the abiding Comforter, they should know the Trinity, not as a dogma, but as an inward revelation to the heart. "The Spirit of Truth shall be in you, and ye shall know that I am in my Father (John 14:17-20).

What ineffable experiences of the revelation of the Trinity to the hearts of perfect believers might be collected from the history of the saints! Isaiah's discovery of the voice as coming from a plural Godhead, is a clear intimation that he discerned the sacred personalities and saving offices of the Father, Son and Holy Spirit.

3. "Then, said I, here am I: send me." Prompt, willing, unreserved, individual, glad and unquestioning response to the Divine will. This is the fruit of the sanctifying baptism. It is sometimes difficult to distinguish between the service of the partially and the fully sanctified Christian, but there is in that of the former a reserve, a questioning, a hesitation, an element of coercion, or forcing one's self along, a waiting for others, which does not characterize the believer when filled with the Holy Spirit.

There is a celestial ring in the very words of Isaiah, a boldness, an individuality, an aggressiveness of spirit in the "here am I: send me," which proves that the touch of the live coal had gone all through his members, melting his heart, opening his senses, clarifying his perceptions, purifying his nature, thrilling his will, sweetening his temper, enrapturing his love, and bringing him into such blessed union with God as to clothe him with light and fire, and put such wings to his obedience as to virtually transform him into a seraph, whose mission it should evermore to be to go through time and eternity singing, "Holy, holy, holy, is the Lord of hosts."

THE DISABLED SOLDIER AT ST. CLOUD.—During the Queen's visit to France, the Royal party were about leaving for the Tuileries. A guard of soldiers were in attendance, in the front rank of which was an old veteran, on crutches. He had been frightfully wounded before Sebastapol, one of his legs shattered, and his head much injured; but he was so anxious to see the Queen of England, that he begged to be in the front rank, and his request was granted. The Emperor saw him, inquired who he was,—sent for him,—and was so affected, that he took from his own uniform the cross of the Legion of Honor, and placed it on the warrior's breast. O, Christian! think of that day, when Christ shall give, with His own hands, once nailed to the cross, the crown to every faithful one who fought for Him! But, whereas kings can give but a corruptible crown, the King of kings shall give one incorruptible, unfading, and eternal.

BIBLE BRIEFS.—WORDS OF HOPE.

—“*Thine eyes shall see the King in his beauty.*”
Isa. 33:17.

Make a personal application of this—“*Thine eyes.*” Yes, the eyes that have here looked upon so many scenes of darkness and woe and desolation, “shall see the King in his beauty.” O, what a sight! How rapturous! You have seen Him by faith—O, blessed sight! But then, face to face—“in His beauty.” What that will be is beyond our conception. The vision will not tarry.

“Jesus, in mercy bring us
To that dear land of rest!”

THE HOLY GHOST.

THE SPIRIT OF LIFE, PRIVILEGE AND POWER
FOR SERVICE.

[NOTE.—A correspondent writes: “Permit me, with the many readers of *The Guide*, to thank you for the very admirable portrait of the ever to be lamented Bishop SIMPSON, whose praise lingers in all the Churches. Should you deem it worthy of insertion, the following extract from a sermon, which I heard last Sabbath evening, from the Rev. G. Douglas, D.D., LL.D., Principal of the Wesleyan College, Montreal, might be an interesting sequel to your portrait, coming as it does from a neighboring country. The text on which the preacher discoursed was Acts 10:24: ‘And while Peter yet spake these words, the Holy Ghost fell upon all them that heard the word.’” In speaking of the descending Spirit as a Spirit of Life, of Privilege, and of Power for Service, he emphasized the latter in somewhat the following words:]

IN the streets of an Italian city, a wandering minstrel, who had somewhere found an old and tarnished violin, was giving forth the discordant notes of a familiar melody. The quick musical ear in passing detected some latent possibilities in what seemed a worthless instrument. He purchased it, he adjusted it, he strung it, he attuned it to chromatic harmonies, and now I see him standing before entranced thousands in the great halls of Europe, and by the fire of his genius, and by the tremulo, and by the staccato, and by the crescendo and by the skill of his technique, evoking divinest melodies, descending to sepulchral depths, striking notes that vibrate on every chord of the human heart, and then springing elastic, like the lark, to trill in strains celestial, he wields his instrument as a talisman dissolving into tears or kindling to enthusiasm wherever he goes, till a continent echoes and re-echoes with the name of the mightiest master which the violin has ever known.

If the power of unaided genius can

thus bring out of what seems a worthless^s instrument such transcendent forces to move men, what cannot the Spirit of God bring out of such an instrument as man?

On the plains of Indiana there was a youth of simple and reticent aspect, with low brow, with deep-set eyes, with marked yet homely countenance, with thin and treble voice, without, as he tells us, the graces of speech or the power of declamation, but the hour came when a Divine afflatus came to the spirit of the youth, and penetrated his deepest being. A great cry awoke his heart, “Woe, woe is me if I preach not the Gospel!” He carried the burden, he struggled with his affections, for he was the only son of his mother, and she was a widow. How could he leave her? At length, amid the sweet fellowships of a Sabbath eve he said, “Mother, do you know, I sometimes think I shall have to leave you and go and preach the Gospel?” As if electric fire had gone through her she arose and, bursting into tears, flung her arms around his neck and said, “My son, I have been expecting this since the day you were born. When your father lay dying, when he was dissolving into death, he said, ‘Pillow me up, and put my son Matthew into my arms, that we may consecrate him to Christ and to the service of his Church.’ I have been expecting this. Go, my son, and may God go with thee!”

I am standing in the tented grove, ten thousand listening worshipers around. Yonder a form rises, a familiar form. There are the deep-set eyes, but they are aflame; the homely features, but they are lighted with supernal radiance; the stooping form, but it bears the impress of sublimity. He speaks—the thin and treble voice carries with it an all-penetrating pathos. He reasons, it is logic on fire; he expounds, it is intellect fused into white heat; he declaims, the winged arrows of conviction stick fast in the hearts of the King’s enemies. Like the noise of the wind on the tops of the

mulberry trees, his emotional nature is let loose and sweeps over the vast assembly, waking to ecstasy. I am caught into the chariot of his power, I am harnessed to the fiery steed of his imagination. I am swept up beyond the planetary, the interstellar, the nebular worlds, until I stand on the outermost fragment of the universe. Under his guidance I look up and behold the throne of God. I see more—I see my Surety before the throne, and O, the rapture! my name is written on His hands.

Thou Indiana boy, what gave thee this mastery over mind? Not alone native ability, great though it be; not what culture and colleges confer. It was the Holy Ghost that fell upon thee as at the beginning.

Why should it be thought a thing incredible that God should thus endow man? When I think of the transforming that is ceaselessly advancing in nature; when I think of the carbonized dust that by fire, by water, by pressure, is transformed into the brilliant gem that corruscates into splendor; when I remember that the foulest substances on earth, absorbed by the roots, carried by the alembics into the laboratories of the inner plant-life, are changed into the otto of roses, and that out of the darkness the modern dynamo is gathering and concentrating that energy which flames into a light that rivals the lustre of the sun, what shall we not believe as to the Spirit's power in possessing, exalting, and empowering man. Does any one believe that the Holy Ghost would have followed the preaching of Peter if it had not been for the upper room, the ten days, and the baptism of the Holy Spirit? I tell this gathered congregation, you hold possibilities for service of which you little dream, if you will only seek the upper room, the ten days' waiting, and the baptism of the Holy Ghost.

"Lord, we believe, to us and ours,
The apostolic promise given,
We wait the pentecostal powers,
The Holy Ghost sent down from heaven."

BIBLE BRIEFS.—WORDS OF HOPE.

—"In my flesh shall I see God."—Job 19: 26.

Job had a lively hope of the resurrection of the dead. Read verses 25 to 27, in connection. If in our flesh we shall see God, then there must be a literal resurrection of the body, the same body that goes into the grave. And so the Bible teaches, explicitly. It is a glorious hope—to come up from the grave, and see the glorious Redeemer.

"Up to the Lord our flesh shall fly,
At the great rising day."

HOLINESS IN VACATION TIME.

A SUMMER VISIT OF MRS. MARY D. JAMES.

[Our readers who have been so long waiting for the memoir of this excellent lady will be interested to know that the volume is in process of preparation, and advancing as rapidly as the demands of a laborious pastorate upon her son, Rev. J. H. James, of Rockville, Conn., will allow. We are permitted to publish, in advance, the following account of a visit to Miss Sarah Richards, (now Mrs. Boyle), near Mauch Chunk, Pa., made in company with Miss Anna R. Rogers (now Mrs. Dr. Harlow), in the summer of 1841. It is from a chapter entitled "Three Summer Visits." We have space for the record of but one. The first quotation is from a letter to the mother of Mrs. James.]



NEVER did I spend my time more pleasantly to both soul and body than since I have been in this delightful spot, which seems to me a paradise richly and profusely ornamented with nature's beauties, exhibiting His power and skill and goodness who formed the universe; surrounded with all that tends to charm the eye, delight the ear, promote the health, refine the mind and improve the heart. How could I but be happy, especially as I clearly discern the hand of my gracious God in this visit. I am happy beyond description in the full assurance that I have yielded all my powers of soul and body and mind to His sweet control, and am continually guided by His Spirit. It was my unceasing prayer for weeks before I came here, that I might not be permitted to come unless it was pleasing to God, and would promote His glory. If He saw it would be the means of good to my own soul or to others, that the way might be evidently open for me to go. Every circumstance

seemed to indicate that it was right for me to take the journey, and I felt fully assured of the approval of God in it. Since I have been here the Lord has revealed Himself more fully to my heart, and has condescended to use me as an instrument of good to others. * * * My heart has been gladdened by seeing some dear souls awakened to a sense of their need of a Saviour, and an inquiry seems to be excited in many hearts in regard to the momentous concerns of salvation.

"They call me a 'missionary' here. I go around, in company with dear Sarah and Anna, from house to house among the people, and converse and pray with them, and I feel that the blessed Jesus is with me and upholds and assists me in every effort I make for the salvation of precious souls. O, the luxury of doing good! I am never so happy as when engaged in working for my Divine Master. It is sweet, blessed employment to win souls to Christ, and to advance the cause of Him whom my soul loveth. Sometimes nature would shrink from the cross, but grace always triumphs, and I can say, 'His yoke is easy and His burden is light.'

"Shall I tell you how we spend our time here? We rise in the morning, and the first sound that greets our ears is the sweet carol of the birds warbling among the trees their morning lays of grateful praise to their Creator. We look out and behold the lofty mountains clothed with richest verdure. The green meadows and pleasant groves and silver streams all meet our delighted vision at one view, and the pure mountain air, fragrant with the newly-mown grass comes wafted to us in gentle zephyrs, and infuses an invigorating and refreshing influence. Then comes the morning prayer, and we offer up our morning sacrifice with glad and grateful hearts. Then breakfast and a delightful walk or ride among the mountains. There, seated in some beautiful grove, we engage in sweet converse on the things of God,

sing several hymns, read something calculated to elevate our minds, and sometimes offer up our united prayers in nature's own beautiful temple, with the lovely trees for our canopy, stones or logs for seats, and the green grass as a carpet. After an hour or two in this employment, we walk home again and rest awhile before dinner. After having dined we lie down a little while and then rise, refreshed in spirit and in body, and pass the rest of the day in reading, sewing, and pleasant converse. After tea we take another walk, and return for family devotion, after which we spend a little time in singing. On two evenings of the week we have meetings, and the Lord meets with us and refreshes our souls."

A letter from Mrs. Boyle written since the death of Mrs. James, adds some details of this visit:

"Though so debilitated, she was daily abroad in the Master's service. In the homes of the workmen she was like an angel of light and love. She had such tact and wisdom as to be ever at ease herself, and she could cover with great delicacy any apparently inappropriate circumstances and give a moment's exhortation and kneel in prayer, making all feel that that alone was the proper thing to do.

"We were frequently at Mauch Chunk during her visit, amid a very interesting circle of young people. Mrs. James on such occasions was one of the greatest of charms. She had a lovely face, very expressive brown, lustrous eyes, and a sweet melodious voice. Her songs were always in order. She used to sing the grand old hymns of the Methodist collection with such persuasive and impressive force as to melt us to tears. She is remembered now by the older Christians of that town as a wonderful revelation of Christian life and power. Her name is spoken with reverence and love.

"I remember on one occasion we had company to tea—two ministers. We

arose from the tea-table and took a walk to a lovely spot at the foot of the mountain where a rippling stream swept by. Seated on rustic seats, she read to us one of Mrs. Palmer's letters which she had just received, and commented upon the beautiful passages it contained. Our hearts were all solemnized. Arriving at home just in the twilight, as we assembled in our little parlor she said, "I feel as if God would pour out an especial blessing on us if we engage in prayer. We did so, calling in two clerks from the office and the three servants from the kitchen. O, what an overshadowing of the Divine presence filled the place! At her request, we all prayed successively. The three girls were stricken with conviction that led to their conversion shortly thereafter. Our seasons of family worship were effusions of the Holy Ghost, and those weeks of intercourse with her are points in the past to which I recur to-day with profound gratitude. She taught us what a Christian ought to be. Many can do that, but she showed us how to personify those teachings. Here so many fail."

All this was very pleasant for those three Christian young ladies, and must have been spiritually profitable, but the question naturally arises, Was this vacation a success as a means of promoting the health of this invalid? Mrs. Boyle remarks that, before the visit—"Her health, always frail, was greatly impaired, and we hoped the mountain air would benefit her."

Mrs. James, in her first letter to her mother, reported a gain in strength from the journey itself. After some three weeks amid these refreshing influences, she writes again:

"I have become so strong, I can bear almost anything. I run up and down these mountains like a young deer, and have such an appetite I am almost ashamed to indulge it to its full extent. I walked two miles with scarcely any fatigue, and before I left home I could not walk a quarter of a mile without feeling

very weary. For the last week I have gained more rapidly than before, and I think it is well, on account of my health, that I did not go home when I intended. I seem to have been providentially brought here and providentially detained thus long. I cannot doubt but that some good will result from it. I never felt more conscious of the Divine approbation in anything than in this, and I hope to praise the Lord in heaven for conferring upon me so blessed a privilege."

Who can doubt that this hope has been realized? The opportunity for usefulness to those people came but once in this long life, but it was well improved.

A little girl is said to have ended her prayer on the eve of vacation with the words, "*Good by, God! I am going to the country.*" Many who would not use such language as this seem to regard any special attention to spiritual matters during vacation, as interfering with the benefit to health which is the chief object of such an outing. This Christian woman, so frail that her life seemed like a flame just ready to go out, not only left in that place a savor of piety which has remained for forty years, but gained stars for her immortal crown. The same may be said of every respite from ordinary work which she allowed herself. Yet she was always recuperated in health by these vacations, and lived three years beyond the threescore and ten. It is safe to "seek *first* the kingdom," leaving "all these things" to be added as the Master sees best.

THE HARVEST OF THE RESURRECTION.—Look at those grassy mounds in the light of this truth; the eye of faith sees them change into a field sown with the seeds of immortality. In the neighboring fields, "Whatsoever a man soweth, that shall he also reap." But here how great the difference between what is sown amid mourners' tears, and what shall be reaped amid angels' joys; between the poor body that we restore to the earth, and the noble form that shall spring from its ashes. Those who saw Lazarus' putrid corpse, with health glowing on its cheek, saw nothing to match the change the grave shall work on these mouldering bones.—*Dr. Guthrie.*

BIBLE BRIEFS.—WORDS OF HOPE.

— *“The Lord is not slack concerning his promises.”*—2 Pet. 3: 9.

This is a truth to be graven upon the mind. It is often thought, because of the delays which occur, that the Lord is slack concerning His promises. But this is not the case—it is impossible. He abideth faithful. His eye is ever on His promises, and He will not suffer one iota thereof to fail.

“Fear not; Christ’s merits must prevail:
“Ask but in faith, it shall be done.”

SAVED BY POWER DIVINE.

BY J. R. BUCKINGHAM, M. D.

I HAD religious training from my earliest recollections, and when quite young I often felt the tender drawings of the Holy Spirit. At times I was very deeply wrought upon. Death always was a great terror to me. The fact that I had to die, weighed so heavily upon my mind as almost to deprive me of my reason. When I saw people merry I would wonder how they could be so, knowing that they had to die. But as I grew up to manhood and mingled in society, these impressions wore off in a measure. However, in seasons of religious awakening I would become concerned about my soul, and on several occasions went forward to the altar to be prayed for, but would relapse into indifference again, and thus become more and more hardened in sin, until grown up to manhood. I finally turned my attention to the study of medicine, and became so regardless of sacred things as seldom to attend the house of God. I devoted my time and energies to my chosen profession.

In the year 1866, during a revival of religion in the place in which I then lived, God again awakened me to a sense of my lost condition. I was not so much convicted as previously, but new responsibilities were resting upon me. I was now the head of a family, and I reasoned in this way: I am raising children for whose spiritual welfare I am in a great measure responsible, and as I was not a skeptic on the subject of religion, I thought that if I ever was to become a Christian I must take the first step sometime, and why not *now*? Thus reasoning, I embraced the opportunity to go forward to the altar for the prayers of Christian people, with-

out any great emotion or distressing feeling, but more from a sense of duty and principle than from deep distress of mind. However, after I had taken this step my troubles increased from day to day, until my sins became intolerable, so much so as to destroy in a measure my desire for food and sleep.

One day, as I was walking along the street, suddenly the burden that had been pressing down my sin-sick soul was lifted, and I knew that my sins, which were many, had been taken away. I seemed to have been lifted into a new and purer atmosphere. All was light, peace, and quiet joy. No rapturous emotions, as I had anticipated, but a satisfying assurance that my sins were all blotted out. This was February 26th, 1866. In a few days, it was suggested to me by the Spirit, “There is something else for you.” It seemed there was a want in my heart that had not yet been supplied. I never had given the subject of sanctification any thought; nor did I know what I wanted by that name. But I felt that I did not have all there was for me. Under these convictions I followed the leadings of the Spirit, and sought Christ in His fulness. With this sense of my need I bowed at my seat in the congregation one evening, March 6th, eight days after my conviction, when an invitation was given for seekers of justification. So, after all were forward, and the members of the Church were praying and laboring with them, I was led to seek Christ in His fulness without any special emotion, until I was able, by a simple and direct act of faith, to believe that Jesus did now come and enter into my heart. Not until this act of faith was performed did I have any remarkable feelings. Following this act of faith, in a moment, the Holy Spirit came pouring into my heart, and opened up such a heaven within me as to be almost beyond physical endurance. If God had not stayed His hand, I could not long have sustained such a weight of glory. I felt the cleansing power of the Holy Spirit thrilling through every fiber of my being, and I was filled with such rapturous joy, that had I the tongue of an angel I could not describe it. My longing heart was satisfied.

I had indeed reached the land of Beulah, the land of corn and wine. After this my whole soul was drawn out after God. My greatest pleasure was to bow before the throne of grace and freely pour out my heart and breathe my wishes to the skies. In ans-

wer to prayer my appetite for tobacco was in an instant taken away.

After the above experience, when bowed before God, I realized that He had truly come to abide in His temple, and I was led to exclaim, "*My Lord and my God!*" O, wondrous salvation! I hope to be enabled so to live that I may, when done with time, meet friends that have gone before, and with them shout forever the triumphant hallelujahs of the skies!

"Ten thousand of the greatest faults in our neighbors are of less consequence to us than one of the smallest in ourselves."—*Archbishop Whately.*

REST IN JESUS.

BY REV. JOHN S. HAUGH.

"I will give you rest."—MATT. 11: 28.



PRECIOUS rest in Jesus,
Complete, and deep, and full,
It comes by simply trusting,
Trusting Jesus—that is all.

Its source alone is Jesus,
Thro' atonement on the cross;
Our tears and works are worthless,
They can never purge our dross.

This rest we have while toiling,
Yes, in sorrow and in pain:
In no trial have we worry,
Jesus keeps us not in vain.

He gives His own sweet Spirit,
That of patience, meekness, love—
Grants us His blessed indwelling,
Pure and gentle as a dove.

This rest of "love made perfect"
Gives full quiet to our soul;
Hushed now the storms of passion,
Since our Jesus "*made us whole.*"

To Him be all the glory,
The dominion and the power,
For rest, which sweetly keeps us
In life's stormy, trying hour.

RICHES were never true to any one that *trusted* in them; they have deceived men as Job's brook did the poor traveler in the summer season (6: 15) —"as the stream of brooks they pass away." As a bird hoppeth from tree to tree, so do the honors and riches of this world pass from man to man.—*Thomas Brooks.*

"The unholy man may get room in this world, and the chief rooms; but there is no room for them in the other world but without the gates of Heaven, in "outer darkness." If there be no holiness here, there will be no happiness there."

"HOW DO YOU DO?"

BY MRS. E. J. RICHMOND.



HIS salutation falls upon the ear everywhere as friends and acquaintances meet, yet how little it signifies! It is the expression of friendly interest in—not for the real person—the soul which can never know death, but in the earthly house that soul occupies while tarrying here for a space.

Who hears the salutation, "Is your soul in health?" though the health of the immortal part is of far more importance than that of the house it occupies. Our spiritual health or illness is carefully noted by the Divine Master, and, perhaps, by the "great cloud of witnesses."

Tokens of decline pain the hearts of true friends here, and the faithful Master, when He sees the peril imminent, often sends the needed chastisement, the bitter sorrow, which shall rescue the wandering one from the pains of the *eternal death.*

If disciples would more carefully inquire after the soul's health, we cannot but believe great benefit would be gained by each.

The solicitous one would be blessed, as the smallest kindness done to a follower of Jesus always reacts upon the donor, while the other is awakened to gratitude and watchfulness by the kindness of the friend.

Some day we hope to hear the salutation, "Is it well with thy soul?"

AUGUSTINE AND THE SHELL.—As St. Augustine was walking by the sea-side, meditating on the doctrine of the Trinity, he observed a child pouring the water of the sea into a shell, which had a hole in the middle of it. "What are you doing?" said Augustine. The child answered, "I am putting all the sea into this shell." "Thou playest the child indeed," said the father. "Can a shell, thinkest thou, comprehend all this sea?" "And so do you, sir," rejoined the child, "who would by reason comprehend the Trinity."

"Remember that Christ is emptying you of all else that He may fill you with Himself."

Our Bible Study.

"The law of thy mouth is better unto me than thousands of gold and silver." Psal. 119:72.

"FATHER of mercies, in Thy word
What endless glory shines!"

Holiness Lesson Leaves.

BY REV. N. VANSANT.

FIRST WEEK—LESSON I.

TOPIC.—HOLINESS IN THE OLD TESTAMENT.—
HISTORICAL BOOKS.

CENTRAL TEXT.—"*The spirit and power of Elias (Elijah).*"—Luke 1:17.

STATEMENT.—One of the most notable characters of Old Testament history is Elijah the Tishbite. Notable was he for both great strength and great weakness. Next to Abraham, "the father of the faithful," he was "strong in faith," yet he was strikingly "a man of like passions with us," that is, "compassed with infirmity," and therefore open, like ourselves, to joy and sorrow, delight and discouragement. No other character in the Bible furnishes so marked an illustration of the extremes of triumphant confidence and deep depression, of holy, God-inspired faith, and human infirmity. Let us study these in their order.

I. HOLY FAITH.

Of Elijah's origin we know almost nothing. His appearance in Israel was as sudden and startling "as if he had dropped out of that cloud-chariot which, after his work was done on earth, conveyed him back to heaven." Amid "the wild loneliness of the hills and ravines of Gilead," he had heard the voice of God in a sweet assurance of personal acceptance, and in a solemn commission to perform the perilous but important work which afterward engaged him. He was evidently no stranger from the first, to a firm, holy faith in God. "Faith is the great word to be written in the forefront of Elijah's history."—*Kitto*. Here are a few points:

1. *His was a bold, heroic faith.* This was seen in his first astounding message to king Ahab, that "there shall not be dew or rain upon the earth but according to my word." (1 Kings 17:1.) God had so told the prophet, and fully believing it he boldly proclaimed it. Such is the law of true faith. (Psal. 116:10; 2 Cor. 4:13.)

The same heroic faith was evinced in his

second appearance to Ahab near the close of the famine (1 Kings 18:1; 2:15-18). Most of all did his faith rise to the altitude of a daring courage in his contests with the prophets of Baal on Mount Carmel (18:19-40).

What a vivid practical illustration was this of the omnipotence of faith as afterward taught by our Lord (Mark 11:22, 23).

SECOND WEEK.—LESSON II.

CENTRAL TEXT.—"*The spirit and power of Elias.*"—
Luke 1:18.

II. HOLY FAITH (*continued*).

2. *An active, energetic faith.* Not a faith without works such as James describes and condemns (2:17-26). Elijah's faith was not a reverie or contemplation terminating in itself, but a mighty heart-confidence in God asserting itself in energetic action.

True faith is not a sentiment or meditation, however devout, but a great impelling mental and moral force which sets and keeps in motion the whole machinery of life.

3. *An implicit, obedient faith.* Looked at from the human standpoint, some of the Divine requirements imposed on Elijah seemed unreasonable and hard. Such was the command to hide himself by the brook Cherith, and there depend on the ravens to feed him. Did he demur or stop to reason the case with God? Just the reverse: "So he went and did according unto the word of the Lord," etc. (17:2-6.) What a suggestive example of implicit, childlike faith!

Following the drying up of the brook, comes another like trying command: "Arise, get thee to Zarephath," etc. (17:8, 9.) Will he obey? A man of less faith might easily have urged the formidable difficulties in the way—as the great distance, at least 120 miles by the most direct route; the danger of encountering the incensed Ahab in passing through his dominions; and the probable, almost certain, inability of the widow at Zarephath (Sarepta) to sustain him through so severe a drought.

But he seems not to have hesitated a moment. No sooner was the command given than "he arose and went." (verse 10.) His arrival was marked by a fresh proof of his marvelous faith. He needed water, and bade the widow bring it; he needed bread, and bade her bake it, not relaxing his demand even after her sorrowful tale of poverty and threatened starvation. Walking by sight at such a time, must have brought desolation

and ruin to both him and her; walking by faith brought encouragement, assurance, and succor to each. Such is always the office of an unquestioning, obedient faith.

THIRD WEEK.—LESSON III.

CENTRAL TEXT.—“*And she went and did according to the saying of Elijah.*”—1 Kings 17:15.

III. HOLY FAITH (*continued*).

4. *The responsive faith of the Sareptan widow.* We notice this in our study of Elijah's great faith, because it was plainly a direct fruit of that faith. The glowing inspiration of his assured and assuring trust in Jehovah, kindled a corresponding trust in her own heart. She, indeed, came not to this restful experience without some previous struggles with doubt. But these struggles cannot seem wonderful, especially when we remember that she was a heathen and not a Hebrew woman. Doubtless she had some knowledge of the true God, but at best it must have been very limited. She may have learned that the prevailing famine was a visitation of His wrath occasioned by the sins of His people Israel, and that therefore He was a being to be revered and feared.

The prophetic garb of Elijah sufficiently pointed him out as a professed worshiper of Jehovah, and not a votary of Baal, the god of her own people. But when the prophet required her to make and bring to him “a little cake *first*” out of her scanty and well-nigh exhausted supply, “here was a demand upon her faith, from a foreign man and a foreign God, as large as any exacted from the great prophet himself.”—*Kitto*. Matthew Henry well asks, “What assurance had she that this stranger was God's prophet, or had any warrant to speak in His name? It was easy for a hungry vagrant to impose upon her with a sham.” Another well says, “Surely the increase of this woman's faith, so as to enable her to deny herself, and to depend upon the Divine promise, was as great a miracle in the kingdom of grace, as the increase of her oil in the kingdom of providence.”

Nearly a thousand years later a similar display of wonderful faith by a heathen woman, was witnessed in the same locality if not on the same spot (Matt. 15:21-28; Mark 7:24-30). Dr. Thomson having visited the place, says, “I have the impression that . . . the woman of Canaan, whom Mark calls a Syro-Phoenician, belonged to the city of that

poor widow with whom the prophet resided.”—*Land and Book*. The eulogy of Jesus addressed to the one, “O woman, great is thy faith,” applies equally well to the other.

In the presence of such faith, how stands the case with us? Alas! how many of us have cause to blush with very shame at our slowness of heart to believe!

FOURTH WEEK.—LESSON IV.

CENTRAL TEXT.—“*And he requested for himself that he might die, and said, It is enough; now, O Lord, take away my life.*”—1 Kings 19:4.

IV. HUMAN INFIRMITY.

How shall we account for the sudden and startling change in the feelings and faith of the heroic Elijah, as so sadly indicated in the Central Text? Doubtless on the ground of human infirmity rather than of human wickedness (Cf. James 5:17; Heb. 5:1, 2).

1. The excessive strain upon both his mind and body during the previous days and weeks was followed by a reaction that was quite natural. Such, by a law of our nature, is indeed a necessary effect of severe overwork.

2. His great disappointment over the result of the contest on Carmel had much to do with his deep depression. The savage threat of Jezebel (v. 2), was proof to him that the spirit of idolatry was still alive in her heart, and by inference, in the heart of the late humbled, but not converted, king and his people.

3. His brilliant success in dealing with Ahab and the prophets of Baal, may have produced for the time an undue, though very natural, self-elevation which needed Divine correction (Cf. 2 Cor. 12:7-9). “For this correction,” says Kitto, “it was only necessary that the Lord's hand should for a moment be withheld from him, that for a little while he should be *left to himself*.”

4. The temptation that his work and his life were useless was soon proved to be as false as it was discouraging. The sequel impressively showed that his earthly mission was not yet accomplished, nor his usefulness ended.

5. Finally, we see that his faith in God was the measure of his activity and his power. Without this he was as weak as Samson shorn of his locks, and as sluggish and useless as weak. “The spirit and power of Elias” was the spirit and power of a mighty faith in God.

The great practical lesson taught is, the importance of constant watchfulness and prayer against the insidious influences at once of human infirmity and Satanic temptation.

The Word of Testimony.


"That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus."—Philemon, 6.

"One undivided Christ proclaim,
And jointly glory in Thy praise."

The Tuesday Meeting.

Held at the residence of the late Dr. W. C. Palmer,
316 EAST 15TH STREET,
near Second Ave., and opposite Stuyvesant Park,
New York, every Tuesday afternoon at 2½ o'clock.

In the year 1836, two social meetings, held in different Churches, at the suggestion of Mrs. Lankford (now Mrs. Palmer), were blended into one, and appointed to be held at Dr. Palmer's. The Divine seal was placed upon the first gathering, and it has been continued uninterruptedly now for over fifty years.

HE meeting was opened by singing the hymn No. 238, commencing—

"Jesus, Thy blood and righteousness
My beauty are, my glorious dress;
'Midst flaming worlds, in these arrayed,
With joy shall I lift up my head.

Bro. Browning, of the New York Conference, led in prayer, presenting the numerous requests which had been made to the throne of grace.

Mrs. Palmer read the 8th chapter of Romans, and said: While our brother was praying, it seemed to me so reasonable that the Church should come up to the Bible standard,—it is the standard, whether the Church comes up to it or not. "Made me free." It seems to me that is the least thing that we can be, to be free. I have been drawn out unusually for those who think they are living according to the Bible, and yet have so many questionings and so much unrest, etc. These seem to me to be from the carnal mind, which must be done away, for it can never be made better. I often claim, and without fanaticism too, I think, that while we are passing through here, our bodies are quickened by the Spirit; but there will be a glorious quickening hereafter, when these bodies are resurrected. Our blessed Father does sympathize with our sufferings, both bodily and mental. We are tempted to think that suffering is a punishment for sin. Well, in some cases it is, but the blessed Jesus said of the blind man, "Neither this man did sin, nor his pa-

rents." It is so clear to my mind that if we suffer with Him we shall reign with Him. We shall have His sympathy here, and the sufferings of this present life are not worthy to be compared with the glory which shall be revealed. My heart is sweetly settled, and it seems as though every day the way becomes brighter. In this world we are becoming acquainted with God. So it seemed to me as I came along in the cars, but it is a glorious thought that we shall graduate and go forward when we leave here. I have an intense desire that the Church should come up to Bible religion. We will pray, and do what we can to this end, God working in us. At one time my experience declined. I came under condemnation through looking at others, and one day this thought came to me, "that shall no more be my experience from this hour, God helping me. I yield myself fully up to Him, and look for grace to obey Him. I will leave the past under the blood. God is faithful and just to forgive and to cleanse from all unrighteousness, and from this day I will never take up that lamentation again: 'O that I had hearkened to Thy commandments, then had my peace been as a river.' I said there and then, "I will look for pardon for the past and grace for the future." In my fifteenth year it came to me, "Walk before me and be thou perfect," and when perplexed in reference to this great command, the thought came to me, "It is the omnipotent One who commands this. I am to do this through Christ which strengtheneth me." I give this experience to encourage some soul who is getting discouraged.

A REMARKABLE SUMMER EXPERIENCE.

Rev. George Hughes.—I feel very thankful that so many of God's children are permitted to meet here this afternoon, this bright and beautiful September day, one of the most beautiful we could desire to see. Sister Palmer told me a little while ago that they had a very precious thanksgiving meeting last night at Ocean Grove, and they have had reason for this. A most gracious and wonderful season has been enjoyed there—a great deal of work has been done there that will stand through time and eternity. Many have been brought out into this light of full salvation, and a large number I suppose have been converted, so that they have reason for thanksgiving. Here, as the summer progressed, we have heard persons say, that

while they were not privileged to go to Camp meeting, yet they had at home what was equal to it. They felt the salvation tides flowing through their souls. If the connection be truly made between a soul and the mighty Christ, we are not dependent upon camp-meetings, or upon any circumstances whatever. We can carry a camp with us under the most forbidding circumstances. I want to testify, to the praise of God, that this has been a most wonderful summer to me, a summer in which I have been growing in grace. God has revealed Himself graciously as never before, and one point I wish to speak of is, that God's Holy Book has grown immensely in my thought and contemplations. I never saw the Bible in such a light before. O there are wonderful things in the Word of God if our eyes be open to see them! I am thankful that Sister Palmer ever taught me to carry this little book, *The Threefold Cord*, in my pocket, which enables me to feel, as I am in the cars and going through the city, that *I have eternal life in my pocket*—but what is better than that, I have it in my soul. I opened it this morning and this was the precept for the day: "Wherefore the rather, brethren, give diligence to make your calling and your election sure: for if ye do these things ye shall never fall." I am thankful to God for all He has done for my family. We are all united in the service of the Lord Jesus Christ, and one after another is being brought out into a larger place.

A WIFE SANCTIFIED.

A Brother.—This meeting is to me a wonderful place. Right here, within three or four feet of where I am, I heard of this wonderful second blessing, and I praise the Lord I have it. When brought here first by a friend, I was in the midst of Christian work. I came here, opposed to the subject. I studied the Word, and I remember the first thought that came to me after prayer and diligent study, was, "Now are you willing that God should take full possession of you?" I said, and it seemed as if I settled down into that thought, "I am willing God should do so." Since then I have had wonderful comfort in the service of God, and have found great freedom. Friends, it is true as I stand here before you, to-day, that "the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death,"

and that is worth more to me than all the world beside. My wife was with me at the last meeting (Mrs. Palmer's) that I attended at Ocean Grove, and I believe that there God fully sanctified her soul. There were some things with regard to our prospects in life which I could not tell you which hindered her, but there she committed everything to God in a sense she never did before, of her own free will and accord. It is a wonderful thing to get under this law of life; if you get it you will never die.

Singing, *Thy nature, gracious Lord. impart.*

AN ANNIVERSARY DAY.

Rev. Mr. Browning.—We have various anniversary days which we celebrate from time to time, and I have one which takes precedence over all others. My birthday comes around, and sometimes I remember it and again I forget it. When, however, the first of September comes around it makes a special impression on my mind. This is the twenty-first anniversary of the time when, at the Warwick Camp meeting in 1865, I was led to make a full surrender, and accept Christ as a complete Saviour. I have thought of all the test experiences which were before me. The Lord enabled me to see so clearly that I must be unreservedly His, and from that time my peace has been as a river. Not that there have been no obstructions in the river, but since then I have had a clear, sweet sense of the love of God, which I never knew before. Christ has been my all-sufficient and complete Saviour. I have not been permitted to go to camp this year. I have had an unusual amount of care, yet I have had the consciousness that I was under the Lord's guidance. I never had rest of soul till I came to realize that I was serving the Lord, and pleasing Him. Salvation is not a question of our temperament, or surroundings, but of having the consciousness that God is with us, leading us, and that we are walking in His paths. I do not know that I have that "*Three-fold Cord*," but I have the book, "*Daily Food*," and every morning I find it blessed to read. There is in it a precept, a promise, and a verse. I read, it and then a little from "*Thomas a Kempis*," and I always find something in it that makes me better. I praise God for the consciousness that He is leading me on. Sister Palmer spoke of things coming more richly to us as we are about to leave

them. They come to us more and more, and it is a grand thought that God leaves us here to follow up the opportunities He gives us.

"THY GOD REIGNETH."

Rev. John Parker—When requests for prayer were called for I did not know whether it was right or not to ask prayers for Charleston. Men and women there who never have prayed before are praying now. I remember that terrible Tuesday, when the battle of Gettysburg was fought, rising to my feet. The crisis was upon us, and I asked the audience to pray that God would send deliverance to our armies. You know the result. I think it is legitimate that we should bear upon our hearts the burdens of those woe-stricken people. I was wonderfully impressed with a verse which was in the *Guide* last month—"Thy God reigneth." When Esther's husband was on the throne, and she knew it and had access to him, her sceptre was the shield of her people. It is much to know that God is on the throne, and I know that in Him I am safe—though thunder and earthquakes shake the world, my God reigns. If He be my God, then all the resources of His infinite wisdom are amenable to my need. He gives me the key of His treasure-chest, and tells me to get what I need. He is my God. I did not know why God sent the words, "thy God reigneth" to my heart with such force while I was getting ready for the Sabbath, a laborious Sabbath. A brother met me at the foot of the pulpit stairs and said, "Your daughter's house is burned." Then I heard the words ringing in my ears, "thy God reigneth." I went there next morning and, though the tears came in my eyes, yet I heard the words ringing in my ears, "thy God reigneth," and they have been ringing there ever since. I preached on these words last Sabbath; "The life which I now live in the flesh is by the faith of the Son of God." Life is the result of my faith in the atonement. If the life of the covetous man were put in words, it would read greed, anxiety and tireless, exhaustless energy. The sensualist is all for gratification. The Christ-life is the expression of my faith in the Son of God. O, what comfort comes into my soul! My life is the expression of forty-five years of conviction. I have my trials, have wept my tears. The present has been one of the hardest summers of my life. I have had no vacation. My life is simply the out-

flow of my faith in the Son of God, and consists in happy, loving obedience, and loyalty to the King.

REMARKABLE PROVIDENCE.

Dr. Van Meter.—The earthquake spoken of takes me to the earthquake which occurred years ago in the Island of Ischia. I speak of it to show how God uses these terrible things to draw men to Himself. Thousands were sunk in the desolation. A woman said to me, "If you will go there I will furnish you a house." A brother in Dey St. who makes sails made a large tent and sent it to me at Rome. A brother in Naples wanted it that he might preach in it. It was sent to him, and it reached Naples in the afternoon. Then came that terrible earthquake. The next morning he went to the station. The tent was put up, and when the people assembled he gave to each a piece of bread and told them of Him who fed the five thousand, and they listened till they forgot to eat. A priest was standing by listening to what this heretic was saying, and he said, "This is the kind of preaching you need." That brother, the grandson of Robert Raikes, stood there for weeks helping to gather up this congregation. For twelve weeks he went there every day with a simple message of comfort, "looking up." I never saw anything like it, but God opened the way, terrible as His method was, and thousands heard the word of life who would not have heard it had it not been for that terrible earthquake.

Singing, "*Hallelujah, 'tis done.*"

THE COMFORTER IN THE SOUL.

Sister Searles.—"All things work together for good. How glad I am to see souls come to the feet of Jesus! Whatever may take place, though the earth should be removed and the mountains be carried into the midst of the sea, the cry of my soul is, "let souls be brought to the feet of Jesus." I feel that I am nothing; less than the least of all saints. Sometimes my heart is crushed with sorrow, but I have the joys of holiness in my soul. I want Jesus, and my Bible, and the Holy Ghost the Comforter.

A BATTERY.

Brother Johnson.—It does my soul good to hear this sister talk. When I was converted, Christians used to talk as this sister does, and I caught the fever. Starting from Philadel-

phia this morning, I opened my Bible before I started, as I always do, and it said, "Ye are my friends if ye do whatsoever I command you." I had a telegraph battery in my soul all the way on the cars—the wheels of the cars seemed to sing. The Bible is the grandest book I have ever read. I could not get to the sea-shore or anywhere else for recreation, but we have had a big preacher at the mission. The Lord sent him to talk to me. God said to Joshua, "I will make thy way prosperous, and thou shalt have good success." Glory be to God for salvation!

Singing, "*Jesus sought me when a stranger.*"

DISOBEDIENCE THE DIFFICULTY.

Sister Hall.—The blessed Word comes to me with great sweetness, where Christ said, "I am the way." I am so glad that the Word is becoming every day more blessed. Like the brother, I study the Word. A sister said to me, "When I study the Word I get so mixed up I cannot understand it." I said, "Well, look to the Lord; He says, 'I am the way.'" I am so glad He said that to the disciples. He said also, "I am going to send you another Comforter." Blessed be God, I know what that means. I used to say, I wish some one would tell me what that Comforter meant. This has been the most blessed summer of all my life. The Lord keeps giving His children surprises all the time. I had not made any preparation for camp-meeting when a sister asked me to go. I said, "Do you think this is from the Lord?" I never made less preparation for camp-meeting, yet never had a more blessed time. When I got there I felt burdened that God's children should become better acquainted with the blessed Word. I went to inquire of the Lord while at Sing Sing, and I came to see more clearly that the difficulty with all the dear ones is disobedience. The burden of my heart is, sister Palmer, that God would help the people to see that it is unbelief that keeps them out of this experience.

VESSELS OF LIFE OR OF DEATH,

Rev. I. N. See.—"Thy words were found and I did eat them, and they were the joy and the rejoicing of my heart." Everything that comes in reality to the soul comes through the Word, because the Word is simply the will, the Divine voice in the soul which makes the whole man beam with gladness. Now, beloved, we have to be emptied

before we can be filled. We are only vessels, vessels of life or death. When we eat the Word we receive the Lord's life, and the vessel becomes filled with what God wants it filled with. He sends life into the very tissues of the spirit, so that the very inmost of you is Himself. "He dwelleth with you and shall be in you." What a residence is the man from whom Jesus Christ has driven out all things not belonging to Him and whom He has filled with the furniture of His own precious Word! Give me no sham, but give me Jesus Christ in all the fulness of His divine life. The Lord one day led me to read the 14th of John. I have often heard that chapter read in the Fulton St. prayer-meeting. They make great use of it there, but the dear Lord took me in once, privately, with Himself, and John 14th (the chapter which I believe the Church needs to read) and revealed Himself to me.

SURRENDER OF THE WILL.

Sister Palmer.—God has endowed us with a will. "Ye will not come," He often says in His Word. God will strengthen our will. A sister once said at camp-meeting, that she did not want to be holy, because she could not do what was required. Sister Phœbe and I were requested to speak to her. We thought her too intelligent to raise that objection. We urged her to make a full surrender to God. She said, "I am not willing to go there and stand and warn sinners, though they are perishing all around (and she thought every one filled with God must do that). I am not willing to tell the ministers where I think they fail." We said to her, "Dear sister, just give your will to God. Let us kneel down and ask God to take your will and use it in any way He desires." When we returned that way we found the sister standing up on those very benches talking of Jesus, and she had a crowd about her. At the lovefeast she spoke, and it seemed as if it were the voice of God. She looked at the platform and said, "Ye ministers of the most High God!" and what an exhortation she gave while they were all bathed in tears. The minister in charge arose and said, "We thank you; we needed those words." Let us resolve that we will surrender our will to God.

At the close the presence and power of God were remarkably displayed. The doxology having been sung, the meeting was dismissed with the benediction by Rev. John Parker.

Our Social Meeting.

Graciously Led.—Mrs. M. J. M. S. The *Guide* has been sent to me for a number of years by a dear sister God bless her. I cannot tell you what it has been to me. I prize it next to my Bible. The Bible is a precious book to me. I can truly say with David, "Thy word is a lamp unto my feet and a light unto my path." I do have my Saviour so abiding with me that when the tempter comes he finds no room to put his foot. Glory to Jesus, my life is hid with Christ in God.

A Sailor's Testimony.—P. McKay, Sussex, N. B., Can. I keep a temperance hotel. The *Guide*, lying on the table with other good reading, has been a great help to me. I am an old-fashioned, hallelujah Methodist seaman. I am homeward bound, a full freight and a fair wind, glory to God! When a boy eight years old I made the lights on the *Highlands of Calvary*, and now I am looking out for the harbor, and the lights where the angels will meet me and bring me in. When I land on that blest shore I shall be safe for evermore. *P. S.*—Should any of your friends pass this way, call and see how a sailor keeps a hotel, free from the temptation of strong drink.

Such a Blessing!—Emma Wells, Morton's Corners, N. Y. I gave myself fully to the Saviour a year ago last January, and such a blessing as I received I cannot find language to express. It seemed for weeks as if my pathway was strewn with beautiful flowers. I can say to-day, the Lord is good. His mercy endureth forever. His truth is written on each page of my life. You know when flowers fade thorns are more plainly seen. Yes, there is tribulation, but the Father's love flows through it. I praise the Lord for the way He is leading me. I am resolved to take the straight path of duty and finish the work He has given me to do.

Fully Saved.—Eliza J. Patton, Otwell, Ind. The blessed Comforter prompts me to tell the world what the Lord has done for me. I was converted in 1867. The Lord opened my eyes to see my sinfulness. I felt that I had been a sinner all my life, and all that time the Lord Jesus had been looking for me and I did not know it. After my conversion, I had a longing for a better experience, and six months after consecrated

myself to the Lord more fully. The joy that followed was unspeakable and full of glory. I was often blessed, but still I felt the remains of evil within me—fear, a tendency to anger, and I did not love my enemies as I should. In 1883, through the reading of the *Guide*, I was led to see that there was a higher state of grace, and I began to seek for the blessing of perfect love. While at secret prayer on a certain occasion, these words came to my mind: "The Spirit is your sanctifier." Then my soul and body were filled with love such as no tongue can describe. I know now what it is to love God with all my heart, and my neighbor as myself.

An Old Sailor Speaks.—Wm. J. Wilson. My wife and myself were both converted to God about fifty-five years ago, and joined the Methodist Church. I praise God for His saving grace in the midst of the ills of life.

A Happy Life Realised.—Mrs. S. T. Coats, Neenah, Wis. The Lord hath done great things for me, whereof I am glad. The Psalmist says, "Talk ye of all His wondrous works." I gave my heart to God in early life, but I did not understand the vital power of religion, although a member of the Church. Fourteen years ago, while living on a farm, I was invited to attend a prayer-meeting at a neighbor's house. I resolved to be an earnest Christian the remainder of my life. I went away and prayed about it. The next day I sat down to read the Bible. It was a lovely, sunny day. As I read I wondered at the bright light on the page. I raised my eyes to see whence it came. O, the glory that was in the room! I broke forth into praise. For many days I hardly ate enough to sustain life. About four months ago, while attending a little prayer-meeting, there came over me such a hungering and thirsting for a blessing. I went home and prayed for hours. Thus I went on hungering and thirsting, and the thought came to me, I must make an *entire consecration*. At this time I read "*The Secret of a Happy Life*," and it instructed me about consecration and faith. I then said, "If that is the way, I will launch out." While looking up and lifting my hands to God, I said, "I believe the blessing is mine, now." Every time I awoke I said it. At three in the morning a heavenly sweetness filled the room, and at six the blessing came—it was the baptism of the Holy Ghost.

Loved Ones Gone Before.

"Precious in the sight of the Lord is the death of his saints."

MRS. CHARLOTTE BURGESS, of North Topeka, Kansas, closed her earthly career on August 1st, 1886, in her 60th year, leaving a husband and five children to mourn her loss. Mrs. Burgess was born February 24th, 1827, at Grantham, England, and during her infancy was baptized by an Episcopal minister, her parents being members of that Church. In 1848 she was united in marriage to Henry Burgess in her native town. In 1850, with her husband she came to the United States and settled in the Lake Superior mining district in Michigan, and remained there until 1869, when they removed to North Topeka, where she has since lived. About thirty-two years ago she became a member of the Methodist Episcopal Church, and has ever since lived an earnest, consistent and zealous member of that Church, always ready with open hand and a warm heart to assist the needy, visit the sick and imprisoned, and to save the erring and downfallen. For months it has been her custom and pleasure to visit, with others, our county jail on every Thursday afternoon and hold religious services there. Her familiar face will be missed now by those unfortunates. She was for many years a witness of Christian Holiness, and earnestly engaged in the work of spreading this Bible doctrine. She was a subscriber to *The Guide*, and zealously engaged in its circulation. She is gone, but her influence for good will live, so that many will yet rise up and call her blessed. The community has lost a good neighbor, the Church a useful and exemplary member, and the family an affectionate wife and the kindest of mothers. May she rest in peace.

MRS. FRANCES FOSTER ARCHBOLD, of Newport, Ohio, entered her heavenly home July 22d, 1886. She was the daughter of William Dana, Esq., of Newport, and widow of the late Rev. Israel Archbold, of the Pittsburgh Conference of the Methodist Episcopal Church, and was born in Newport, December 6th, 1809. Her parents, with characteristic Puritan wisdom, gave to their children the best religious and educational advantage. Their daughter, Mrs. Archbold, united with the M. E. Church in her sixteenth year,

and was therefore in this Christian fellowship nearly sixty-one years. She early in life felt deeply the importance of an entire Christian consecration and earnest work for the blessed Saviour. On September 25th, 1834, she was married to Rev. Israel Archbold, and entered at once with cheerfulness into the work of the itinerant ministry, with her husband, who was for twenty-five years a member of the Pittsburgh Conference. She continued in active Christian work in her family, in the Church, and especially in the cause of temperance, and was connected with the Women's Temperance Crusade in Ohio in 1874. Her final illness was protracted and painful. She was very patient, never faltering in her Christian faith, and with wise forethought made arrangements for the close of her earthly pilgrimage. During these closing days she dwelt much upon the comforting promises of Holy Scripture. The declaration of the Psalmist was much in her mind: "Like as a father pitieth his children, so the Lord pitieth them that fear him"; and the thought of being "made perfect through suffering," was a very precious one. She retained possession of her faculties, remarkably, until within a few days of her departure, and gave words of affectionate counsel to her children, grand-children, and other dear friends. She was a warm supporter of *The Guide* for many years. She has entered into the joy of her Lord.

AZENATH KUHNS, of Pleasant Valley, Ill., ceased her earthly warfare August 25th, 1886, in her 84th year. She was converted at the age of eight years, and became a member of the Methodist Episcopal Church, and has lived a devoted Christian life. She had for a long time been a believer in and an advocate of the doctrine and experience of Christian holiness, and a warm supporter of *The Guide*. She has filled her earthly sphere usefully, and has gone to dwell in one of the heavenly mansions. To all appearance she passed away as peacefully as if going to sleep.

"Asleep in Jesus! blessed sleep,
From which none ever wake to weep."

Rev. C. H. Mitchell, and the writer, officiated at her funeral. It is indeed blessed for these aged saints, who have had a long and tedious earthly pilgrimage, to rest from their labors and toils, and to be forever with their Lord.—J. R. Smith.

Holiness in Home Life.

"Through wisdom is a house builded ; and by understanding is it established."—Prov. 24 : 3.

"Unite our hearts in love to Thee
And love to all will reign."

—"MEEKNESS is imperfect if it be not active and passive—if it will not enable us to subdue our own passions and resentments, as well as qualify us to bear patiently the passions and resentments of others."

PERFECT PEACE.

BY M. A. HAWKINS.

WHEN my only sister was about to close her eyes to the scenes of earth, I asked her for a comforting thought to cheer me when she was gone. She fixed her large, dark eyes upon me and said, "Thou wilt keep him in perfect peace whose mind is staid on Thee, because he trusteth in Thee."

Almost a score of years have passed since that time, but the influence of that comforting word still lives. I have tested its truthfulness in labors and afflictions too trying to be told. Sometimes the peace has not been so perfect as it would have been if I had trusted more, but our Father "knoweth our frame and remembereth that we are dust." Jesus our great High Priest knows what sore temptations mean, for He hath felt the same.

There is power in Jesus to keep his weakest child in perfect peace amid untold dangers and trials.

Like the electric current that holds the needle to the pole, so is there power in Jesus to direct the pure in heart heavenwards. This power never fails, amid all the changes of life. It goes beyond ourselves, it reaches to our friends, so that we need not feel anxious care for the welfare of those we love.

He who says, "Cast thy burden on the Lord," grants strength to the weary earth-child who looks away with faith to the Faithful One, and this command is not made in vain. Thus "the Spirit itself beareth witness with our spirits that we are the children of God, heirs to an inheritance incorruptible, undefiled, and that fadeth not away."

If an earthly parent delights to listen to the requests of his child, how much more

willing is our Heavenly Father to give good things to them that ask Him, even perfect peace. Isaiah knew the value of those inspired words from his own grand experience. His prophetic eye could look forward and see what power that promise would exert upon the millions who should believe on Jesus. And to-day the peace is as perfect as when promised to the ancient prophet. O, it is a peace that passeth all understanding!

When our Saviour was about to leave His disciples, He said to them, "Peace I leave with you, *my* peace I give unto you ; not as the world giveth"—deeper than the lovers of earthly joy ever knew. How this promise comforts the weary heart! Even when earth's cares and sorrows come in like a flood we have a foretaste of that rest and peace which await us in the better land.

If on our daily course our mind
Be set to hallow all we find,
New treasures still of countless price
God will provide for sacrifice :
Old friends, old scenes will holier be,
As more of Heaven in each we see.
Some softening gleam of love or prayer
Shall dawn on every cross and care.

—John Keble.

THE HOME STUDY.

(Spend an hour each Sabbath in this study.)

TOPIC FOR THE MONTH.—*Conversion of Saul of Tarsus.*—Acts, 9th chapter.

OPENING HYMNS.—October 3d, 326. 10th, 327. 17th, 328. 24th, 329. 31st, 330.

VERSES TO RECITE.—October 3d, Prov. 2 : 6 ; 10th, Prov. 2 : 7 ; 17th, Prov. 2 : 8 ; 24th, Prov. 4 : 14 ; 31st, Prov. 4 : 18.

THE TOPIC.—On Sabbath, October 3d, consider Saul's early history, education, religious training, etc. October 10th, Saul's opposition to Christ and His cause (Acts 9 : 1, 2). October 17th, Saul's mysterious arrest (Acts 9 : 3-9). October 24th, The instrument chosen of God to help him. October 31st, His conversion, and the proofs of it. (Acts 9 : 18). Refer to his subsequent narrations of the facts on prominent occasions as recorded in Acts.

PRACTICAL QUESTIONS.—October 3d, The power of early education. 10th, The strength of sin and Satan arrayed against the truth. 17th, Human instrumentality in the work of salvation. 24th, God's infinite resources for dealing with transgressors. 31st, The blessedness of the converted state.

The Children's Portion.

A GOOD RESOLUTION.—“*I will praise the name of God with a song, and will magnify him with thanksgiving.*”—Psa. 69 : 30.

A BLESSED PROMISE.—“*The eyes of the Lord preserve knowledge, and he overthroweth the words of the transgressor.*”—Prov. 22 : 12.

LETTER TO THE CHILDREN.

My dear Children :

HAVE you saved your slips of paper? Are your pencils ready? Under the second round of the ladder, please write the word,

REPENTANCE.

There are many kinds of repentance, but only one true kind.

I once boarded with a Scotch family. Baby Charlie, a darling three-year old, broke the cover of his mother's machine. He felt naughty about it, and said, “Mamma, I gad I boked (broke) it.” Of course his mother was surprised and sorry. He felt all wrong. His little cheeks grew very red. In a few moments he put his hand on his throat and said, “Mamma, it *tokes* (chokes) here.” “I'm glad of it,” said mamma, very soberly, and walked into the other room.

This strange reply from his tender mother was a great surprise to him. He waited a moment, and then said to his sister, “Bella, I can't wait. It hurt in my *tung-up* (stomach) and I want my tupper.” She helped him to his high chair, put on his bib, crumbled the dainty bread into the milk, and passed him a spoon. He could not eat. He leaned his hot cheek on his chubby hand and said, “Bella, it *tokes* me!” “I know what chokes Charlie,” I said; it is not the bread and milk but the naughty words he said to mamma.”

Charlie thought a moment. It was dreadful to have anything come between him and his precious mamma. Soon he said, “Put me down, Bella.” She lifted him down, and he ran into the other room.

“Mamma!” he said.

“What, dear?”

“I sorry!”

“Sorry that you broke the machine?”

“N-no,” said honest Charlie between his great sobs, “I sorry to have pain in my *tung-up* (stomach.)”

When his papa came in from work, Charlie said, “Papa, I boked mamma's matine, and I gad of it.” He kept up through the tea-hour, but he was not happy.

After tea, mamma sat by the stove. His little night-dress was on her lap, and hugs and kisses were ready for the naughty little boy. He sat stiffly in his chair for a few moments, but love overcame him.

He said to his brother, “Dod (George), tate me down.” The moment his little feet touched the floor he ran to mamma, buried his face in her lap, and in a most pathetic tone said, “Mamma, I sorry I tore your matine, I get Guy to mend it m-morrow.”

Do you see the difference? If you are sorry for your sins because you will be punished for them, or are sorry because they have been found out—that is not true repentance.

But if you are sorry because they separate you from your great Father who loves you, and sorry enough to *stop sinning*, then your feet are on the second round of the ladder, and you are another step nearer God.

Lelia Waterhouse.

THE LAMBS ENFOLDED.—

“Now, these little ones receiving,
Fold them in Thy gracious arm;
There, we know, Thy word believing,
Only there, secure from harm.
Never, from Thy pasture roaming,
Let them be the lion's prey;
Let Thy tenderness, so loving,
Keep them all life's dangerous way.”

THE CHILDREN'S STUDY.

PROMISE FOR OCTOBER.—“*I love them that love me; and those that seek me early shall find me.*”—Prov. 8 : 17.

HYMN FOR THE MONTH.—No. 883 (Methodist Hymnal), commencing—

“When His salvation bringing,
To Zion Jesus came.”

LESSON FOR OCTOBER.—*Children brought to Jesus* (Matt. 19 : 3-5).

Consult the parallel passages of the other evangelists. Write to us about this beautiful incident. Note each point: the bringing to Jesus—the untimely opposition of the disciples—the kind reception of Jesus—the important statement which He makes concerning the relation of children to His kingdom. Let us hear from the members of the Try Company by October 10th.

WRITING EXERCISES.—1st week, Courtesy. 2d week, Parables. 3d week, Contentment. 4th week, Heaven.

The Editors' Study.

Motto: Purity—Love—Power.

No Censoriousness—No Wrath—No Strife—No
Malice, Enmity, or Evil-Speaking—
Love, Love—Only Love.

EDITORIAL ADVICES.

WHAT TO STUDY. The Christian should be studious.
On what particular lines? Let the Bible answer:

1. *To be quiet.* (1 Thess. 4: 11.) This is a world of tumult. To be quiet is a luxury. Grace gives it—but study is required—see latter members of text.
2. *To be approved unto God.* (2 Tim. 2: 15.) Paul's direction to Timothy is applicable to every sphere in life. We shall need study to stand approved in our lot.
3. *To answer.* (Prov. 15: 23.) To answer wisely on all occasions, the sincere inquirer after truth, and the cavalier against the truth.

"WATCH YE!"

A POINTED apostolic injunction, worthy of special consideration at the present time. In its connection it reads, "Watch ye, stand fast in the faith, quit you like men, be strong. Let all you do be done in love." Taken together, there are several important members in the passage, worthy to be graven on the mind.

"*Watch ye!*" It has been said touching civil freedom, "Eternal vigilance is the price of liberty"—and it is true. How much more then in reference to spiritual freedom. Have you been made free from the law of sin and death by the law of the Spirit of life in Christ Jesus? Are you free indeed? If the Son hath made you free, you are free *indeed*. If so, you are joyous beyond description. But remember, Satan will try all his seductive arts to secure your re-enslavement. Therefore, *Watch ye*—day and night, *Watch ye!*

"*Stand fast in the faith!*" The faith—the whole system of Christian doctrine. Be not beguiled by the modern and specious cry, "No matter what a man believes." It is of eternal consequence what a man believes. "Take heed unto thyself, and to the doctrine," was Paul's counsel to Timothy. There are very special efforts being made to overshadow Bible doctrines by

glittering generalities. We need to contend earnestly for "*the faith*" delivered to the saints. Especially must we hold tenaciously, unwaveringly, to the Bible doctrine of Holiness.

"*Quit you like men!*" There are many and strong temptations in these days to cowardice. Christianity calls for real heroism. We need a heroism that will stand the rugged aspects of the times. There are all sorts of influences at work to swerve us from the line of uprightness. Men and devils are earnestly engaged to loosen our grasp upon Christ. Shall they succeed? God forbid! Let the manly part be played. Who can be a coward in sight of Calvary? Surely He who has borne our griefs and carried our sorrows, and poured out His life-blood in our behalf, should have our ardent love and heroic service.

"*Be strong!*" How strong? Why, to sum it up in a word, strong in the Lord of Hosts—strong in His great strength. Not for a moment strong in ourselves, in reliance upon any personal quality, or any personal possession. No, beloved; we are only strong when there is utter self-abnegation, and full reliance upon the arm Omnipotent.

"*Let all we do be done in love!*" Here is the crowning excellence, the bright, particular star in this constellation. "All things in love"—thought, word, act. Let these qualities be combined and our character and life will indeed be glorious: "Watch ye"—"Stand fast in the faith"—"Quit you like men"—"Be strong"—"Let all you do be done in love." Surely here is a character of New Testament beauty and brightness. Beloved, let these qualities be woven into your character so that you may stand erect and shine before the world in Christ's own light.

The incentives to compliance with these holy injunctions of the great apostle are numerous, and of the greatest importance. The supreme motive is the glory of the Lord Jesus Christ, whom we love and serve. His love toward us is so great as to demand our best service.

Then our highest interests are involved in Christian fidelity—our spiritual life, growth, happiness, conquests, and eternal destiny. "One star differeth from another star in glory." Shall we not aspire to be a star of the first magnitude? O, let us aim to fulfil "our calling's glorious hope!"

"Only love to us be given;
Lord, we ask no other heaven."

CLEAVING TO THE LORD.

WE HAVE met with the following striking passage: "At the ocean side, where cliffs jut out to the waves, certain mollusks may be found sticking tightly to the rocks. Each mollusk clings so tenaciously that the concussion of the waves cannot smite it off. The secret of its hold is that the mollusk is empty. If it were filled either with flesh or with air, it would drop off immediately. This beautifully illustrates the condition of every sincere, humble, conscientious believer who has been emptied of self, and therefore clings, by a Divine law of adhesion, closely to the Rock of Ages. If he should become puffed with pride and self-conceit, or gorged with fleshly indulgence, he would yield to the waves of temptation and be swept away."

This cleaving unto the Lord is the outgoing of love, a heart intensely moved by love. The tendrils of the heart entwine around the "Chiefest among ten thousand, the One altogether lovely." That is a charmed circle in which the affections move. Love is the master-passion of the soul, and stronger than death. And these outgoings of the Christian heart toward the adorable Saviour elicit a wonderful response. It was His love at the first that engendered our love toward Him. And now there are reciprocal exercises of love, one toward the other. And in thus cleaving to Him, He cleaves to us. He puts upon us the grip of omnipotent love, so that it is His power that holds us so that the waves of temptation are harmless. The adhesive power of love unites us strongly to the Rock, and the mighty surges roll harmlessly by. We may take up the triumph-song of the apostle: "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loveth us." Let this union between Christ and us be maintained, and we may be defiant of sin and Satan.

"We laugh to scorn his cruel power
While by our Shepherd's side;
The sheep he never can devour,
Unless he first divide."

—"Give what you have. To some one it may be better than you dare to think."

BIBLE PARADOXES.

4. "*As having nothing, and yet possessing all things.*"—(2 Cor. 6:10.) How is this? It is strange language. Strange, yet literally true. There is a sense in which true Christians possess nothing in this world, in that all they have is consecrated to the Lord. We are simply stewards, not proprietors. God is the real Proprietor, and when we consecrate all to Him, which includes property as truly as anything else, we only render back His own—it is but an expression of moral honesty.

The early Christians had this spirit in pre-eminent degree. "And the multitude of them that believed were of one heart and of one soul—neither said any of them that aught of the things which he possessed was his own; but they had all things common." Under such circumstances, selfishness had no place—love had unrivaled sway. Under such an unselfish sway, life is rendered beautifully simple. We are simply stewards in God's household, keeping the keys of the treasury, and having an ear turned heavenward, lovingly attent to the softest whisper of our Father, calling for an oblation to be laid upon His altar.

In some cases, however, there is literally *nothing*, or so nearly so that the term is well applied. Daily bread is obtained by daily toil, by the sweat of the brow; no accumulations; living, as often said, "from hand to mouth." Well, whether it be earthly good held in trust, or literally "*nothing*," the apostolic declaration is alike applicable: "*yet possessing all things.*" Christianity gives to each of her possessors this great promise: "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." And again, "There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come, life everlasting." "For all things are yours," etc. (1 Cor. 3:22.) "*All things!*" Then every Christian is a millionaire. Who can compute his wealth? Rejoice, and be exceeding glad!

—"Happiness is nothing but the quintessence of holiness."—*T. Watson.*

The Inquiry Room.

Our friends will please gather around us in the "Inquiry Room" and let us thoughtfully and prayerfully consider some questions.

SUBJECT OF GENERAL INQUIRY.

PAUL TO THE HEBREWS (*1st chapter*). Let it be read with much care, not only once, but again and again. We shall here see the great advantages under which we are living as contrasted with the former days. "God hath spoken unto us by his Son." Note, specially, the great dignity of His Son—His pre-eminence, His absolute and eternal Divinity. Study well verses 7 to 13. You will, if you grasp the significance of these verses, be led to profound adoration of God's beloved Son. It is also of interest, in looking at this chapter, to see the high character and employments of the holy angels (see vs. 7 and 14).

PRACTICAL LESSONS.—1. Great privileges involve great responsibilities. 2. God's beloved Son should receive supreme homage. 3. The angels sustain precious relations to us. We should be deeply persuaded of their nearness and holy ministries, and our love should go out towards them.

QUESTIONS OF CORRESPONDENTS.

1. A brother in this State asks, (*a*) What is the difference between infirmity and sin?

ANS.—An infirmity is simply an imperfection or weakness of the body or of the mind, the consequence of sin, but not involving sin on the part of the individual. For instance: a defective judgment, memory, or understanding, which is a *mental* infirmity. Or it may be weak nerves, timidity, or other weakness of the body.

Sin is a voluntary transgression of the Divine law. It involves the consent of the will, and the surrender of the passions to the evil solicitation, or temptation. If the evil solicitation find access to the mind, and be regarded with favor, even though there be no outward act, that is sin. (See Matt. 5 : 27-28).

(*b*) Is a really sanctified soul ever tempted to anger or hate?

ANS.—Certainly, on that line as well as on any other. But the temptation finds no inward response—no rising of anger or hate.

(*c*) Suppose I am conscious of indignation and resentment for a moment (but flee to the blood), is this a sign that inbred sin has not been removed from my heart?

ANS.—It is a sign that the work of destroying the carnal mind, which is the work of entire sanctification, is not yet completed. No such consciousness of indignation and resentment is compatible with this advanced stage of Christian experience and life.

2. A brother in Illinois asks: Is it right for ministers to travel on Sunday trains?

ANS.—We think not, unless it be a case of extreme necessity. Ministers should not make appointments which involve Sunday traveling. It cannot be justified. The presence of a minister on a Sunday train is an example which is very injurious. He cannot explain to those who see him and know him why he is there, and hence there is a reproach brought upon Christianity. We cannot be too careful at this point in view of the lamentable and widespread desecration of the Lord's day. And what we say here of ministers, is equally applicable to Christians of the laity.

3. A brother inquires, If a person devotes one-tenth of his income to the Lord, would he be justified in investing a portion of it in books and papers that are designed to promote the cause of religion, and to give people a better understanding of God's Word?

ANS. It would be a very judicious investment. There is nothing more needed at the present time, than the circulation of holy literature, to counteract the deadly influence of the vile literature which is being scattered broadcast over the land.

4. A brother in Pennsylvania: Will a person who has had a strong appetite for tobacco or strong drink, have no appetite for such after receiving the blessing of entire sanctification? Will he not be tempted to use these things, and is not the temptation the appetite?

ANS.—Entire sanctification is the entire destruction of the carnal mind. The appetites named belong to the carnal mind, but the Spirit of burning will utterly consume these lusts as "rotten wood." It is likely, however, that temptation will be presented subsequently, perhaps with great power, for Satan knows our weak point, and there he makes his heaviest assaults. But temptation is not sin, nor is it the sinful appetite. Satan may make his assault, heavily, but if there is nothing within the individual that makes favorable response,—and there certainly is not, if entire sanctification be wrought,—the individual is as free from sin as an angel.

"Every penitent tear that falls from the eye springs up a flower of comfort."—*Matthew Henry*.

A SINGLE SOUL.

A CERTAIN writer says :

"In praying for the salvation of a single soul, we pray for more than the whole world and its glories, more than the empire of the world, more than all possible inanimate creations. For we pray for one on whom the good pleasure of the Holy Trinity rests ; for one whom the Father wills to be saved ; for whom the Son was incarnate ; with whom the Holy Ghost has pleaded, and will plead. O, for hearts of fire, for fiery zeal for souls ; that if we do no more, we may plead with God with burning thoughts, burning longings, burning desires, for God's glory in the salvation of souls !"

If what the above writer says is true, and it undoubtedly is, then the salvation of a single soul is a work of exceeding magnitude and glory. It were worth while, as Mrs. Phoebe Palmer used to say, to circumnavigate the globe in order to accomplish it. Reader, be thou impressed with the interests, present and future, involved in the salvation of a soul, and be active in winning them for the Master.

"A holy act strengthens the inward holiness. It is a seed of life growing into more life."—*Robertson*.

A PERSONAL JESUS.

Dr. T. L. CUYLER says :

TO-DAY the want of this dying world is Christ. The one gift that includes all spiritual gifts, the blessing that enwraps all blessing for us, is Jesus. A personal Jesus accepted is salvation ; a personal Jesus obeyed is sanctification ; a personal Jesus trusted is perpetual joy ; a personal Jesus possessed is our only power. Without Him all preaching is empty clamor ; without Him all Church machineries but idle clatter. If we covet a genuine revival of spiritual life and power, let us open our lips, our purses, our hands and our hearts, to this deepest, grandest, most heaven-born of petitions : "Come, Lord Jesus !"

We are becoming more and more impressed with the fact of the *personality* of human salvation. It is not so much a blessing, as the revelation of THE BLESSER in the heart, in the fulness of His personal presence, bringing in all blessing—purity, love, peace, power. It is the revelation of the living Christ, by the power of the Holy Ghost—for it is His province to testify of Jesus, and that testimony is an inner testimony—a testimony to the soul's consciousness.

—"When the threshold of your heart is sore with the tread of departing joys, remember that Christ is emptying you of all else that He may fill you with Himself."

HOME SALVATION.

IT is of the utmost importance that our salvation should have clear and effulgent manifestations at home. Whether it be in the relation of father, mother, sister, or brother, grace should demonstrate its potency. Home is a sacred place. Upon its altar the most beautiful and acceptable oblations may be laid. There Christ may be abundantly magnified. Nothing will so impress a child as parental purity and loveliness. Testimony is in place in the congregation and in the social meeting, but *home-testimony* is of eternal consequence. If the graces of love, gentleness, meekness, patience, and long-suffering shine there with becoming luster, our blessed religion will achieve signal triumphs. But, if there be defectiveness at this point, it is a fatal defectiveness for which no public testimony or exercises can atone. May the beauty of *home-salvation* be increased !

—"The corn is beautiful in the blade, still more beautiful in the flower, but loveliest of all when it is full in the ear."

A HOPEFUL SIGN.

ONE of the most hopeful signs of the times, among living Christians, is the increased attention which is being given to Bible study. This we regard as indicative of real spiritual progress. The Bible is the transcript of the Divine mind, the treasury of truth, the source of Christian light and strength. Hence, this holy Book should be our continual study. In it the good man "meditates day and night," He is ready to exclaim, with the Psalmist, "O how I love thy law !" By this study our path will be illumined, our hearts comforted in the midst of life's trials and sorrows, and our whole being impowered for Christian service. We must, however, not simply give our attention to the letter if we would derive from this source the real good designed for us ; but we must ever invoke the illumination of the Holy Ghost, by whom the letter is made "*spirit and life*."

The Harvest Field.

HARVESTER'S PROMISE.—"I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water."

"Awake, awake, put on thy strength,
Thy beautiful array."

AT HOME.

—**THE TUESDAY MEETING.**—This meeting has been held during the month with considerable interest, considering the absence of so many friends from the city. The meeting which is reported in this number was an extraordinary one. At the close, three prayers in succession were offered by Bros. Parker, Reuss, and Mrs. Palmer, and there was a rich manifestation of the power of the Spirit. It will be remembered by all who were present as a time of power.

THE CAMP MEETINGS.

—**NATIONAL MEETINGS.**—One was held at Niagara Falls, on the International ground, from August 10th to 18th, and at Joanna Heights, Pa., from August 20th to 29th. These meetings, although not large, were seasons of holy visitation, many believers being sanctified and sinners converted. An invitation was extended for another meeting at Niagara Falls next year.

—**INTERNATIONAL MEETING.**—The Annual Meeting of the International Camp Meeting Association commenced immediately at the close of the National Meeting, Dr. Reddy, of Syracuse, presiding. The attendance was not large, except on the Sabbath. Bishop Mallalieu preached one day. Sabbath was quite a high-day. Dr. Reddy preached a powerful sermon, after which Bro. Matthews of Michigan gave a rousing exhortation, and Bro. Osborn, who had been considerably prostrated, physically, was so strengthened as to give the closing message on Sabbath evening, which was in the demonstration of the Spirit. The associate editor of the *Guide* was privileged to speak to the people once on that day, and twice on previous occasions. The spiritual results of the meeting, all things being considered, were very favorable, both as respects the sanctification of believers and the conversion of sinners.

—**OCEAN GROVE, August 17th to 27th.** The attendance was larger than ever, and the preaching unusually practical and powerful. The meetings for Holiness, led by Mrs. Palmer and Bro. Thornley, and Mrs. Smith, were largely attended, and crowned with saving results. The other social meetings, "Young People's," led by Bro. Yatman, "Helping Hand," and early morning meetings for consecration, conducted by Rev. R. J. Andrews, were influential for good. We have not at hand the numbers reported to have been

saved, converted, or sanctified, but the aggregate is no doubt large. Very many children were converted. Altogether it is probable that this has been the best season, spiritually, that Ocean Grove has ever enjoyed.

—**PITMAN GROVE, N. J.**—This is largely on the line of Holiness. Dr. Cullis, and co-workers, had charge for several days at the opening, and the remaining days were under the superintendence of the Presiding Elder. We learn that the motto adopted some years ago has been honored, during the present season: "*Pitman Grove and power.*"

—**EMORY GROVE, MD.**—Dr. Monroe, of Baltimore, reports this meeting to have been one of great success. Rev. L. B. Weideman had charge. A great spiritual uplift was given to multitudes in the Church. Over 200 conversions, and probably half as many sanctified. There were "*drilled workers*" constantly canvassing the congregation for seekers.

—**STORM LAKE, IOWA.**—Bro. Taylor reports ten days of wonderful power. Thirty seekers the first night. The tide rose steadily and grandly to the close. Hundreds were converted and sanctified. Bros. Watson, I. Reid, Sisters Van Cott and Pippitt, and others, aided.

—**LAKE SIDE, OHIO.**—Aug. 4th to 16th. Rev. Dr. Manchester had charge. Dr. Dougan Clark gave Bible Readings, daily. The services were good, and resulted in the salvation of many souls.

—**WEST VIRGINIA.**—The Camp-meetings at Moundsville, Shinnston and Tunnelton, have been largely attended, interesting and profitable. Rev. Sam Jones preached at the one first named, drawing large audiences.

—**SPRING GROVE, VT.**—Bro. Kerr reports a very precious meeting on this ground. Dr. Lowrey and wife rendered good service. Many converted and sanctified.

—**WOMEN'S UNION HOLINESS MEETING,** at Camp Tabor, N. J. This meeting, although not largely attended, was productive of good. Mrs. Willing, Mrs. Foote, lately from California, and other good workers, were present.

HERE AND THERE,

—Rev. E. C. POLLARD writes: "This has been a good year for God's cause at Somerset, Ky. About 160 have united with the M. E. Church by letter, and on probation. One hundred have been converted, and 25 have obtained entire sanctification.

—In the M. E. Church at Champaign, Ill., 107 were received into full membership on a late Sabbath.

—The Cedar Rapids, Iowa, district of the M. E. Church, reports 1000 conversions this year.

—Mr. Moody will shortly open his sixth Training School for Christian workers in Chicago. \$150,000 have been raised for suitable buildings.

—The Congregational Church at Preston, Ct., has been greatly blessed, spiritually, during the present year—29 have come into fellowship with the Church.

—At the August communion, 26 persons, mainly young people, were received into the Bethany Presbyterian Church, San Francisco.

THE WORK ABROAD.

AFRICA.—Bishop Taylor writes from Cabinda to Bro. Richard Grant :

"We are perfectly well in body, soul and spirit. On Friday, the 21st of May, the Bishop stationed at this place, to learn the native and Portuguese languages and to become acquainted with the manners and customs of the people, and to make friends of them, and to do what ever else in the premises that might insure the success of self-supporting missions, Bro. G. R. Thompson, Bro. Archer Steel, with your humble servant as superintendent. I am glad to say that we are succeeding admirably; the Lord is blessing everything we put our hands to. Praise His holy name! We were kindly received by the Portuguese governor, who treated us with distinguished respect, and rendered all the assistance in his power in transporting our effects from the beach, pitching our tents, assuring us that we might ask and expect his aid in anything we required; he even offered us quarters in the gubernatorial mansion, till we could find out our future as to location, etc. These extraordinary offers were declined, as we desired to be as little trouble to anybody as possible, and knowing that the sooner we get inured to out-door life the better it would be for us. There are said to be within a radius of about fifteen miles a large number of small towns reputed to contain from five thousand inhabitants and upwards each, or an entire population aggregating over half a million. These people, aside from a sermon delivered them, say four or five hundred of them, every Sunday afternoon, through an interpreter, have never heard of God or the Bible; it would rejoice your very soul to see the interest manifested on those occasions; we have succeeded in gaining their friendship and confidence.

A thousand ladies could be well employed in this Cabinda country training girls. This is a vast country, and densely populated. The people are teachable and very willing to receive instruction or advice of any kind, but unless virtue and integrity can be instilled in the females of any race, we need not hope for any permanent good. This is said to be the healthiest locality on this coast; our condition since our arrival corroborates the statement. The soil is very prolific, game is in plenty, such as quail, guinea fowl, pigeons, and some larger game."

—The last census of India, taken 1881, shows a total population of 253,906,449.

—More than 700 men have passed through Spurgeon's College, of whom 475 are known to be engaged in pastoral work.

—During 1884-5 the London City Missionaries reclaimed 4,526 drunkards. During ten years they have reclaimed 26,339.

—During the past twelve years the number of Christian converts in Japan has increased from 150 to 10,000.

—Madagascar is almost a miracle of missionary triumph. The native Christians of that island have given more than £800,000 for the spread of the Gospel within the past ten years.

—In ten years, more than 30,000 people embraced Christianity in the Samoan Islands. It is thought there are not more than twenty houses in the group where there is not a Bible and family worship.

—The Archbishop of Lima died on the 25th ult. at an extreme old age.

—There are 7,000 Esquimaux converts in Greenland under the care of the Danish Missionary Society.

—In Abyssinia as many as thirty-three Falasha Jews were admitted into the Christian Church, of whom the native missionary, who visited England last May, gave an encouraging account.

—The Christian population of Madras, India, in ten years, 1871-81, was found to have increased 125,662, and still the work continues to be encouraging.

—Half a century ago it was considered a shame in Turkey for a woman to read. To-day two schools for girls in Constantinople have been established by the Sultan himself.

—Missionary Diaz (Baptist) writes that about 3,000 converts are waiting for an opportunity to elude the priests and be baptized by night at Havana, Cuba, and vicinity.

—There were 420,761 Mohammedan children attending school in Bengal last year, an increase of 28,765 over 1884. There were also 75,770 at the 2,309 girls' schools, an increase of 10,887 scholars and 524 schools.

—In Vienna last year not less than 263 Jews became Christians; another authority states that "at no period since the first century have conversions from Judaism to Christianity been so frequent as at present."

—On the first week in July the mission-ship, *Harmony*, set sail from London on its twenty-sixth annual voyage to Labrador, laden with gifts for the Moravian missionaries and the native Christians.

—Amongst the very few remaining countries where the Gospel has not yet been preached as a witness, Thibet stands foremost in interest and importance. For years, missionary societies have been waiting and watching to penetrate into its unknown interior.

—The London *Chronicle* makes some remarkable statements concerning the missionary contributions of the native Churches in the Society Islands. Raiatea, with 1,500 inhabitants, has contributed \$1,224; Tahaa, with 900 inhabitants, \$563; Pora Pora, with 1,000 inhabitants, \$1,153. And yet there has been no missionary among them for a year.

—The following is a notable convert from Roman Catholicism: "Rome, May 24th.—Monsignor Remer, aged sixty years, a prelate in the Pope's household and an eminent writer and preacher, who is a descendant of the Venetian Doges, appeared before Rev. Dr. Mervin, in the American Church of St. Paul to-day, abjured the Catholic faith and entered the Anglican Church."

Helps to Christian Devotion.

MYSTERIES.—"As there is a foolish wisdom, so there is a wise ignorance in not prying into God's ark, nor inquiring into things not revealed. I would fain know all that I need, and all that I may. I leave God's secrets to Himself. It is happy for me that God makes me of His court, not of his counsel."—*Bishop Hall.*

CHAPTER FOR THE MONTH.—The members of the *Guide Prayer Union* will read in concert this month—

1ST CHAPTER OF JAMES.

I.—CLOSET EXERCISES.

QUESTIONS FOR THOUGHT.—1. Is my thought-realm entirely pure? 2. Does my will give joyous response to every Divine requirement? 3. Does God control my every motive? 4. Am I kept in perfect peace?

DAILY BIBLE CALENDAR.

1. Psalms 4; 4. Jeremiah 31; 34. Psalms 26; 11.
2. Psalms 31; 23. 1 John 4; 9. Psalms 9; 10.
3. Phil. 2; 12. Phil. 2; 13. Psalms 6; 2.
4. Rom. 13; 11. Rom. 10; 8-9. Psalms 85; 6.
5. Mark 14; 38. Matt. 14; 27. Psalms 25; 15.
6. Matt. 6; 20. Phil. 4; 19. Psalms 116; 8.
7. Jer. 13; 16. Heb. 9; 26. Job 23; 3-4.
8. 1 Thess. 5; 19. John 16; 14. Psalms 51; 11.
9. Phil. 4; 4. Deut. 12; 7. Psalms 33; 21.
10. Psalms 105; 1. Psalms 30; 5. Psalms 57; 11.
11. Luke 21; 19. Rom. 8; 28. Psalms 40; 5.
12. 1 Thess. 5; 6. Rom. 16; 20. Psalms 6; 4.
13. Eccles. 5; 2. Psalms 145; 18. Psalms 130; 4.
14. Deut. 5; 32. Deut. 7; 9. Psalms 25; 6.
15. Colos. 3; 9. Ephes. 5; 9. Psalms 119; 124.
16. Matt. 5; 44. Matt. 11; 29. Psalms 119; 135.
17. Psalms 32; 11. Psalms 125; 2. Psalms 90; 1.
18. Rev. 2; 16. Psalms 111; 4. Job 42; 5-6.
19. Psalms 99; 5. Psalms 102; 17-18. Psalms 139; 14.
20. Prov. 6; 6. Prov. 13; 4. Psalms 25; 3.
21. Psalms 2; 11. Psalms 34; 7. Psalms 51; 17.
22. John 13; 34-35. 1 John 4; 12. Psalms 119; 77.
23. Rev. 3; 2. Jer. 30; 17. Psalms 119; 176.
24. 1 Cor. 10; 12. Psalms 40; 4. Psalms 33; 22.
25. Prov. 23; 26. 1 Cor. 1; 30. 2 Thess. 2; 16-17.
26. Psalms 96; 8. Psalms 48; 3. Psalms 118; 19.
27. John 4; 24. Psalms 1; 6. Psalms 35; 24.
28. Jer. 9; 23. Isa. 57; 15. Psalms 62; 7.
29. Psalms 140; 2. Psalms 94; 14. Deut. 9; 26.
30. Joel 2; 12-13. Psalms 126; 5. Psalms 42; 9.
41. Heb. 10; 24-25. Joel 2; 27. Hab. 3; 2.

THE PRAYER REQUESTS.

PROMISE FOR OCTOBER.—"My God shall supply all your need according to his riches in glory by Christ Jesus."—Phil. 4: 19.

GENERAL REQUEST.—"That the cause of Prohibition of the traffic in strong drink may universally prevail."

REQUESTS BY LETTER.—

Canada, A— N. S. For the conversion of a father and mother and three brothers. **V—** for a sister lady to be sanctified, and for a revival. **Illinois, D—** K—. a brother to be sanctified and restored to health. **S—** H—. That saloons may be closed; For the salvation of a husband and a neighbor; for outpouring of the Spirit. **C—** for a sister in trouble. **Indiana, W—** for a revival; husband

and wife to be sanctified—also a sister. **Iowa, V—** for the salvation of a dear friend. **Massachusetts, E—** M—, for a brother to be saved from all sin. **Maine,** For the restoration of a backslidden husband. **Minnesota,** for a friend to be restored to health. **Missouri, K—** C—, for a sister to be sanctified, and husband and three daughters converted. **Nebraska, B—** for a revival, and for the restoration of a husband, wife and daughter, backsliders. **B—** for three sisters to be sanctified, **H—** for husband and wife to be sanctified. **New York,** For a sick friend to be spared until he finds Christ. For a minister to be sanctified. **C—** Letter full of requests. **H—** A sister who is a great sufferer— **Ohio, M—** F—, For the salvation of three sons, for a brother to be sanctified, and the restoration of a wandering sister. **Vermont, G—** for a husband to have the witness of his acceptance. A son to be converted and healed bodily. For daughter and husband to be saved. **Washington, W—** for a husband and wife to be sanctified. **Wyoming, L—** for the conversion of a son, a backslider.

FELLOWSHIP OF SUFFERING.—O, how sweet a cross it is to see a cross betwixt Christ and us; to hear our Redeemer say, at every sigh, and every blow, and every loss of a believer, "Half mine!"—*Rutherford.*

"Practise to make God thy last thought at night when thou sleepest, and thy first thought in the morning when thou wakest; so shall thy fancy be sanctified in the night, and thy understanding be rectified in the day; so shall thy rest be peaceful, and thy labors prosperous."

—*Quarles.*

CLOSET HYMN.

SAVIOUR, on me the grace bestow,
That, with Thy children, I may know,
My sins on earth forgiven;
Give me to prove the kingdom mine,
And taste, in holiness Divine,
The happiness of heaven.

Me with that restless thirst inspire,
That sacred, infinite desire,
And feast my hungry heart;
Less than Thyself cannot suffice;
My soul for all Thy fulness cries,
For all Thou hast and art.

Jesus, the crowning grace impart;
Bless me with purity of heart,
That, now beholding Thee,
I soon may view Thy open face,
On all Thy glorious beauties gaze,
And God forever see.

WORK FOR JESUS.

1. Seek to restore a backslider.
2. Speak to some unsaved person, daily.
3. Visit the sick, read the Scriptures, and pray for them.
4. If any one is out of work near you, try to help to a situation.
5. Co-operate with some home-mission work if practicable.
6. Labor for the entire sanctification of one of your Church members this month.

"It is not stately walls nor beauteous spires that tell for Christ; nor eloquent sermons, nor artistic anthems—but lives that are clean, hearts that are glad with the light of Christ, and hands that are loaded with mercy."

Notes by the Way.

THE GUIDE.—Begin the new canvass at once.

We desire all who wish to aid in the circulation of *The Guide*, to commence at once the work of procuring subscribers for 1887, to date from January 1st. We hope every subscriber will work for us in their respective neighborhoods. We make this liberal offer: We will send the Magazine for three months, (October, November and December) free to those who send us their names as new subscribers from January 1st. Now let there be earnest work everywhere!

—BIBLE HOLINESS TRACTS FOR THE PEOPLE!

Two of the *Phæbe Palmer Series* are now ready. 1st, Her Experience. 2d, What is Gospel Holiness, and how it may be obtained. Price, 3 cts. each, 30 cents per dozen. Let all who can, get these tracts and circulate them.

—Our MEMORIAL VOLUME will not be ready before November 1st.

—MONTHLY READINGS.

Perfect Love. By Rev. J. A. Wood. Price, \$1.00.
Mrs. Phæbe Palmer's Experience. Price, 3 cts.
What is Gospel Holiness, and How may it be obtained. By Mrs. Phæbe Palmer. Price, 3 cents.

—John J. Hood, Publisher, Philadelphia, has just issued a new Music Book, "*Songs of Perfect Love*," prepared by Capt. R. Kelso Carter and Prof. John R. Sweney. It is full of good pieces. Price, 35 cents, \$3.60 per dozen.

—Several new missionaries will sail in a few weeks from New York for Africa, to reinforce Bishop Taylor. The treasury needs replenishing to meet these new demands. Let all who can, send us a remittance, large or small, *speedily*.

—Bro. H. C. Laub, of Denison, Iowa, writes:

"I attended the Des Moines Conference at Council Bluffs. Bishop Bowman preached a delightful sermon on Sabbath morning. There have been extensive revivals throughout the Conference—thousands have been converted, and some sanctified. The ministers are enthusiastic, looking for greater things the coming year. I also attended three great Camp-meetings in the West. The Lord was present, and great good was done. I am much stronger, and hope is, if possible, brighter. Glory be to God for His goodness!"

—*NEW ALMANAC. We are calculating to make our "*Christian Holiness Almanac*" for 1887 a real gem. We shall aim to have it ready by November 1st or 15th. Those who send their orders first will be early supplied.

—Sister Lura A. Mains has removed her Orphanage from Coldwater, Mich., to Dutton, Mich. A large hotel property has been purchased, on which \$25 payments are made, as convenient. It

is nearly half paid for, through the blessing of God. When this removal was made, there was no religious organization in Dutton—no preaching, no prayer-meeting or Sunday-school. Now, in answer to prayer, a number of heads of families have been gathered in, there is a Church organization, and the interest increasing. The girls under her care are all enjoying holiness. This dear sister is doing a good work for Christ, under difficulties. We advise some of our friends, who have charge of the Lord's money that they are desirous of making good use of, to communicate with Lura A. Mains, Dutton, Mich.

—Bro. A. J. Martin, missionary, writes from Lucknow, India:

"I write for the information of your readers who are interested in foreign missions, that the Woman's College of the M. E. Church for India, was actually opened at Lucknow, July 12th, 1886. The first President and Principal is Miss Hettie V. Mansell, a graduate of the Ohio Wesleyan University, and daughter of Rev. Henry Mansell of Cawnpore, India, the universally beloved, and very successful missionary, who has labored in India for the past twenty-four years. The College opened with an encouraging number of Hindu Christian and Mohammedan young women. May God watch over it."

—We hope our friends will earnestly engage this fall in the work of circulating books and tracts on the line of Holiness. We especially urge them to order "*The Beloved Physician*," "*Rifted Clouds*," and the "*Wall Roll*." We allow a good commission to agents.

—The "ESTEY ORGAN," for Home, Chapel and Church use, has a well-earned and world-wide reputation, on account of the richness and fullness of its tone. Every part is gotten up with reference to strength and durability. Saxe & Robertson, 831 Broadway, New York, are the agents for this vicinity. They have just furnished one for use at the meeting to be held at the residence of Rev. G. Hughes.

—There is a brother "Pease" in Syracuse, N. Y. who is an active and successful winner of souls. He selects one at a time and follows the individual up, wisely and systematically, until saved. And, by the way, he is a public benefactor in another way. He has studied, for twenty years, the question of properly heating dwellings, churches, and other buildings, and is the inventor of what is called "THE ECONOMY FURNACE," either for hot-air, or what is better, with a *steam attachment*. We advise all who are needing something in this line to address E. B. Chase & Co., 256 Water St., New York, for a catalogue.

—We are gathering material for our History of the Modern Revival of Bible Holiness. Will our friends aid us by sending facts and incidents.

—Rev. Dr. J. R. Jaques is now President of Hedding College, Abingdon, Ill.

—The article by Dr. Watson, in this number, is from his new book, "*Live Coals*."

THE*GUIDE*HYMNAL.

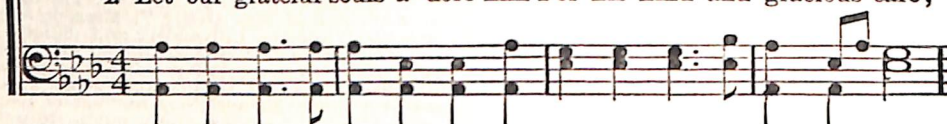
2 Praise the Lord Jehovah's Name.

JENNIE GARNETT.

JNO. R. SWENEY.



1. Hail, all hail, the Prince of glo-ry! Shout for joy, ye saints a - bove!
2. Bring our hearts, a willing off'ring, Come with songs before his throne;
3. Ev - er - last-ing are his mer-cies; Like a rock his promise stands;
4. Let our grateful souls a-dore him For his kind and gracious care;



Tell, O earth, the grand old sto-ry Of Je-hovah's mighty love.
We are his, for he has made us,—We are his, and not our own.
Praise from ev-'ry liv-ing crea-ture He by sov'reign right demands.
Let our grate-ful souls a - dore him, And our lives his truth declare.



CHORUS.



Hal - le - lu - jah! winds and waters Send a - far the glad ac-claim;



Hal - le - lu - jah! hal - le - lu - jah! Praise the Lord Jehovah's name!



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Sample page from ON JOYFUL WING, a book of 160 pages, price 35 cents.
Published by JOHN J. HOOD, 1018 Arch St., Phila., Pa.



NOVEMBER, 1886.

JESUS, "THE PRINCE OF PEACE."

PEARL TEXT.—"And His name shall be called The Prince of Peace."—Isalah 9:6.

"Joy to the world ! the Lord is come ;
Let earth receive her King ;
Let every heart prepare Him room,
And heaven and nature sing."

"Joy to the world ! the Saviour reigns ;
Let men their songs employ ;
While fields and floods, rocks, hills and plains
Repeat the sounding joy."

TRUTH IN BRIEF.

BY REV. GEO. HUGHES.

HIS is the closing designation of the prophet: "Jesus, the PRINCE OF PEACE." It breaks upon our ear joyously. It is declarative of His regal character—He is a *Prince*. He occupies a throne, and wields a sceptre, claiming the earth for His kingdom. True the usurper has broken in upon the rightful domain of the Prince. Confusion, tumult, woe, are everywhere prevalent. Our world is like a hurricane-swept sea. Stormy winds, and wrathful billows, make fearful havoc.

JESUS, the Prince of Peace, has come to re-establish order and universal peace. He has both the purpose and the power. As He demonstrated at Galilee His sway

over tempestuous winds and waves, so He can calm the troubled elements in the human soul, and produce unbroken quiet.

To this end He has satisfied the claims of heaven's violated law—reconciled man to God—and opened the kingdom of heaven to all believers.

In what multitudes of human hearts has THE PRINCE set up His peaceful kingdom ! And the time is coming when He will hush to silence the warring elements in the kingdoms of the earth, and peace shall reign in all lands, and the glad song of universal triumph shall roll heavenward. The Lord hasten it in His time !

The state of the world at the present time is discouraging, but the Lord Jehovah reigns, and He is not slack concerning His promises.

SERMON.

CHRIST'S IDEAL OF HIS CHURCH.

BY REV. L. R. DUNN, D. D.

TEXT.—“*Husbands, love your wives, even as Christ also loved the Church, and gave Himself for it; That he might sanctify and cleanse it with the washing of water by the Word; That he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.*”
—Ephes. 5 : 25-27.

IN the text the apostle gives us one of those pleasant surprises so common in his letters. He is urging upon the members of the Church at Ephesus the duty of fidelity in all the various relations of life, as of husbands and wives, parents and children, and masters and servants. And, right in the midst of these ethical teachings, he introduces the wonderful example of Christ in His love for His Church, and His wonderful designs concerning it. “Husbands, love your wives, even as Christ also loved the Church.” Thus he would present before us both the model and the measure of the love which the husband should have to his wife, while, in a few brief lines, he shows to us Christ’s ideal of His Church and how He designs that ideal shall be realized.

I. CHRIST’S IDEAL OF HIS CHURCH.

From eternity Christ had an ideal of what His Church should be. Just as a sculptor, before he touches the marble block with his chisel, has an ideal of the form of beauty he would bring forth from it; so Christ, ere He began the work of redemption, saw what He would do and what He would make of fallen, degraded, depraved, and lost men and women.

That this is no fanciful idea will appear when we quote from the Word of the Lord the truths which bear upon this question: “Whom he did foreknow, he also did predestinate to be conformed to

the image of his Son.” (Romans 8 : 28.) “But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth.” (2 Thess. 2 : 13.) Here, then, is the ideal:

1st. That it should be a “*glorious Church* ;” that is, a Church invested and crowned with His own glory. This is what He declared in His sacerdotal prayer: “And the glory which thou gavest me I have given them.” It is because of this that “the king’s daughter is all glorious within.” So Isaiah foresaw the Church would be in the future “an external excellency, the joy of many generations.” The Lord shall be to thee an everlasting light, and thy God thy glory.” “Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God.” So this Church was designed to be on earth, and so, with infinitely more glory, it will be in heaven. It is wonderful to see what a transformation is contemplated here. Look at the former condition of His Church implied in the language here employed—spotted, wrinkled, impure, unholy, blameworthy, or condemned. And yet out of such material was to come this glorious Church. No wonder that the revelator stood astonished when he saw the countless multitudes before the throne and wondered what they were and whence they came. And his astonishment must have been increased when he learned that they had been sinners, guilty, depraved, and defiled, but that their robes had been “washed and made white in the blood of the Lamb.”

2. So in the text, “Not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish.” This glory of the Church was not only seen in its *purity*, but also in its *power*. Holiness is power. Beauty and strength are inseparably associated in the character of the Church. When she “looks

forth as the morning, fair as the moon, and clear as the sun," then is she "terrible to her enemies as an army with banners." This is the power she has to subdue her enemies and to conquer this world for Christ. So says the prophet Isaiah, "When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of burning, and by the spirit of judgment. And the Lord will create upon every dwelling-place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory *there shall be a defense.*"

3. It is also the glory of *unity*. Holiness is the everlasting bond uniting all God's saints, binding all things in the heavens and the earth together. Holiness never divides, never sows dissensions, has in it no element of disintegration. Just in proportion as this grand ideal of the Church's purity is realized, so will its unity be made to appear. Christ's prayer for His people, that they might all be one, was based upon the idea that they might be "sanctified through the truth." O, the Church of the future will not only be holy, but it will be united. How blessed it will be when denominational distinctions, strifes, bickerings, and heart-burnings shall be done away, and all shall be united in one body upon the basis of God's Word, and cemented together by perfect love!

4. This is, further, the glory of *spirituality*. "How shall not the ministration of the Spirit," through whose almighty agency these grand results would be realized, "be rather glorious." And so, "we all beholding as with open face in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord." The glory is not in the outward, visible agencies and appliances; not in rites and ceremonies, however grand and gorgeous they may be. But it is in spirituality, in

moral purity, moral qualities, righteousness, holiness. A sanctified Church is a spiritual Church, and the glory of the Divine Christ dwells upon it forevermore.

II. BUT WHAT HAS CHRIST DONE for the purpose of realizing this, His own ideal of His Church?

The apostle dwells upon the answer to this question, manifestly, with holy delight. In the first place, he says, "*Christ loved the Church.*" It was this love that led Him to purpose to save it, to sanctify and cleanse it, from the eternity of the past. This love brought Him from the throne, led Him to assume our human nature, sustained Him through all the scenes of poverty, sorrow, trial, ignominy, suffering and death which He endured in redeeming it. This is an everlasting, unchangeable, self-sacrificing love. There is no language which can describe this love.

"Stronger His love than death or hell;
Its riches are unsearchable:
The first-born sons of light
Desire in vain its depths to see;
They cannot reach the mystery,
The length, the breadth, the height."

And He loves His people still. His people are "graven on His hands; their walls are continually before him." "Who-so toucheth them touches the apple of his eye." "In his love and in his pity he has borne them and carried them all the days of old." No wonder that the Church on earth and in heaven unite to sing, "Unto him that *loved* us, and washed us from our sins in his own blood."

But the manner in which His love was manifested, is equally wonderful. "*He gave himself for it.*" How often do the inspired writers dwell upon this amazing fact! They look at it over and over, try to illustrate it, to tell of it, exhaust the vocabulary of earth in endeavoring to describe it; but after all, conscious of their inability so to do, they simply exclaim: "Herein is love: not that we loved God; but that he first loved us,

and sent his Son to be the propitiation for our sins." So when the great apostle to the Gentiles would express the secret and source of the wonderful life which He lived, he says: "The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." O, it was not His doctrine, not His miracles, not His holy life; but Himself, His life, His heart's blood! He could not have given any thing richer, greater, better, or more costly. He gave *Himself*. "Greater love hath no man than this, that a man lay down his life for his friends"; "but God commendeth his love toward us, in that while we were yet sinners (ungodly, enemies), Christ died for us." Here is the foundation of all—love, eternal love, prompting the Son of God, the Son of man, to give Himself for us.

We are also called upon here to look at the *agencies* which He employs in effecting His design. The first is symbolical, "the washing of water"; the second is, "the Word." The one is referred to under the symbol of baptism; the other is the Word of the Lord. Baptism, by whatever mode administered, is the symbol of purity. This is its signification to the believer and the beholder. The literal rendering is, "By the *laver* of the water." So it is used by the apostle in his letter to Titus: "By the washing (the laver) of regeneration." This is the "outward and visible sign of the inward and invisible grace." The outward sign is nothing worth, unless accompanied by faith in the Word, and in the purifying power of the Holy Spirit. The Word is the visible instrumentality of our purification and sanctification. Hence our Saviour said to His disciples, "Now are ye clean, through the word which I have spoken to you." And again, "Sanctify them through thy truth; thy word is truth." So Peter speaks of "purifying the soul in obeying the truth."

It is in this Word that Christ's ideal of His Church is presented before us, that

the infinite provisions of His grace are made known, and that the "exceeding great and precious promises" are recorded. Here we see the fountain of blood opened right before our wondering eyes, and all those divine agencies are presented before us which infinite love employs. O, if we read, if we studied, our Bibles more under the illumination of the Holy Spirit, how clearly our privilege would be revealed unto us! How soon we would be led into the fulness of Christ's salvation!

But we are not to rest in the outward sign or symbol of baptism, by whomsoever administered, or whatsoever mode may be employed. More than this is needed; more, also, than merely reading and endeavoring to understand the meaning of the Word; more than a mere historical faith in Christ. All these things are important in their place, as means, as agencies; but it is the blood which cleanseth from all sin; it is the Spirit who alone can sanctify the soul. These are divine and effective agencies, and never fail to accomplish this work where the soul is in condition to receive and enjoy them. Here, then, is presented the great ideal of the Divine Master; here are the agencies He employs to realize it—the blood, the Spirit, the purifying waters or laver of baptism, and the Divine, Eternal Word of God.

Can this ideal be realized? Will it ever be? Is Christ able thus to sanctify and cleanse the Church? Will He be able, at last, to "present it to himself a glorious Church, not having spot, or wrinkle, or any such thing"? O, He can take the wretched, the ruined, and the lost, and make them sons and heirs of God! He can take the impure, unholy, and defiled, and make them "spotless, and without blemish. And He will do it. He is doing it from day to day.

When, then, *will this grand ideal be fully realized?*

As we have seen, there is a sense in which even now and here, Christ may say

to His bride, "Thou art all fair, my love." Every soul that is now washed in His blood, and robed in the beautiful, spotless robes of His righteousness, appears thus in His sight. He sees the work which is going on. He looks into the soul, and "smiles to see his image there." He knows what is voluntary in our character and actions, and what is involuntary. His disciples, when He was on the earth with them, often manifested great weaknesses, ignorance of His character and mission, narrow views of His kingdom, a mixture of Judaism and legalism, and yet how He loved them! How He speaks of them in His intercessory prayer: "Having loved his own that were in the world, he loved them unto the end." It is so now. "He will not break the bruised reed nor quench the smoking flax." He does not despise a little faith, a little love, a little effort in His service. And if we are putting ourselves into His mighty hand He will accomplish His work in us. "He who has begun a good work in you will perform (finish, perfect) it until the day of Jesus Christ."

But the time is hastening on in the case of every individual Christian and of the whole Church of God, when this work will be finished or perfected. The end draweth nigh. Towards it the saints of all the ages have been looking, and Christ's people now are looking with eager, earnest gaze. It is the period of His coming again with all His mighty angels in glory to be admired by all His saints. So Paul says, "When Christ, who is our life, shall appear, then shall ye also appear with Him *in glory*." So he prays that the Thessalonians may "abound in love one toward another, and toward all men. To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints."

This, then, is the glorious era in which this ideal will be fully realized.

BIBLE BRIEFS.—WORDS OF PRECEPT.

—"Be ye therefore perfect, even as your Father which is in heaven is perfect."—Matt. 5:48

These are the words of Jesus. He knew what He was uttering. He knew our possibilities under the economy of grace. As our Father is *infinitely* perfect—so we may be *finutely* perfect—perfect according to our capacity, perfect in love, and we ought to be.

"In me, O Lord, fulfil again
Thy Heavenly Father's will!"

WE HAVE AN ALTAR.

BY MRS. PHOEBE PALMER.

"Bound on the altar of Thy cross,
Our old offending nature lies;
Now for the honor of Thy cause,
Come and consume the sacrifice."

—Wesley.



OD has so constituted the human mind that it seems to require that truth should be made tangible to its perceptions. The old and New Testament Scriptures are strikingly adapted to meet this necessity. The types of the Old Testament prefigured the good things developed in the New. In proportion to the magnitude of the truth to be developed, is the type kept in imposing attitude before the mind. Hence the importance of the Divine admonition: "Comparing scripture with scripture." The God of the Bible never gave one unmeaning type; and the pious Bible-reader should not be satisfied, until all the great leading truths of the Bible are made tangible to his mind. No one subject was so prominently kept before the mind under the old dispensation as the altar, and its sacrifices. From this we may infer that some truth of remarkable magnitude is involved and prefigured. And now the question with every one earnestly desiring to know of the most important truths connected with his salvation should be, What great truth does God intend to make tangible to my perceptions by the altar and its sacrifices?

Has the Christian an altar answerable to the type so continuously kept before the mind under the old dispensation? Let an inspired apostle answer: "We have an altar whereof they have no right to eat who serve the tabernacle." If the first was taken away in order that the second might be established, where then may the Christian's altar be found? CHRIST says: "For their sakes I sanctify myself that they may be sanctified through the belief of the truth." "Sacrifice and offering thou wouldst not, but a body hast thou prepared me." "By the which will we are sanctified through the offering of the body of Jesus once for all." Paul, immediately after declaring the fact "We have an altar," directs the attention to Christ and says: "Let us therefore go forth to him," &c. Eminent commentators do the same. Benson says: "CHRIST, who also is the only Christian altar, to which we bring all our sacrifices and our services." Dr. Clarke says: "The Christian's altar is the Christian's sacrifice, which is Christ Jesus, with all the benefits of his passion and death." All true Christians belong to "a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Christ." And if of the royal priesthood, not only an altar but sacrifices are implied, if he would be answerable to his sacerdotal prerogative. Dr. Clarke says: "In all metaphors there is something in the natural image that is illustrative of the chief moral property in the thing represented." And how strikingly and tangibly has the thing prefigured by the altar and its sacrifices been apprehended by Christians of all ages! Where is the earnest believer who has not, in the exercise of his holy vocation, exclaimed: "I lay all upon thine altar, O Lord," "I present myself to thee a living sacrifice?" These utterances were not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, and were induced as the spontaneous effusions of the gracious soul, as the legitimate language of the heart, accustomed to compare

spiritual things with spiritual. After the comer unto the Christian's altar has been constrained by the mercies of God to present himself a living sacrifice, and from the fulness of his heart exclaims, "I now lay all upon thine altar," where is the lover of Bible-phraseology who would chide him and have him substitute some other than the language of David? "Even upon thine altar, O Lord." These are indeed the words that the Holy Ghost teacheth; and that man is in peril of being called to account for his temerity to the God of the Bible, who would question the use of a phraseology so eminently of God. Where should he present his sacrifice but upon the altar which God has erected whereunto the polluted may come and be made clean—the unholy and be made holy?

THE GIFT.

"For whether is greater, the gift or the altar?"

And in what was the foolishness and the blindness of the Scribes and Pharisees displayed, so justly calling down the denunciations and woes of the Son of God? We may infer that they made far greater account of their poor puny offerings than they did of the sanctity and claims of the altar upon which their offerings were laid. The Jewish altar, after being subjected to various symbolical cleansings, the offering of a bullock upon it by way of atonement, &c. seven days in succession, was anointed and sanctified, and was ordained to be ever after "an altar most holy,"—"Whatsoever toucheth the altar shall be holy." This altar was now the Lord's altar in such a peculiar sense that whatsoever touched the altar became holy by virtue of the touch. From the moment the gift touched the altar it became virtually the Lord's property. These Scribes and Pharisees were comparatively unmindful of the great sanctity of the altar, thinking much more of the gifts which they brought to the altar, than they did of the altar and its claims. The claims of God for the altar

had been clearly described, which were to be the choicest of the kinds designated. When that which was blemished was offered in sacrifice to God—the lame, torn, sick, or blind—it was an abomination to Him and, however earnest or tearful in importunity the offerer might be, his offering was not regarded, and those that attempted to present such were charged with the awful sacrilegious act of polluting God's altar! But these Scribes and Pharisees were not here rebuked for sinning after this similitude. It was because they lightly regarded the sanctity of the altar, upon which their offerings were laid, as though the *gifts* they brought to the altar were a matter of greater consideration with them than the altar upon which their gifts were laid, which God had ordained to be an altar *most* holy. It was therefore they said, "Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the *gift* that is upon the altar, he is guilty."

ESTIMATE TESTED.

Do you regard the gift greater than the altar?

Do you set a lighter estimate upon the altar than upon the gifts which you bring to the altar? Thousands sin after this similitude, and bring woes upon themselves as those pronounced upon the Scribes and Pharisees. Christ, who has redeemed you wholly unto Himself, now has, and ever has had, an all-commanding claim upon all your ransomed powers. Body, soul, time, talents, influence, and reputation, already belong to Him. Have you rendered all up to Him? or are mere points of reservation in relation to one, or all of these gifts, with which God has intrusted you? God has given you that body which now enshrines your spirit. Do you think more about that gift than the claims which Christ has upon it? Have you said in your heart, How can I give up my body as a whole burnt-sacrifice, to be so laid upon God's altar as to preclude my ever again resuming it as

though it were my own, or at my own disposal? or have you said in relation to other gifts—your time, reputation, or talents—How can I devote my every gift so exclusively to holy service? To the degree you have been shrinking from the surrender of these gifts, and thinking more about them than about the altar upon which they ought long since to have been sacrificed, to that degree you have been sinning after the same similitude as the Scribes and Pharisees. And yet more surely will you bring down the displeasure of God upon you than they; for the altar to which you come, is *infinitely* holy, and its demands on *all* your redeemed powers are *infinite*.

MOSAICS FOR THE SICK ROOM.

VII.

BY LELIA WATERHOUSE.

"No more Mortality."

SEE the look of triumph on your pallid, death-damp brow this morning. Beloved, I must not envy you. Just a few more steps for your tired feet in your pilgrimage, a few more labored breaths for your panting chest, then,—then,—

You ask in broken whispers for imperishable words from the Book:

"And this mortal MUST put on immortality."

See the glorified smile as her soul leaps from the mortal robes to be clothed in her dazzling garments of immortality! No pain, no night, no sorrow, no hunger, no corrupted inheritance, no death, no mortality—if through these seven negatives we gain such glorious glimpses of the immortal life, what will it be to have its positive glory break upon our vision when the great Father clothes His children with

IMMORTALITY!

"WHEN one providence fights against you, another will come in to deliver you. The Lord's thoughts toward His people are thoughts of good, and not of evil, and they shall see it to be so."—*Spurgeon*.

BIBLE BRIEFS.—WORDS OF PRECEPT,


—“*Be thou in the fear of the Lord all the day long.*”—Prov. 23 : 17.

The fear here spoken of is a holy, reverential fear, such as a child cherishes toward a parent—a loving fear. This will prompt to cheerful obedience at every point. Mark! be in this fear “*all the day long,*” then will His favor mark every step; thou shalt walk in the light of His countenance.

“Help me, Saviour, speak the word,
And perfect me in love.”

“WHOSE PRAISE IS OF GOD.”

BY REV. WM. REDDY, D. D.

 HIS is not spoken of as praise ascribed to God, but as praise accorded, or awarded, by God to those whom He approved.

It is spoken of the *true inward law*, “Whose circumcision is not outwardly, but inwardly and of the heart”—“in the spirit not in the letter, whose praise is not of men but of God.” Here is an antithesis between “the praise which is of men,” and “the praise which is of God.”

The word *praise* is used as an equivalent of *honor*.

Now the natural tendency is to seek the praise of men. The Pharisees did this, by their long robes, their almsgiving, their ostentatious prayers. They did these things, “to be seen of men, that they might have glory of men,” but they had no reward, no honor from God.

They were honored by their fellow-men, but that which is (sometimes) highly esteemed among men is an abomination in the sight of God. This seeking the honor or praise that cometh of men, is a bar to genuine faith. “How can ye believe which receive the honor that cometh of man and seek not the honor that cometh of God only.” Of such it was said, they loved the praise of men, more than the praise of God.” These two sources of honor, are in opposite direction to each, they are antagonistic.

Paul saw this, when he said, “If I yet please men, I am not the servant of Christ.” If that was his motive for his own sake, he was a *rival*, not a servant of Christ.

Now this seeking of the glory, or honor that cometh of man works in and crops out of the unsanctified heart, it is about the last thing that is crucified and cleansed from the heart. It crops out in dress, in gait, in tone, in speaking of self. “He that speaketh of himself seeketh his own glory.” We fall into this habit unconsciously if we are not dead to praise or dispraise. It was said of Timothy, by St. Paul. “I have no man like-minded who will naturally care for your state, for all seek their own, not the things which are Jesus Christ’s.”

But the true “circumcision” of the heart, takes out this desire for the praise of men, for our own sake. St. Paul said he “pleased all men in all things, not seeking his own profit (praise) but the profit of many that they might be saved.” This is legitimate, this “the single eye,” this the “seeking the honor that cometh of God only.” These are the true “Jews” whose praise is not of men but of God.” This pertains to the narrow way which leadeth unto life,” and which demands the closest watchfulness and scrutiny. Lord help us! Here are two wholesome maxims :

If you, your lips, would keep from slips,
Five things observe with care,
Of whom you speak, to whom you speak,
And how and when and where:
If you, your ears, would save from jeers,
These things keep meekly hid,
Myself and I, and mine and why;
And how *I do, or did.*”

St. Paul said “he did not judge himself,” but delaying judgment even on himself, until the Lord come, who would bring to light the hidden things of darkness and make manifest the counsel of the heart, and then shall every man have praise of God.”

“When man confides in God, there is a point of union between them, and that union guarantees blessing.”

BIBLE BRIEFS.—WORDS OF PRECEPT.

"Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour."—1 Pet. 5: 8

"Be sober"—calm, serious. "Be vigilant"—watchful, circumspect. The reason for this, as here given, is potential. The devil is steadily, constantly, malignantly seeking our overthrow—going about as a *roaring lion*, seeking to devour.

"The work of faith will not be done
Till thou obtain the crown."

THE AMENS OF CHRIST.

BY REV. GEO. BOWEN.

[Rev. Geo. Bowen, a missionary in India, has written an excellent work with the above title, we give the reader here an extract therefrom.]

"Verily I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father."—JOHN 14: 12.



HOW us the Father, had Philip said. The reply of Jesus was, "Believe me that I am in the Father, and the Father in me.

Have this faith; see in me the revelation of God; behold His works in all that I have done; recognize that the words I have spoken are His words; what I have been to you, that God is to you; my love is His love; let this be your faith in me, embracing not merely what a Jesus of Nazareth might bring to you, but embracing the fulness of the Godhead that is in me. Have this faith, and take it to the cross and to the tomb, and greet me with it when I rise from the dead; then shall ye do the works that I have done. He that believeth on me" (the force of the Greek preposition is rather *unto*; it conveys the idea of motion; faith in Christ is something that carries us unto Christ),—"he whose faith is thus unto me shall do the works that I do, and greater."

Faith appropriates; it makes its own that which it grapples; he that has faith in Christ has Christ, has God in Christ; according to his faith is Christ with him and in him. The vine brings forth fruit in its branches; the glory of the branches

is the glory of the vine. Christ had no thought of carrying back to heaven the riches that He had brought into the world with Him; He did not die that the Divine power and grace and sufficiency with which His life was freighted might be lost to the world; Calvary was no disastrous shipwreck; the grand idea was that the Divine fulness in Him should through His death be only the more surely engrafted upon humanity. If there were a tree in nature, solitary of its kind, which died in an effort that scattered its seed far and wide over the earth, such a tree would serve as a figure; when no more in existence, many other trees, its offspring, like unto it, should be seen here and there in the world.

Have you faith in Christ? Then you have Christ. Christ is with you, and He is with you to be manifested. Christ is yours at a throne of grace. "I go unto my Father, and whatsoever ye shall ask in my name that will I do." Christ himself teaches you what to ask. The Divine power that is offered you manifests itself first in combating and subduing all that is contrary to the Father's will in your heart and mind and life. You will surely not think of casting out devils from men possessed, while there remains within you so much that is pleasing to the devil. Christ is yours in the fulness of His propitiatory power—your righteousness; but there still perhaps lingers in you some unabandoned relic of your own false righteousness; your faith needs to grapple more fully and exclusively the merits of Christ's sacrifice. There is still perhaps a clinging to some earthly provision, some earthly treasure, a reliance upon some earthly weapon with which you are to fight the difficulties of the future; this may not be; be strong in the grace that is in Christ Jesus, which will never leave you nor forsake you. Christ will abide in your heart by faith. This is what faith means. But if He is to abide there, anger, selfishness, pride, covetousness, vanity, how can these abide

there? You are to walk as He walked; do you? Nothing else may properly be called the life of faith. Does the word of God dwell in you richly, in all wisdom? Are you led by the Spirit of God? Do you daily take up your cross to follow Jesus? Are you instant in prayer? The reason why I ask these questions is because faith in Christ is an appropriation of Christ, and I would take the measure of your faith by taking the measure of Christ in you.

Christ did many mighty works that compelled men, even his enemies, to say, This is the finger of God; works that carried conviction to their hearts, if they did not wring confession from their lips. Not that He did them every day, every hour; we read of just three whom He raised from the dead. But testimony was given to men, of a kind they could appreciate, that the power of God was with Him. "As the Father hath sent me into the world, even so have I sent you into the world." An ambassador is sent with credentials such as are fitted to be understood by those to whom he is sent; Christ came with such; there was testimony from heaven that He was from heaven. And so Christ sends His servants into the world, furnished with credentials such as are fitted to carry conviction to the world. "These," it was said of the apostles, "are the servants of the Most High God, making known the way of salvation"; and this is what men should say of the messengers of Christ in our own days: for Christ is with His people always, even unto the end of the world, and heaven and earth may pass before one jot or tittle of His word.

But where are those mighty works? and those mightier works? Is there no more unbelief to be overcome? Is the battle fought and won? Is heathenism at an end? Has Mohammedanism retired from the field? Have the various delusions that call themselves Christianity abandoned their hold of the hearts of men? Have the skeptics ceased to doubt

and the scoffers to scoff? Alas! no; these forces are found in full array on the battle-field of the world; and the questions resolve themselves into this: Where is that mighty power of Christ that is promised to faith?

Who shall answer this question? The responsibility of answering it is with the believer. What hinders you, O believer, from giving the world the evidence of Christ's omnipotent presence with you? Is it the idea that Christ is now unwilling to do these mighty works? This idea is of course sufficient to hinder the exercise of that faith which has the promise of the power. But is this idea well founded? Is not the promise of the text intended to combat it?

One more question: Have you appropriated all that power of Christ that you acknowledge to be available?

THE DISCIPLE WHOM JESUS LOVED.—John, strong and youthful, leaning on the breast of Jesus, as He sat at meat with chosen friends; feeling the throbbing of that noble heart, noting the kindling of the beaming eye, gathering the words which, like bright jewels, fell from those dear lips. Surely, John was blessed indeed. John, standing at the foot of that dear cross on which the Prince of glory quivering hung, heard from His lips this charge, as His eye rested on His sad mother in her helpless grief—"Behold thy mother!" Holy, sacred trust! And Mary, listening, heard—"Behold thy son!"

John, on the isle of Patmos, banished there by proud Demetrius, *was not driven from court*, since the King of kings, with shining hosts, was there, and there John saw the city fair, where he should dwell forever with the Lord.

St. John the aged, more than fourscore years had bowed the head once pillowed on the breast of the dear Saviour, and the end was near. Once more his loving followers wished to hear his voice in counsel. To the Ephesian Church they bore the master, and upheld him while he preached to them the summing up of all his life of blessed communion with the Lord—"Little children, love one another." Here we have the fountain of that beautiful life: "Love one another,"—for "God is love."—*Mrs. E. J. Richmond.*

BIBLE BRIEFS.—WORDS OF PRECEPT.


—“*Have salt in yourselves.*”—Mark 9:50.

Christians are to have a seasoning power. They are in a world of corruption and putrefaction; hence, having in themselves the savor of grace, they are to exert a benign and saving influence. Hence Christ says, “Ye are the salt of the earth.” We must see to it that the salt does not lose its seasoning power. If we lose our faith and love we are good for nothing.

“Now in my waiting soul reveal
The virtue of Thy love.”

LOOKING UNTO JESUS.

BY REV. JOHN SCARLETT.

ESUS “ever liveth,” and is the “Author, and Finisher of our faith.” The truth is in Jesus, and “we are complete in him.”

He thus instructs his disciples: “Ye believe in God, believe also in Me.” Looking unto Jesus, is believing in Him. The opened eye of our understanding, by the gracious “Light of the world,” can see Jesus. Faith is “the evidence of things not seen.” “Grace and Truth came by Jesus Christ.” They, in fulness, dwell in Him—truth to believe, and grace, affording the power, to do so. The exercise of faith is by the gracious agency of “the new man” in Christ. It is heart-exercise that works light in the mind—the exercise of an “understanding heart.” “What think ye of Christ?” through such a medium, is of importance.

When we through the “Spirit of Truth” think rightly of Christ, we will see “our sins on Jesus laid,”—and our redeemed selves in Him. Our “new man” will have the witness that Jesus sees Himself in us. Jesus saves His people from their sins by His blood, and by coming into their believing souls by His Spirit.

True, spiritual thinking has its inspiring source in Christ. When this source of choice in us predominates, we are on the right Christian road, notwithstanding infirmities and shortcomings. Standing at this defined center, our experience

will describe a true gospel circle. True thinking of Christ is the *alphabet* of our spiritual literature, or, the mercury in our *thermometer* of observation. Giving ourselves up to the management of our Lord Christ, we will abhor *zero*, and be ever rising to *blood-heat* in emotion.

Looking unto Jesus, we are directing our seed-thoughts to the All-seeing One. Christ sees all facts, and thoughts, and things that have ever been, since “the beginning.” To Him are perfectly known all things that in the future will transpire on earth, in heaven, and in hell. He knows all our motives. From Him nothing is hid. “The Lord’s Day” is His, with the Church—“the pillar and ground of the truth”—with all its sacred institutions. His words will “never pass away.” “And he said unto them, thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name, among all nations, beginning at Jerusalem.” Jesus centered one foot of His gospel compass at Jerusalem; with the other foot he swept a circle including all nations. Within that circle, Jews and Gentiles will lose their peculiar antagonisms, and be moulded into spiritual harmony of Christian character.

Christianity is Christ—and all that flows to mankind is from Him. It includes all things that can be wisely desired by man. Outside of it is “outer darkness.” Looking unto Jesus secures all our value to ourselves and to our associates, in this present life, and the life to come. All may do it. “Now is the accepted time; behold, now is the day of salvation.” Looking unto Jesus will continue, in the Church, until all peoples and tongues become fruit-bearing branches of the True and Living Vine.

To the complaint, “I make no progress in the Christian life,” Sarah Martin, the prisoners’ friend, made answer: “Take your Bible on your knees, plow into it, and you will not stand still.”

ALL-DAY MISSIONARY SERVICE.

[TESTIMONIES given at the Lovefeast in St. Paul's M. E. Church, on the evening of Thursday, September 30th, closing service of the All-day Meeting of Missionaries going to re-inforce Bishop Taylor.]

Miss Mary B. Lindsay, of Chicago—I praise God to-night, in looking back over my life, that I had a praying mother, one that taught me early to lisp the name of Jesus. When a child but nine years old, it was hinted in the family that mother was to be with us but a short time. One day she took me and, with her arms around me, knelt in the presence of God and consecrated me to Him. I felt from that hour that I belonged to Jesus, and when she, three weeks afterwards, passed into glory, the language of my heart was, "O that I might work for that Saviour to whom she has given me!" I remember that two weeks after, when feeling lonely, I needed a consoler, and I went into the same room, knelt down at the same spot and prayed that the Lord would take me as His child. She taught me that God would be to me father and mother. A sweet peace came into my soul. I can look back to the earliest dawn of life and I never remember a time when I did not look up to God daily: yet as I grew up to womanhood I wandered away from Him, but at the age of seventeen I gave my heart to God again. I prayed daily that the Lord would show me what I needed. I felt all the time that God wanted me to work in His vineyard, and that I was not fully prepared for the work He required me to do. At length, after three years of varied experience, I heard Bro. Jacobs preach. I thought what he preached was just what I wanted. I slept that night till three o'clock, arose and went to the window and, looking out, thought, "Cannot God, who made all these stars, speak peace to my soul?" I knelt and prayed, and a sweet peace flowed into my soul. I prayed that I might not be ashamed to speak of *sanctification*; from that time I have walked in perfect peace before God. To-night I stand before you with the all-cleansing blood flowing through my heart.

Three weeks after I felt God had a work for me for which I was not prepared, I consecrated myself at the altar. The question came, "Are you willing to go anywhere, to do anything, or be anything for Jesus?" Then came the voice, "Willing to praise God aloud?" My answer was, "Yes, if it be

God's will." Yet my will was not entirely submissive. Again the question came, and I said, "if it be God's will," and every time I said that, darkness came. I then saw my condition and said, "Yes, Lord, if that will glorify Thee." I did so, and then I saw nothing but the bright light of Jesus. I felt then I would work in a foreign field, but I went on with my work among my brethren and sisters till I was done, when God plainly showed me there was a field for me beyond, and I do not doubt God has led me till now. I am not afraid to go to Africa on the self-supporting principle. I praise Jesus I have been living on that plan. I have not lacked. He has given me all I needed, and great peace in my soul. The brother prayed that we might get nearer heaven. I am as near as I can be without entering in. I hope to die in Africa, but not till my work is finished; not till God says, "It is enough, come up higher."

Miss Martha E. Kah, of Hastings, Iowa.—Over five years ago God forgave my sins. A few months after I felt God called me to a foreign work. I said, "Lord, I am ready." I spoke to my pastor, and he advised me to be very careful, and ask the Lord to direct me, and told me not to select a field for myself. I promised the Lord then I would go where He called me. At home they opposed me bitterly. Then came the question, either for friends or for Christ. I am thankful I have been prepared for the African work. It was hard for me to give up my home, to part with father and mother, brother and sister, but I praise God He gave me strength. About three years ago it came to me with greater force than ever that I should offer myself as a missionary. I read an appeal in the *Christian Standard*, for South America. I prayed earnestly every time, and it seemed that was my field. I wrote to Bro. Grant; he accepted me, but I was not prepared to enter the work as a teacher. I was willing to get ready for it, and was very anxious to go there till Bishop Taylor went to Africa; then all within me seemed to turn towards Africa. Brother G. thought that I was better fitted for South America. I wrote him and left it all with Jesus, but hoped and prayed that He would open the way for Africa, and I am so thankful that God did open the way. I have experienced the blessing of entire sanctification. I felt that without

this blessing I could not go to a foreign land. I have had bitter trials. Last year father had given his consent, but this year he was not so willing. I told Jesus that if He would open the way I would go in spite of this opposition. It was hard for me to give up my school-life, only one year till I should graduate, but I praise the Lord He has taken that away. I think there was a little pride left in my heart in reference to being a graduate of York College. I want to work for Christ and live for Him in Africa, and if necessary to die there. I am not afraid to die, but I would rather spend a long life there for the good of those who are there. I want you to pray that I may be successful.

Bro. Arringdale.—God's Holy Spirit sought me about twenty years ago. I was satisfied God had a particular work for me to do, but what it was I could not tell, till I began to think concerning my spiritual life. I felt I was not fit to work anywhere for God till my love measured up closer to the requirements of His service. I began to inquire what the Lord desired of me. Finally, I opened my heart and took *The Blessing* in, not the blessing, and I have been blest from that time to this, so much so that He has made it plain to me where He wants me to go, made me willing and happy to go, and when I get there I expect to grow happier till I am called away. I expect to live beyond Africa. I do not expect to die in Africa till Father calls me away. I do not want to go to Him till my hands are full of sheaves.

Miss Susie F. Harvey, of Des Moines, Iowa. —Five years ago, by what seemed to me at the time a great misfortune, the Lord started me out on the self-supporting plan. During all that time I felt that God wanted me to be a missionary. As soon as possible I entered school. I spent most of the term in breaking down my will, on points which separated me from God. I did not, however, receive the clear evidence of my acceptance until I went home. Soon after I received the call of God to this work, and the assurance that He would use me for His glory. What a change there was in my life! For a time I was called "the Quaker preacher," and I said, "If the Lord wants me to be a preacher I will be one." I had never told any one I expected to be a missionary until I met Dr. Johnson, and then I thought such

might be my calling. From that time I began to prepare. I lost the experience of perfect love, however, but held on to the call. This summer I resolved to regain the experience I had lost. I went to Des Moines with this in view, but before that the summons came for me to go to Africa. I was willing, if God would open the way. I could not decide for myself. I felt it would be cruel to leave home and friends. Satan used this to dissuade me from my purpose. Now the way being open, I go, trusting in the Lord. I received a letter from home to-day, saying mother is better than she has been for a long time. They are all praying for me, being persuaded that it is God's will for me to go. Christian friends, I have learned that I do not need strength to-day for to-morrow. If I do to-day's work faithfully, the grace for to-morrow will come. Pray that God will use me for His glory.

Singing, *Blessed assurance, Jesus is mine.*

Louisa H. Hartley, of New Brunswick, Canada.—My religious experience dates back to my childhood. When I was seven years of age I began to love the name of Jesus, through the instrumentality of a blind grandfather, who taught me to read God's word. About that time he was taken away, and then I began to wish I were a Christian, that I might meet him in heaven. At seventeen I was enabled to cast myself upon the atonement of Christ, and my sins were forgiven. For a time it seemed as if there would never be anything to mar my peace. I wandered away, but never so but I could go to Him in prayer. After about twelve years of varied experience, I heard that we might be cleansed from all sin. I did not understand it at first, but there were so many witnesses, I thought it was worth trying for. I sought it, but not successfully. Some of my friends said, "Are you willing to go anywhere for Christ?" When I came to the end of self I told the Lord if He would save me I would go to Africa or India, or stay at home, and the work was wrought. Three years ago, I believe, I died to sin and self. I continued teaching in my school and in such Christian work as came in my way, till last June. It was plain God did not want me there, and I resigned, not knowing where I was to go. At length I was accepted for Africa. I rejoice that the Lord is going to use me.

Our Bible Study.

"The law of thy mouth is better unto me than thousands of gold and silver." *Psa. 119 : 72.*

"FATHER of mercies, in Thy word
What endless glory shines!"

Holiness Lesson Leaves.

BY REV. N. VANSANT.

FIRST WEEK—LESSON I.

TOPIC.—HOLINESS IN THE OLD TESTAMENT.—
HISTORICAL BOOKS.

CENTRAL TEXT.—"*Behold now, I perceive that this is a holy man of God, which passeth by us continually.*"
2 Kings 4:9.

STATEMENT.—The phrase "man of God," occurs very often in the Old Testament, and twice in the New, and is generally applied to a person acting under a Divine commission. It is used more frequently of Elijah and Elisha than of all others, but most frequently of the latter. The intensified form of this phrase, "*holy man of God*," is applied only to Elisha, and the whole inspired record of his character and life proves the eminent suitableness of this descriptive title. When the woman of Shunem, in her honest, devout simplicity, used these words concerning him, what a sublime eulogy escaped her lips; and when the inspired historian recorded them, what a rich monument to his memory did he set up—more enduring than marble or brass, and far more honorable. Let the well-rounded character and life of this "holy man of God" be the supreme thought of this month's Lessons. Note the following points:

I. HIS PROMPT AND FULL CONSECRATION (1 Kings 19 : 19-21). Elisha had doubtless ere this consecrated himself personally to God, but now he is summoned, all unexpectedly, to a particular line of service. What a noble example of ready obedience and unreserved consecration does his conduct furnish! "So sudden and weighty a call, involving the relinquishment of a position so substantial, and family ties so dear, might well have caused hesitation. But the parley was only momentary. . . . He delayed merely to give the farewell kiss to his father and mother, and preside at a parting feast with his people, and then followed the great prophet on his northward road, to become to him what, in the earlier times of this nation, Joshua had been to Moses."—*McClintock and Strong.*

SECOND WEEK.—LESSON II.

CENTRAL TEXT.—"*A holy man of God.*"—2 Kings 4:9.

II. NOTE HIS QUIET, UNOBTUSIVE HUMILITY. This is implied in his readiness to occupy any position, however obscure, which the Divine Providence might assign him. "Seven or eight years must have passed between the call of Elisha and the removal of his master, and during the whole of that time we hear nothing of him." But was he idle during those years? By no means! An incidental remark tells the story of this part of his life: "Here is Elisha, the son of Shaphat, who poured water on the hands of Elijah." (3 : 11.) By which is meant that Elisha was Elijah's servant, this being one of the common offices of a servant among the Easterns. During all this time he was content to serve his master and his master's God, in any useful way, however humble. His spirit was a true type of Paul's (Phil. 4 : 11). The Revised Version happily substitutes "therein" for "therewith."

When the time came for Elisha's promotion, he accepted his new Providential allotment in the same spirit of humility, and during the rest of his long life, though he became "the most prominent figure in the history of his country," he maintained to the last a quiet, unselfish humility, combined with a true firmness and unfaltering courage.

How rare a case is this—unmurmuring contentment in "safe obscurity"; unaffected humility in "dangerous renown"!

III. HIS ARDENT AMBITION FOR LARGE SPIRITUAL ENDOWMENT (2 : 9). Is this a contradiction of what has just been said about his humility? Certainly not if his request for "a double portion of Elijah's spirit" be properly understood. Among the Hebrews the first-born son was entitled to a double portion of his father's goods, and Elisha, by adoption, stood to Elijah in the relation, virtually, of a first born son and heir, a relation bestowed by Elijah's act of casting his mantle on him several years before (1 Kings 19 : 19). How appropriately then could Elisha call his master "My father, my father," as he saw him go "up by a whirlwind into heaven," having just before with equal fitness asked him for the first-born's "double portion." What in the present case was this portion? Not material wealth, nor prophetic honors beyond those of his master, nor yet transcendent miraculous powers, but a full assurance

of his succession to the prophetic office, with a complete measure of spiritual grace and benediction. Mark the language used—"a double portion of thy *spirit*"—not of thy fame, nor thy greatness, but thy spirit; thy spirit of faith, and zeal, and devotion. Elisha's prayer looked toward a full measure of *spiritual* endowment as the true successor of his master, and God gave him all he asked, much more, as in the case of Solomon (1 Kings 3: 11-14).

Was it not a holy ambition that prompted Elisha's large request? And is not the Divine munificence continually challenging the Church to just such asking? (Psa. 81: 10; Mal. 3: 10; Eph. 3: 20).

THIRD WEEK.—LESSON III.

CENTRAL TEXT.—"*A holy man of God.*"—2 Kings 4: 9.

IV. NOTE HIS TENDER SYMPATHY AND BENEFICENCE. Compared with Elijah he had been run in nature's softer mould, and grace had supplemented nature to form a character of unusual symmetry and beauty. If the sterner Elijah was a fit type of John the Baptist, the gentler Elisha prefigured in no small degree, the patient, tender, loving Saviour. "Elijah was emphatically a destroyer. His mission was to slay and demolish whatever opposed or interfered with the rights of Jehovah, the Lord of Hosts. . . . But after Elijah the destroyer comes Elisha the healer. 'There shall not be dew nor rain these years,' is the earliest proclamation of the one. 'There shall not be thence any dearth or barren land,' is the first miracle of the other."—*McC. & S.* And this first miracle by Elisha (the healing of the waters at Jericho, 2: 19-22), was a true key to all that followed. The sympathy and beneficence of his sanctified nature found opportune expression in the relief afforded to Jehoram, king of Israel, and his allies in the campaign against Moab, by the sudden abundance of water which saved them and their armies from threatened destruction (3: 1-20); in the enriching increase of the poor widow's oil (4: 1-7); in the bringing to life of the Shunammite's dead son (4: 18-37). in the curing of the poisoned pottage (4: 38-41); in the sufficient increase of a few barley loaves and a little corn to feed a hundred men (4: 42-44); in the healing of Naaman the Syrian leper, by the simple prescription of washing seven times in Jordan (5: 1-27); in the recovery of the lost axe of

one of his poor disciples (6: 1-7). and in his prediction of sudden plenty after the long and desolating famine in Samaria (7: 1-20).

In these and kindred acts this "holy man of God" gave proof of his genuine goodness. How beautifully typical of the more perfect character and life of "the man Christ Jesus," who both "went about doing good" and patiently "suffered for us, leaving us an example that we should follow his steps." (Acts 10: 38; 1 Pet. 2: 21).

FOURTH WEEK.—LESSON IV.

CENTRAL TEXT.—"*A holy man of God.*"—2 Kings 4: 9.

V. STUDY HIS WONDERFUL FAITH. In the common view he occupies a place below either Abraham or Elijah in respect of faith; but may not this arise in part from some unevenness of character in them by which their faith is made to stand out in the greater relief? However this may be, the symmetrical, well-balanced life of Elisha was eminently a life of faith. His perception of invisible realities was marvelously acute, and his calm trust in the faithfulness and power of God, was equally wonderful.

One of the most instructive illustrations of faith to be found in all the Bible, is furnished by the history of events at Dothan (6: 8-17). When Elisha's servant, in the dulness of his faith or without any faith at all, arose early, and beholding the city compassed by the Syrian host, cried out in fear, "Alas, my master! how shall we do?" it was the triumph of his master's faith to answer, "Fear not; for they that be with us are more than they that be with them." And when the young man's eyes were opened he instantly saw what the prophet's faith-vision had seen all the while, that "the mountain was full of horses and chariots of fire round about Elisha."

What a bright luster is shed by this old historic incident upon the New Testament doctrine of faith. "Blessed are the pure in heart; for they shall see God" (Matt. 5: 8). Shall see Him with faith's clear vision, when and where no mere physical or intellectual eye can perceive him. "For we walk by faith, not by sight." (2 Cor. 5: 7).

Not by the sight that looks only at the temporal things which are seen, but by the faith that penetrates the veil of the invisible and looks at the eternal things which are not seen. (4: 18) This is what Mr. Wesley calls "walking in eternity," and this alone is the true Scriptural idea of faith and holy living.

The Word of Testimony.

"That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus."—Philemon, 6.

"One undivided Christ proclaim,
And jointly glory in Thy praise."

The Tuesday Meeting.

Held at the residence of the late Dr. W. C. Palmer,
316 EAST 15TH STREET,
near Second Ave., and opposite Stuyvesant Park,
New York, every Tuesday afternoon at 2½ o'clock.

In the year 1836, two social meetings, held in different Churches, at the suggestion of Mrs. Lankford (now Mrs. Palmer), were blended into one, and appointed to be held at Dr. Palmer's. The Divine seal was placed upon the first gathering, and it has been continued uninterruptedly now for over fifty years.

THE meeting was opened by singing the 795th hymn. Many requests for prayer were read, after which Dr. Lowrey led in prayer.

Mrs. Palmer remarked: We have been singing:

"Jesus, from whom all blessings flow,
Great Builder of Thy Church below."

To me the thought is very sweet, Jesus is building His Church below, and His materials are here. Shall we dare to say with the poet,

"In me let all mankind behold
How Christians lived in days of old:
Mighty their envious foes to move,
A proverb of reproach and love."

I have read in the precious Book, "If ye shall ask anything in my name I will do it." I am asking that the Holy Spirit may come upon us in an unusual manner this afternoon, not only upon these missionaries who are going to Africa, but that all may have a fresh anointing. Shall we claim it? Mrs. Palmer then read a part of the 15th chapter of John, and said: How blessed this truth. Christ the Vine, we the branches, God, our Father, the Husbandman! Every time I read it seems more precious, so precious to think that we are engrafted, from Jesus we receive our nourishment. God our Father is our caretaker. The branches that bear not fruit He taketh away. The branches that bear fruit He purgeth or cleanseth them. "Now are ye clean." How? Through the Word. Christ has said, "Without me ye can do nothing." How important that we have the conscious-

ness that Jesus abides in us, and that we are saved from all hindrances to our fruitfulness. There is a fearful possibility that we may not abide. If we abide in Christ we shall ask what we will and it shall be given us. What have we been asking this afternoon? Shall it be done? Christ says, "If ye keep my commandments, ye shall abide in my love." How are we to abide? Simply by obedience. We are to love one another as Christ hath loved us. This is the measure of our love. In another place it says, that as Christ laid down His life for us, so we ought to lay down our lives for the brethren. I think these dear missionaries have settled that question. "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, he shall testify of me." One reference to this passage reads: "Ye shall receive power after that the Holy Ghost is come upon you." My heart says, "Lord. I receive!" I love to act faith definitely for a definite petition. Let us believe for an increase of power. I know it is coming. We want to give these dear missionaries the first opportunity this afternoon. I want these dear ones who are going to leave us to indulge us by telling us what God is doing for them.

Dr. Lowrey.—I was greatly impressed with the appropriateness of the lesson, particularly one verse. So much was I impressed with it that I turned to it and read it again. It is especially suitable for those who are going to a foreign country to serve the Lord. "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth much fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you." I want you missionaries going to Africa to read that, for it is a rock for you to rest upon as you go over the Atlantic, and after you have been in Africa for a good while, for we do not expect you to come back. When I went to put some notices in the papers, the reporter asked me, "Are they going to be ordained on Thursday?" I could have told him, "No, they are already ordained. The putting on of hands is merely the recognition of a Divine ordination." I am happy to-day in the Lord. My soul exults in God. I see that our God is marching on, and He is doing wonders. "He is glorious in holiness, fearful in praises, doing wonders."

Singing, *He leadeth me.*

EXPECTING SUCCESS.

Bro. R. H. Ardingdale, missionary to Africa. I praise the Lord that four years ago He led me to search into the deeper things of His Word and to find out and know the fact that He does cleanse from all sin, and keep those who trust in Him. I praise His name to-day that I realise I am His child, and that I have been called to go to Africa to labor in the cause of the Master for the salvation of those who are in darkness. O, that He may give me wisdom! I want your prayers that I may have wisdom, strength and energy to enter into this work with all my soul. I have not the slightest idea that my work will be a failure, because I am going under the guidance of my Saviour. I am upheld by Him, and I know that anything undertaken in His name will be successful.

Singing, *To serve the present age*, etc.

GLAD OF THE CALL.

A Sister (a missionary).—This expresses the sentiment of my heart:

"O may it all my powers engage,
To do my Master's will."

I am thankful that the Lord has called me to go to Africa. I have desired for some time to go, but for some reason I have been detained. Thank God He has opened the way at last. I am all the Lord's, and my work in Africa will be a success, though the results may not be what I expect. I am so thankful God did count me worthy to go. I want to carry the gospel of joy and gladness to those in need. It is hard to leave dear ones here, but Christ goes with us, and then the separation will be for only a little while; we will all meet around the throne in glory. The language of my heart is, "Praise the Lord, O my soul!" God has led me in a wondrous way. During the last year the way has often been dark, but the light has broken through. At last the Lord has opened the way to send me to Africa.

CHOSEN FOR THE WORK.

Sister Lindsay.—"If God be for us, who can be against us" I take these words with me as I go forward to work for Jesus. I know He is with me, and I realise that I have not chosen Him but that He has chosen me. Many times have I said, "O God, just show me that Thou hast chosen me for missionary work, and I will gladly go." I praise Him that He has shown me that He has led me

onward step by step. I want to go and do the little things Jesus has for me to do. I love to sit at the feet of my Master, drinking in the love which He has to pour out so freely, that perfect love. Praise God, He is with me to-day. I rejoice in His name. Glory be to that blessed Jesus who hath counted me worthy as His child to lead wandering souls to Him! I think of those little children who know nothing of Jesus. I would love to point them to the Lamb of God. The Lord is my refuge and my strength. Pray for me, that He may give me strength to work for Him continually, and to rest in His promises.

Singing, *Thro' this changing world below*.

A COMPLETE CONSECRATION.

A Sister Missionary.—I have given my life to the Lord. He leads me, and my work cannot possibly be a failure, whether I reach Africa or not. Hallelujah for such a Captain, my King forever—praise His holy name! I am so glad the Lord leads me, and that my heart is full of love to-day. He makes me so strong, peaceful and joyous. Some years ago I was brought to see that there was something more in salvation for me to have. I said, "Lord, any where and any time for Thee—for Africa, South America, or I will stay at home and go into some little back place where they do not hear sermons all the time, where they are not hardened. Praise to His holy name, I am willing to go anywhere, to be anything or nothing, for Jesus. This going to Africa has brought more peace, joy and blessing than I ever dreamed of since I gave myself to God. He has made all the way plain, even the parting with my brothers and sisters. He took all the bitter out of that. We want to keep close to Jesus, and then we are all right. Praise His holy name! I do believe the Lord is going to use us, and I ask Him every day that He would make us strong in body and in soul.

Singing, *O, to be nothing, nothing*, etc.

REPAID FOR SACRIFICE.

A Sister (missionary).—With Jesus I have nothing to fear. I will go anywhere with Jesus. I have been washed in His most precious blood. Thank God to-day for the indwelling of the Holy Ghost. The Lord keeps me sweet all the time. I know there is power in the blood to take out pride, temper, and all sin. I thank God that He has called me

to go to Africa. I am not sad because I go there, though I was when I parted with mother. I left her with a broken heart, but I get paid for it, and one day I am going home to glory to walk the golden streets, where parting shall be no more.

FULL OF HALLELUJAHS.

Sister Fannie Cummings (a missionary to Africa).—My heart has been full of hallelujahs from the moment when I knew the Lord Jesus had called me to Africa. I realise the truth of the words, "Ye have not chosen me, but I have chosen you." After resisting God for some time, I was brought to Him early in life. After that I was deeply convinced that there was sin in my heart, and that it needed cleansing. I went to the Lord and took Him at His word, and He cleansed me from all sin, and filled me with perfect peace, love, and joy. And these have been increasing every moment till now. I suppose to-morrow I will say the same thing, that my joy will be more then than it is to-day. I know I have been fully sanctified. The Lord came to me and told me that He had some particular work for me. I knew not what the work was. One day I was called to make a very deep consecration to God. I thought I had consecrated myself wholly to Him, but I needed a new one, so I went down upon my knees and told the Lord I was ready to go anywhere. I had said before in meeting that I was willing to go anywhere with Jesus. As I made the consecration, God came to me and spoke very clearly, and I knew that it was He that was speaking, though I tried hard to think it was a fancy. I thought I could not go to Africa, which seemed the worst place on earth, and I was brought into darkness. I did not see the Saviour's face, nor did I have the same companionship with Him. I knew by that my consecration was not complete. After two or three days of darkness I came to the conclusion I could not live in that way. I told the Lord I would go anywhere, even to Africa. Then the voice came again, "*Will you go to Africa?*" I said, "Yes, Lord, if Thou wilt open the way." I waited for the way to be opened, and it has been opened clearly. The peace of God which passeth all understanding has filled me completely. I have been walking in glory ever since. I have no fear but the Lord will crown our labors with success. Some sow

and others reap, but God giveth the increase, and by and by we will gather around the throne, singing Hallelujah to Jesus.

Singing, *Let me love Thee more and more.*

Rev. Mr. Davies—I want to say a word in explanation that these sisters here are New England delegates. The last who spoke was at our Sabbath School in Reading, Mass., a little girl who fought against God, and whom you could not approach upon the subject of religion at all. Her father was sanctified, and was my twin brother in the Church, but when God put His hand on his daughter for Africa, he would not submit for a long while. Then in Bromfield Street, Boston, he said he had given that daughter to God, but the father's heart rose up, and when he was on the way to the depot, and was putting his hand in his pocket to pay the hack fare, he said, "I could not do it." That father clung to his daughter, he could not give his money to have her go, but he said, "*Go!*" and she is going.

I have renewed my youth. I have not laid my head on my pillow without thinking of William Taylor and his work. I have asked myself, Could I give my daughter and have her suffer as others will? One sister, her uncle tried to win her and to frighten her. I want her to sing the verse she sung in that house.

Singing, *I am safe in Thy arms.*

A LONG ACQUAINTANCE WITH JESUS.

Sister Searles—While sitting here I thought of Jephthah when he said, "I have lifted up my hand to the Lord and cannot go back." O, that that may be the language of these dear missionaries for God! May they ever be conformed to the will of God. Hallelujah! that is what I realise to-day. I bless God I would go as a missionary or anything else, but now my life is nearly gone. It will be sixty years next February since I first became acquainted with God. In 1849 I became more fully acquainted with Him, and have gone on my way rejoicing through many storms and difficulties, but God is my refuge. I will tell you the word He has given me lately: "I am thy shield and thy exceeding great reward." Hallelujah to Jesus! I am kept by His mighty power anywhere and everywhere, and I expect to be till He shall say, "Martha, come up higher!"

Singing, "*I've reached the land of corn and wine.*"

CUPS RUNNING OVER.

Rev. Mr. Remington.—I asked myself the question, "Suppose that I had not been in a meeting before in my life, and had never read the Bible. Hearing all these testimonies and looking at all these people, knowing they have been blest several times, I would ask, 'Are the hearts of all these people like a sieve?'" In the language of the Psalmist, "My cup runneth over"—into Africa, and Asia, and Europe. These brethren and sisters can say that their cups run over to the banks of the Congo. I rejoice to hear them say, "The blood of Jesus Christ, cleanseth from all sin." I believe in perfect love, and faith, and hope. When I was converted I looked into the Bible, as I look up into the heavens with a telescope of a thousand magnifying power, but when I realised that the blood cleansed from all sin, the telescope got to be of ten thousand magnifying power.

CHRIST'S IMPORTANT WORK.

Rev. John Scarlett.—I am glad to be here. I have been made better by these testimonies. I seem to be on the glittering borders of the spiritual world. I am in my eighty-fourth year. I think heaven will be like this meeting, only better. I sometimes think that if I were young I would like to go to Africa; my heart is there. I have more knowledge of Christ since listening to these testimonies and by hearing what Bishop Taylor is doing. God is carrying on His work. He controls the fixed stars and the Zodiac, but these are not half so important as the work of Christ in our souls, cleansing us from all sin.

Sister Harvey (missionary to Africa).—I praise God this afternoon that Jesus saves me fully. I realise that Jesus is my Shepherd, and I do not want, and shall not want in Africa. Jesus is going with us, and we shall not be left alone there. The same blood that cleanses us here will cleanse those blackened hearts there. In regard to my leadings, I cannot take time to express all. It is enough to say that for the past few months God has changed all my plans, turning them completely around. I expected to have gone out under the Woman's Foreign Missionary Society, but while at home studying Latin and Greek, I received a letter calling me to Africa. I was not much acquainted with Bishop Taylor's work, and did not think I was

going into his work. That was not spoken of. A short time after I learned that I was going into the self-supporting work, and my parents and friends bitterly opposed this, but I received wonderful blessings, and have had no doubt that God would sustain me. Since I consented to go I have been led in ways I cannot tell. God has providentially brought me here before you. My heart is full. There are so many things coming up. I ask an interest in your prayers, that I may be sustained, that I may do God's will in Africa. There has been much sympathy and kindness shown toward us since we came to New York, but, Christian friends, I feel it my duty to say, that while we need your prayers, I firmly believe you need ours. Because we have placed ourselves in God's hands is no reason why we have any more responsibilities than you.

THE REWARD EXPECTED.

Bro. Arringdale, Jr. (missionary).—I am going to Africa, and am glad of it too. God called me and I rebelled a little. I said, "I do not want to go there amongst the negroes," but I finally came to that point where I said to the Lord, "I will go wherever Thou wilt lead," and every day since God has blessed me, and to-day my cup is running over. I have had a great many trials; have been called a fool and a fanatic. If I am a fool, I am one of the happiest fools you ever saw. If I am a fool, I am glad of it. I have been asked, "What will you get for it? What will you do there?" I am going to work for God, and have His blessing. I would rather have God's blessing than all the money on earth.

NO SEPARATION FROM GOD

Sister Arringdale.—In my early womanhood I was strongly impressed with the foreign work, and very desirous to take it up at one time, and I cannot understand why the Lord did not want me to go then. I needed some one to go with me, and now that God has given me a son to go with me, I am well paid for waiting. I ask for my boy nothing better than that he should lay down his life in Africa for Jesus. "The Lord is my light and my salvation, whom shall I fear?" I do not know why the Lord wants me to go to Africa; I cannot tell why He should send me with such a company as this. The work would seem to need some one of greater strength than I have, but I am an empty

and broken vessel at the Master's feet, to be used by Him in His own way, and in His own place. I am entirely His, and I think there is nothing, I know there is nothing separating me from God. Since giving my consent to go to Africa I have not had a single break with God, no wavering, even for a moment. I have had opposition, strong reasons to prevent my going, but they passed by me as the idle wind. I have the same attachments here that others have—an aged father and mother, whose hearts are nearly broken, and a dear brother whom I love as my life, yet I am leaving them. I give them not as a sacrifice but as a privilege. I take up the work in Africa joyfully. I may not reach its shores, but I am bound for Africa. If I reach there I may become a victim to the climate, or I may be a martyr. No, not a martyr; I will not accept that, but I may make a grave there that will be a monument of God's love. Yet I do not feel that I am going there to die, but to work for God. I have His promise that He will go with me. I want you to pray for us; I believe you will.

Singing, *On the happy golden shore.*

A CALL TO THE WORK.

Sister Mary A. Hughes.—As this is a missionary meeting, I feel as if I had some share in it. When fifteen years of age I gave my heart to God, and have never since doubted my conversion. Two years ago I was taken ill, which threatened to keep me from finishing my studies. I promised God I would go anywhere if He would restore me so that I might finish my studies. This has come to me: "What are you going to do?" My reply is, I want to do what God wants me to do. I found I was not willing to find out what God wanted me to do. This summer at Ocean Grove, I was under great darkness. Others spoke of it; I would not acknowledge it. I would not admit to myself the reason for this, till the question came, while listening to a sermon, "Would you go to any country for Jesus?" It seemed as if my very being rebelled against this. I remained in darkness till a returned missionary found me, and her first question was, "*Are you willing to go to India?*" It seemed I could not stand the faces of those who appeared pleading before me to go to those people, so many, yet so few having the light of the gospel. Finally the love of Christ broke my heart, and

I never before had such a sense of His love. I said, "*I will go anywhere!*" I am ready to go to Africa if God wants me. I have laid all on His altar, and He has taken all my rebellion, temper, sin and selfishness out of my heart. I want you to pray that I may be exceedingly useful, wherever I go.

Singing, *Glory to the Lamb.*

Rev. Geo. Hughes.—At the opening, Sister Palmer expressed the desire that not only the missionaries going to Africa, but that all present might to-day receive a special baptism from on high. My heart responded, *Amen* to that desire expressed. The main thing for us is to experience the baptism of the Holy Ghost, which is distinctly realized in the work of entire sanctification, and then "*stand by the main fact,*" as Bishop Taylor expresses it. But it is our privilege to have frequent baptisms as occasion may demand. The well is put within us when we are made holy, and it may have frequent overflowings, springing up unto everlasting life. Rev. Henry Belden used to insist strongly that we ought to have frequent baptisms. I have been receiving gracious baptisms of late, particularly at Niagara this summer when, receiving a call from Heaven for that dear daughter who has just spoken to go into the foreign missionary work, my heart responded, The Lord shall have her if that be His will. O, how the Lord blessed me in saying that! Now surely we ought to have a pentecost here this afternoon. Let us look up for it. I propose that we sing heartily, and in faith:

"Come Holy Spirit, Heavenly Dove,
With all Thy quickening powers,
Come shed abroad a Saviour's love,
And that shall kindle ours."

"O, that it now from heaven might fall,
And all our sins consume;
Come, Holy Ghost, for Thee we call,
Spirit of burning, come!"

Mrs. Palmer arose and emphasized the request made, urging all who desired to give themselves wholly to the Lord, to rise. A number responded. The verses were sung with much spirit, and while the closing prayer was being offered, the Holy Ghost was blessedly revealed. It is believed that all retired from the hallowed assembly, saying, Truly God was in the midst of His people! And the dear missionaries who were present, will be enshrined in the hearts of all who participated, and for them constant prayer will be offered.

Our Social Meeting.

THE WORD.—"Praise ye the Lord. Praise, O ye servants of the Lord; praise the name of the Lord."

Psa. 113:1.

THE SONG—"Eternal God, celestial King,

Exalted be Thy glorious name;

Let hosts in heaven Thy praises sing,

And saints on earth Thy love proclaim."

Pressing On.—Mrs. C. E. Foster, Middleton, Idaho. I have been trying to serve my Master for ten years. My experience has been varied. About four weeks ago I received the blessing that is more precious than silver or gold. My cup was filled to overflowing. I thank God I am here—there is so much to do for Him.

All the Lord's.—Maria L. Carpenter, Armock, N. Y. One year ago last August, I consecrated myself, my family, my future, whatever it might be, to the dear, loving Master. Although never receiving any overpowering baptism, I have been, and am now, resting peacefully on the promises. I have reason to praise God for all that is past, and can trust Him for all that is to come. I can truly say, "Whom have I in heaven but thee, and there is none upon earth that I desire beside thee." Thank the Lord for loving me so much as to lead me into this glorious freedom.

Justified and Sanctified.—Ettie Eldridge, Bluff Point. A recent number of the *Guide* contained an answer to my inquiries, "What is Justification, and what is Sanctification?" I should like to give in addition a little of my experience. When I understood my privilege, the privilege of every unregenerated soul, I was a criminal, condemned to die, there was no escape, for "without the shedding of blood there is no remission," the weight, the misery of my sins was great. But Jesus said, "Look and live!" Then I saw the blood was shed, that Jesus died for me, that "He bore my sins on the tree, and that by appropriating faith I must lay my sins on Him, and let His blood atone. O, wonderful privilege! Christ died—I lived—I was justified—the demands of the law had been met, and I stood before God as entirely freed from sin as if I had never committed any. It was entirely washed away, and could never come against me. I was bought by the blood of the Lamb.

This matchless love inspired within me an

earnest desire to render unto the One that had redeemed me, this blood-bought life—a "living sacrifice." But I found that while the spirit was willing, the flesh was weak. My faculties were warped, my heart marred by the inroads which sin had made, and a conflicting interest of the world was ever crowding me. I had a few triumphs, but many failures, until the word *sanctify*, that I had ever treated with indifference, came to me in its true meaning. O, with what beauty it was clothed! It simply meant "*set apart*" for service, as one would devote a certain piece of land or other possessions to *one* particular purpose, not *several*. And when I made this full surrender and set apart my life for God's service, He came in and cleansed and made my heart a dwelling-place for the Holy Ghost, a temple for the indwelling of His Spirit. He was my Counselor, my daily companion, and if the first relationship had been glorious, this was doubly so.

Fully Saved.—Mary Polhemus, Bonilla, Dakota. I was converted when fifteen years of age. Having a dear father who had just entered into the experience of perfect love, it was his constant theme. Being very clear in my justification I desired all that God had for me. No marvel then that I began to hunger and thirst after righteousness. In less than a year after my conversion, by faith I received the cleansing. O, how precious the remembrance of the few months that followed! Having left the State of New York for the far West, in fifteen months my dear father went home to glory. On account of ceasing to acknowledge what God had done for me, unconsciously, I lost the experience of perfect love, and lived as Christians generally do. There came a time, however, when I must emerge anew into the full light and liberty of God's children, or lose my soul. But Satan tried in every way to hinder. At last I gained the victory through our Lord Jesus Christ, by promising to do His bidding. Ever since I have not refused to perform any duty when presented by the Holy Spirit.

A Living Witness for Jesus.—Recorded in my diary to-day: Awoke this morning with this Scripture—"We which have believed do enter into rest," The Holy Spirit wonderfully applied it to my heart, giving me great peace and assurance that this was mine, mine in possession, mine forever. Yes, I exclaimed, I have rest, sweet rest in Jesus!

Holiness in Home Life.

"Through wisdom is a house builded; and by understanding is it established."—Prov. 34 : 3.

"Unite our hearts in love to Thee
And love to all will reign."

—"A spiritual mind has something of the nature of the sensitive plant. 'I shall smart if I touch this or that.' There is a holy shrinking away from evil."

SUNDAY MORNING NEWS.

BY MRS. PHEBE PALMER.

THE affectionate husband of my friend, Mrs. S—, having gone to try his fortunes in California, his wife had been placed in circumstances calculated to excite great solicitude in his behalf. She had written several times, but received no return. The cholera, raging there at the time, raised her painful apprehensions to the highest point. The last night of a week of untold anxiety closed in upon her. It was spent in longing and solicitude, such as the heart of an affectionate wife may alone conceive. Sunday morning dawned, when, on a sudden, "News from California!—News from California!" saluted her ear. The cry was just under her window. Her hand was upon it to raise the sash. The prospect of speedily receiving the intelligence for which she had waited in such agonizing suspense seemed to absorb even the remembrance of the sanctity of the day, when the Spirit gently whispered, "It is the Sabbath!" We need not say her hand was arrested, for her heart was not only affectionate, but it was also under the restraints of deep piety. Nature, for a moment, parleyed; but her spirit, in the resoluteness of earnest piety, said, "Shall I do this thing, and sin against God?" Grace prevailed; and, as she turned from the window, she looked to see what the God of all consolation would say to her from the precious WORD, when her eye rested upon these words. "He shall not be afraid of evil tidings; his heart is fixed, trusting in the Lord."

It was the voice of her compassionate Heavenly Father, and as its assuring, soothing tones fell on her spirit's ear, a quiet-

ness began to overspread and possess her entire being. It was a holy, blissful quiet, befitting the sacred day upon which she had entered. O the divinity of Him who spake as never man spake! How omnipotent in raising up the bowed down!

Monday morning came, and with it letters were received, by the hands of different individuals, from the husband of Mrs. S—, to his affectionate wife. Mr. S— stated that his reason for writing by several different conveyances was induced by his great anxiety that some one of these might reach Mrs. S— before she saw the papers, as a person of the same name as himself had died with the cholera in the place where he was abiding. Mrs. S— subsequently procured the Sunday Morning News, and saw, among the announcements of death, that of a gentleman residing in the same place, and bearing the same name as her husband. Had she purchased the Sunday Morning News on the day previous, the blissful hours of the Sabbath, instead of being spent in holy quiet, would have been passed in the agonies of imaginary widowhood.

IN eternity it will amount to more to have given a cup of cold water with right motives, to an humble servant of God, than to have been flattered by a whole generation.—*Dr. Cumming.*

THE HOME STUDY.

(Spend an hour each Sabbath in this study.)

TOPIC FOR THE MONTH.—*Jacob's Ladder.*—Gen. 28 ; 10-22.

OPENING HYMNS.—November 7th, 755. 14th, 756. 21st, 757. 28th, 758.

VERSES TO RECITE.—November 7th, Psa. 39 : 1 ; 14th, Psa. 40 : 7-8 ; 21st, Isa. 4 : 2 ; 28th, Zech. 13 : 1.

THE TOPIC.—On Sabbath, November 3d, The supplanting of Esau by Jacob and its consequences. Nov. 14th, The Vision of the Ladder. Nov. 21st, The awaking of Jacob and the erection of an altar and its use. Nov. 28th, A review of the whole.

PRACTICAL QUESTIONS.—November 7th, God's overruling Providence, despite the departures of men from Him. 14th, God's ancient method of instructing by night-visions. Refer to Scripture facts 21st, Intercourse with heaven opened—by Christ—typified by Jacob's ladder. 28th, How to improve Divine communications—altar-service, etc.

The Children's Portion.

AN IMPORTANT TRUTH.—“*Truly God is good to Israel, even to such as are of a clean heart.*”

—Psa. 73 : 1.

A TRUE PROVERB.—“*Whoso robbeth his father or his mother, and saith, It is no transgression, the same is a companion of the destroyer.*”

—Prov. 18 : 24.

LETTER TO THE CHILDREN.



ARE you ready to step to the third round in our ladder? Under it, please write FAITH.

Faith is taking God at His word, *just exactly* as He says. He promises that if you repent of your sins, and *leave them*, He will forgive *every one of them*,

Now I will give you some of His words, and I wish you to find them in the Bible, mark them, learn them, and believe them, for they are *certainly true*.

2 Chron. 7 : 14: You will find by this that when we do our part, God will do His.

Isa. 1 : 16, 17, 18; Isa. 55 : 7.

In Isa. 44 : 22, God gives us a beautiful figure. He represents Himself as drawing a very thick cloud over all past sins.

In Isa. 43 : 25, He promises not to remember your sins any more. What love!

Jeremiah 33 : 8 is a beautiful promise.

Read Ezekiel 36 : 25-27. Hosea tells how freely He loves us, notwithstanding we have been so wicked. I wish you would underline that word “*freely*” in your Bibles.

In Micah 7 : 18, 19, you will find how He delights in mercy, and casts our sins into the depths of the sea.

Find Acts 5 : 29-31, and underline “*forgiveness of sins*,” in the 31st verse. Then it will look as it does in my little Bible.

Turn to Acts 26 : 15-19, and in the 18th verse underline the words “*that they may receive forgiveness of sins*.”

In Ephesians 1 : 7, please underline “*the forgiveness of sins, according to the riches of his grace*.”

I would like to have you mark *each word* in the precious verse found in Colos. 1 : 14.

Perhaps 1 John 1-9, is easier to understand than all the others.

Now, after studying these all through carefully, can you think of anything so senseless as to doubt what God has promised? The

greatest sin of all is in not to believe what He says. If you are in earnest you *must stop* committing this great sin of charging Him with untruthfulness. You *must believe what He says*. You *must never doubt Him, even way down in your heart*. If you do, it will be impossible to please Him, and you are trying to do the things that will please Him now.

O, my precious children, I long to make you understand this fact so clearly that you will be saved years of unhappiness through which many have passed because they would not take God at His word.

If you are really in earnest to be saved, and have truly stepped on this third round of the ladder, you will find the world appears different. God and heaven are really nearer, not because they have changed, but because you have stepped up nearer to them.

Lelia Waterhouse.

A TOUCHING INCIDENT.—The still form of a little boy lay in the coffin, surrounded by mourning friends. A mason came into the room, and asked to look at the lovely face. “You wonder that I care so much,” he said, as the tears rolled down his cheeks, “but your boy was a messenger of God to me. One time I was coming down by a long ladder from a very high roof, and found your little boy standing close beside me when I reached the ground. He looked up in my face with childish wonder, and asked frankly: ‘Weren’t you afraid of falling when you were up so high?’ And before I had time to answer, he said: ‘Ah, I know why you were not afraid, you said your prayers this morning before you began your work.’ I had not prayed; but I never forgot to pray from that day to this and, by God’s blessing, I never will.”

THE CHILDREN'S STUDY.

PROMISE FOR NOVEMBER.—“*Blessed are they that hear the word of God, and keep it.*”

—Luke 11 : 28.

HYMN FOR THE MONTH.—No. 294 (Methodist Hymnal), commencing—

“Now let my soul, eternal King,
To Thee its grateful tribute bring.”

LESSON FOR NOVEMBER.—*The young king, Josiah*.—2 Kings 21st and 22d chapters.

Read the story of this young king, his early life, and the circumstances of his reign, how he honored God, etc. Write about this and let us hear from our young friends by Nov. 10th.

WRITING EXERCISES.—1st week, The evil of profane swearing. 2d week, Sabbath Desecration. 3d week, Intemperance the great sin of the age. 4th week, Obedience prompted by love.

The Editors' Study.

Motto: Purity—Love—Power.

No Censoriousness—No Wrath—No Strife—No
Malice, Enmity, or Evil-Speaking—
Love, Love—Only Love.

EDITORIAL ADVICES.

HOW TO REACH THE UNSAVED. This is a great question. Let the Bible instruct us.

1. *By a holy life.* "Let your light so shine before men," etc. (Matt. 5: 16.) Nothing can compensate for the absence of *right-living*.
2. *By holy persuasion.* "Knowing the terrors of the Lord we persuade men." (2 Cor. 5: 11.) We must lovingly set before them these terrors.
3. *By holy compulsion.* "Compel them to come in." (Luke 14: 23.) There is a holy violence to be used, in love—it is well-nigh irresistible.

LED BY THE SPIRIT.

IT is the clearly revealed privilege of the Christian to be led by the Spirit of God. Thus the apostle writes to the Romans: "For as many as are led by the Spirit of God, they are the sons of God." (Rom. 8: 14.) This is the privilege of those who have been made *entirely holy*, pre-eminently. The Holy Spirit, their great Leader and Guide, has become their abiding Indweller. Now all the leadings of the Spirit are in exact accord with His character. He is infinite in love, holiness, wisdom and knowledge. Hence those who are under His blessed guidance are led wisely, purely and lovingly. If there be any promptings contrary to these acknowledged principles or attributes, they cannot be of the Holy Spirit. He will never lead a person into absurdities, or into injurious exercises, or even doubtful pursuits. There is a beautiful consistency in the operations of the Holy Spirit. There is not the slightest whisper of His in all the soul-temple that is not in perfect harmony with His glorious attributes.

Then, again, His leadings are in unison with the teachings of the WRITTEN WORD. Here is the infallible test by which we may determine the authority of all spiritual impressions. If

any impression be directly or remotely in conflict with a precept, or admonition of the Holy Scriptures, we may be sure that it does not emanate from the Spirit of God. We may conclude at once that it is a figment of the imagination, or the subtle suggestion of Satan, who has the power to assume the garb of an angel of light.

In this realm of spiritual influence great fanaticism has arisen, doing serious damage to the cause of Christ. And the work of holiness has not been unattended by this fanaticism. Persons have been guilty of the grossest possible absurdities, and even criminalities, under the specious plea, "*I am led by the Spirit!*" They have even attempted to find a cloak for *lustful indulgences* by a shameful perversion of that Scripture, "*To the pure, all things are pure.*" By these monstrous proceedings Christianity has been wounded in the house of its friends, and the blessed cause of holiness has been brought into disrepute.

There is but one step from the highest experience in Divine grace and the rankest fanaticism. It would seem strange that such should be the case, yet so it is. The history of the Church furnishes numerous examples. How then are we to avoid this? How may we know the voice of the Spirit in contradistinction to the voices of all foul or deceitful spirits? We answer: 1st. *Keep low*—low at the Saviour's feet—beware of self-exaltation, or *usual pride*. 2d. "*Try the spirits.*" How? Hold them closely to the unerring WORD. If you find a hair's breadth deviation from the "*Law and the Testimony,*" reject the suggestion as spurious. The humble, childlike follower of Jesus will know the voice of the Spirit, whether it be as the "*still, small voice,*" or as the voice of mighty thunderings, as certainly as the babe recognizes the mother's voice. There is a nicely-adjusted spiritual hearing belonging to the state of true holiness which it is difficult for Satan, under his most specious guises, to deceive. "My sheep hear my voice," says Jesus, "and they follow *Me.*" Happy those who recognize that gentle, loving voice, on the instant, and hold themselves in readiness, yea, with joy, to respond to every call to duty or sacrifice for Christ.

Let us be among the sons of God, wisely and constantly led by the Spirit!

—"I may do little, or I may do much. That matters not. It must be my own work, "in Christ's name."

THE CRISIS HOUR!

We have been stirred in spirit, profoundly, within a few days, by reading a new work, "*The Crisis of Missions*," by Rev. Arthur T. Pierson, D.D., Pastor of the Bethany Presbyterian Church, Philadelphia. It is from the press of Robert Carter & Brothers, New York. The author has written several other works on missions. He wields a chaste and vigorous pen, under the impulse of the pure love of Christ. He surveys the mission fields of our world, and shows the unmistakable and marvelous tokens of progress in India, China, Japan, Africa, and among the islands of the sea. The view taken is hopeful, giving promise of the ultimate and complete triumph of our holy Christianity. He has a fine chapter on "Woman's work for Woman," showing how grandly this important missionary auxiliary is working for Christ. The writer shows, too, how the Church, rising up in the majesty of her strength, might do wonders in a short period, in view of the open doors in every part of the world. He says:

"We are not responsible for *conversion*, but we are responsible for *contact*. It is our solemn and mature conviction that before the close of this century the gospel might be brought into contact with every living soul; for if we could so organize and utilize ten millions of disciples, as that every one should be the means of reaching with the good tidings one hundred other souls, during the lifetime of this generation, all the present population of the globe would be evangelized; or, if the sublime purpose should inspire the whole Church to do this work before this century ends, each of this ten million believers has only to reach seven or eight souls every year for the fourteen years that remain."

Think of these great possibilities, beloved! They are invested with moral grandeur. Now, we have to say, *Holiness to the Lord* is the prime requisite of the period, to enable the Church of Christ to rise up to the work demanded. Holiness has led to the heroic self-sacrificing efforts of the modern Church. Were it to pervade the whole Church, the Gospel's predestined mission would soon be accomplished.

—"Faith is very humble, it confesseth its own indigence, and lives wholly upon Christ. As the bee draws sweetness from the flower, so faith derives all its strength and comfort from Christ."

"Faith lives with Christ, to Him it tends;
In Him begins, continues, ends."

BIBLE PARADOXES.

5. "*As unknown, and yet well known.*"—(2 Cor. 6:9). Here is another striking paradox of the apostle. To the world the Christian is unknown. In this respect he follows in the footsteps of his Divine Master. It is written of Him, "He was in the world, and the world was made by Him, and the world knew Him not" (John 1:10). How true this is! Why, the disciples themselves did not apprehend His true character while He was with them. Not until they received the Pentecostal anointing could they truly "call Him Lord." And as to the great world around Him, even the rulers, men of culture, He was to them "without form or comeliness," "as a root out of dry ground." Now the servant must be content to be as his Lord. If the world misunderstands us, and misrepresents us, we must not think it strange or be disturbed by it.

But here comes the second member of the text: "*Yet well known.*" To whom? To those whose knowledge of us is of the highest importance. First of all, to God. "The Lord knoweth them that are His." And that knowledge involves appreciation, watch-care, supply, defense. Rejoice at this. Not only so—we are well known to angels. They have a deep interest in us, they are our ministers, they study us, our character and ways, so as to adapt themselves to us in the performance of their holy ministrations. And to the saints, our fellow heirs—well known—in earth and heaven. They have spiritual eyes and can understand us. Here is a triple blessing—well known to God, angels, and an innumerable company of the saints. We can, therefore, well afford to be unknown to the world. Accept your allotment, beloved of the Lord. Fret not because of evil-doers. Be not disturbed by their frigid aspect, their sneers or frowns. The "*well known*" of the text outweighs all this.

—"The whole cross is more easily carried than the half."

PLENTEOUS GRACE.

Dr. ROBINSON says :

THE philosophic Hamerton tells us the story of a woman who worked in a cotton factory in one of the great manufacturing towns in Lancashire, and who, in an excursion, went for the first time to the coast. When she caught the earliest glimpse of the Irish Sea, the expanse laying out before her eyes, looking like the limitlessness of the ocean in its rush and roll of billows, she exclaimed, as she drew one boundless breath of freshness and glory : "At last, here comes something there is enough of!"

That was a pleasant experience for the poor woman. But what shall we say of those who come by faith, to the margin of the great sea of Infinite Love. Looking out upon this wide, fathomless expanse, we may say, with a thousandfold more emphasis and delight, "*At last, here comes something there is enough of!*"

"Enough for each, enough for all,
Enough for evermore!"

Let us plunge into those depths and rise to all the life of God—the life of glorious love.

—"The weakest hand can take a gift as well as the strong st."

LOVE GIVES THE BEST.

A MINISTER received once a month, toward his personal support, the offerings of his flock. Amongst his congregation was a poor woman, who found it no easy task to live, but who dearly loved her pastor, and regularly brought her mite to the collection. All she could manage to spare was a four-penny piece, but she was exceedingly particular that this coin must be the best of its kind, and she spared no pains to send round the village, changing it again and again, that the four-penny piece she gave to the collection might be the newest and brightest that it was possible to procure.

If a heart of love will be prompted to such exercises, *manward*, how much more *Godward*. Apprehending the great love of God to us, in Christ, the natural prompting of love is to give Him the best we have. We are ready to exclaim:

"Love, so amazing, so divine,
Demands our soul, our life, our all."

And when the best we have has been rendered, it is deemed "far too small," and the soul longs for more to lay upon the Divine altar.

A DEDICATION.

The new home of Rev. G. Hughes, in Orange, N. J., was dedicated on Thursday afternoon, Oct. 7th, by the re-opening of the meeting held in his former residence for the promotion of holiness. The rooms were well filled by members of different Churches. Mrs. Palmer was present, and participated in the services, the Lord very graciously aiding her to bear testimony concerning the great salvation. After the reading of the Scriptures by the pastor of the Church, Rev. W. Tunison, Revs. I. Simmons and John Parker prayed, and while leading the devotions the Holy Ghost descended richly upon the company present. The venerable Rev. John Scarlett, now in his 84th year, read a poem which he had prepared for the occasion, and also composed a hymn which was sung, as follows:

Lord, Thou hast been our dwelling place,
And Thou art still the same
To such as through atoning grace
Trust in Thy saving name.

We dedicate this house to Thee,
Thy Spirit be our guide;
In every room Thy presence be,
Here may Thy peace abide.

May inmates in this dwelling prove
What true experience brings,
Of streams from fount of holy love,
The choice of precious things.

May gatherings here of God be owned,
His witnesses confess
That Christ has for their sins atoned,
And given them holiness.

Here may the work of God be wrought,
And hearts be purified:
The Spirit cleanse the fount of thought
Of all the sanctified.

Here may the power of God be shown
In cleansing from all sin;
And Jesus here by faith be known,
In purity within.

The Spirit's sword be wielded here,
While thoughts to heaven aspire,
Live coals to bring from that high sphere,
To set all hearts on fire!

To that dear home we long to go,
When quitting these low lands,
To have "a building" we shall know—
"A house not made with hands."

At the close a number of persons arose desiring a clean heart, and while Mrs. Palmer was commending them to the Father, a very precious influence rested upon them and upon all present. The occasion, altogether, will be long remembered. The meeting will be continued on each Thursday afternoon, at 2:30, as a little branch shooting out from the Tuesday meeting. Pray for it.

—"Only a loving heart can effectually present a living Gospel."

The Inquiry Room.

The door of the "Inquiry Room" is again open for a gathering of thoughtful and devout ones to consider matters of interest.

SUBJECT OF GENERAL INQUIRY.

PAUL TO THE HEBREWS (2nd chapter). In this chapter the apostle calls for earnest attention to the things which we have heard—those Divine communications which relate to our spiritual life. And he enforces this call by a consideration of the solemn circumstances under which they have been made, contrasting strongly with the former dispensation. Especially does he dwell upon Christ's exalted character and relations, laying upon us strong obligations to obey and to be conformed to His image.

PRACTICAL LESSONS.—1. There is a fearful possibility of our letting the Gospel word slip. 2. In such a case great guilt is involved. 3. The preservation from this is to keep the eye steadily fixed on Jesus.

QUESTIONS OF CORRESPONDENTS.

1. A sister in Missouri asks, (a) Is it the duty of Christians to fast; if so, to what extent and how often?

ANS.—Jesus has enjoined it, and declared it to be connected with our spiritual power. (See Matt. 5:16-18; Mark 9:29). As to the extent and frequency of fasting, it must be left to the godly judgment of the individual. It was quite customary with the early Christians to fast once a week. We believe occasional fasting contributes to the soul's health, and also to the health of the body.

(b) After one has obtained the blessing of perfect love and lost it, is it more difficult to obtain it again?

ANS.—The condition is the same as at the first—faith preceded by entire consecration. The person may make it difficult in either case, by allowing the will to stand in opposition to some test proposed by the Holy Spirit. If there be prompt submission to what God requires, fully, and faith, instantaneous salvation will be realized.

A sister in Maine asks: If a person is the only Christian in the family, is it right to mingle with the other members of the family and engage in

conversation on general subjects on the Sabbath, such as amusements, dress, &c., or go alone, and be reproached as being too good to be with them?

ANS.—It certainly is not the duty of any Christian, on the Sabbath, to engage in light or unprofitable conversation. The day is to be *hallowed*, and that would not be hallowing it—quite otherwise. Better far seek to be alone, and hold communion with God, or go out and seek to do good to some one, or teach in the Sabbath School. And if reproached for the name of Christ, accept it joyfully. (1 Pet. 4:14).

MORE RECRUITS FOR AFRICA.

Another corps of nine missionaries for Africa sailed from New York on Saturday, October 2d. On Thursday, prior to their departure, an interesting "All-Day Service" was held in St. Paul's Methodist Episcopal Church, under the direction of Dr. Lowrey. In the morning Rev. Bidwell Lane, of the Central Church, preached on Psa. 51:10. It was a very able exposition of this Psalm in connection with the text. In the afternoon Dr. Fitzgerald, Recording Secretary of the Missionary Society, preached, after which the sacrament of the Lord's Supper was administered, quite a number of ministers, the out-going missionaries, and many of the people present, participating.

Following the sacrament, the missionaries were called forward, and the questions contained in the "Missionary Covenant" of the Taylor Committee were proposed by Dr. Lowrey, to which affirmative responses were given.

In the evening a Lovefeast was held, a large audience being assembled, and the exercises were profoundly interesting, continuing until after ten o'clock. The opinion was quite generally expressed, and in that opinion we concur, that this is a very hopeful band of missionaries. They gave signs of intellectual vigor and culture, and especially of a clear experience of perfect love.

We rejoice in this self-supporting mission work of Bishop Taylor. While we abate none of our interest in the operations of the Missionary Society of our Church, and hope that the million dollar line will be speedily reached, and "more to follow," yet we are profoundly impressed with the remarkable divine sanctions which are being given to Bishop Taylor. He is now pushing into the interior of the dark continent. Let unceasing prayer be made for him and for the re-enforcements just sent forth. Above all continue to pour your gifts into the treasury. More workers will soon be called for. To God be the glory. Amen.

The Harvest Field.

HARVESTER'S PROMISE.—"The Lord hath made bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God."—Isa. 52 : 10.

"The morning light is breaking,
The darkness disappears."

AT HOME.

THE TUESDAY MEETING.—Another month of precious seasons of waiting upon God has been enjoyed. Each week the love-tokens of our Heavenly Father have been given. Souls, as we believe, have entered the Canaan of perfect love, and are partaking of the fruits of the goodly land. Praise the Lord !

--In Seventh St. M. E. Church, under the zealous labors of its pastor, Rev. A. C. Morehouse, conversions are occurring in the ordinary means of grace. A man 82 years of age was recently led to Christ. A husband and wife have also received justifying grace and, following this, a sick child was healed and became a happy attendant at the Sabbath-school.

—The Hebrew Christian Church, New York, Rev. Jacob Freshman, pastor, is still being favored of the Lord. Converts are being multiplied. Two young men, the fruits of this mission, are at New Seminary, preparing for the Christian ministry.

—Rev. John Parker, pastor of St. Luke's M. E. Church, Brooklyn, has just entered upon special revival services, with encouraging prospects. This is a young Church, showing life and vigor.

—Sixty-five conversions were reported at the Camp meeting at Sing Sing, N. Y.

—In Morrisville, Pa., about 50 have been converted.

—At the Woodlawn, Md., Camp Meeting, about 50 conversions were reported.

—At Colesburg, Iowa, Bro. Martin reports a meeting crowned with glorious results.

—Rev. Dr. J. M. King, pastor of 86th Street M. E. Church, New York, received 93 into full membership on a recent Sabbath.

—The *Alliance Herald* says, that within three weeks the "Young People's Methodist Alliance" has nearly doubled its membership.

—Presiding Elder G. A. Hughes, of the Mansfield District, North Ohio Conference, reported 900 conversions.

—Rev. C. A. Evans, pastor of the M. E. Church South, Augusta, Ga., is in the midst of a gracious revival.

—The Camp meeting in Beulah Park, Cal., under the auspices of the Pacific Coast Holiness Association, is represented as having been an occasion of much spiritual interest. Sinners were converted and believers sanctified.

—At the Groveton Camp meeting (N. H.) Holiness was the theme. Many were converted and sanctified.

—At Iuka, Miss., Rev. J. H. Collins reports 66 converted, 5 sanctified ; Early Grove, 72 converted 6 sanctified.

—The M. E. Church, South, in Tennessee, has been having some gracious revivals. On Oakland Mission, 70 conversions ; Trinity Circuit, 90 ; Elkton Station, and Smyrna mission, nearly 100.

—Sister Grace Weiser has been laboring, with her usual success, in Port Washington, Mass. At the first service there were 18 seekers of pardon.

—Rev. L. B. Hoffman, pastor of Siloam M. E. Church, Philadelphia, has received 98 probationers into full membership.

—The First M. E. Church, Orange, N. J., Rev. W. Tunison, pastor, is prospering. Some conversions have recently occurred, and the signs of a good revival are multiplying.

—As the fruit of the Women's Union Holiness Camp Meeting at Mount Tabor, N. J., and of the meetings subsequently held in the cottage of Mrs. Fitzgerald during the regular Camp Meeting, 125 were reported as having obtained pardon or purity. A number also saved in the Young People's meetings.

—The Forty-Third Street M. E. Church, New York, is enjoying prosperity, under the pastoral labors of Rev. J. S. Chadwick. On a late Sabbath between 40 and 50 probationers were admitted to full membership. The power of God rested upon the congregation. Between 400 and 500 received the Sacrament of the Lord's Supper. Before the close of the service six expressed a desire to become Christians.

—Bro. J. L. Stamper reports in the "*Way of Life*," : Three months ago we began a meeting in Alvarado, Texas ; 150 professed conversion ; and in all the meetings we held in Texas (Alvarado, Waxahachie, Arlington, Grand View, and Mansfield), 500 professed conversion, 300 accessions to the M. E. Church, South, 100 professions of sanctification. At Old Beach Camp Meeting God was with us in power—40 converted, and 20 sanctified.

—A good account is given of a Camp meeting near Rome, Ga., Sept. 10-17. It was one of the most blessed Camp meetings ever held in that part of Georgia. Many of the services were attended with great power. Among the results are the following : 45 united with the M. E. Church, South, several obtained a clean heart, and 12 new family altars were erected. Some of the conversions were remarkably clear. The songs of praise, the shouts of new-born souls, mingling with those older in the kingdom, made a scene long to be remembered.

THE WORK ABROAD.

SELF-SUPPORTING MISSIONS IN INDIA.—Rev. Albert Norton writes from India, under date of Sept. 2d, as follows :

Dear Brother Hughes :—This week I received the August number of the *Guide* for this year, and was forcibly reminded of my meeting you in 1870, at the National Camp meeting at Des Plaines, Illinois, where God was pleased to lead me into full salvation. In 1872, God permitted me to come to India as the first volunteer from America for Bishop Wm. Taylor's work in this land. Fourteen years ago this very day I attended the holiness meeting at Dr. Palmer's house in New York, and two days later Bro. Fox and I sailed out of New York harbor for Bombay:

I am not now connected with the M. E. Church, but am doing missionary work among the wild hillmen of the Satpoora mountains in Central India, trusting our blessed Lord for temporal supplies for my family and self. I have been leading this life of faith for the supply of temporal needs since God fully saved me at Des Plaines in 1870, with the exception of a short time when I was home on a furlough, when I received a salary. And I can testify that our Heavenly Father has not forgotten us. Though often having expended our last cent, more money has always come, and that in time, so that we have never lacked the necessities of life. Most of our gifts have come from India, but God has been pleased to send help to us from different lands, from China, Sandwich Islands, Bulgaria, Great Britain, Ireland, Tasmania, and many of the States in America, and this without our making appeals, except to God.

Since June 20th, 1873, God has been pleased to send me for my work in India—rupees, twenty-six thousand and sixty-nine; anna, 1; pice, 4, amounting to \$12,562.62, in simple answer to prayer. We are now living thirty miles away from the nearest white person. My wife and our five boys are with me. We have a good garden, with nice tomatoes, sweet corn, cabbages, cauliflowers, beets, lettuce, potatoes, sweet potatoes, beans, pears, and other vegetables, and fruit trees of various kinds (including peach, orange, lemon, fig, and grape vines), coming on. So we are able to live much more cheaply now, with equal comfort, than we did in our earlier years in Central India. I feel God is laying it on my heart to establish an industrial Christian village for the poor class of hill people in this region who have professed faith in Christ. I believe that such a village, when once started could be made entirely self-supporting, and a blessed testimony to the heathen around for Christ. Pray for the Lord's work here committed to our hands. And I ask your prayers, and the prayers of all my dear brethren and sisters, for myself, that I may be enabled to do and suffer the whole will of God concerning me.

AFRICA.—Sister Withey writes to her mother from Malange :

"My heart praises the Lord for His wonderful goodness to us all. My faithful Jesus! We are a happy household here, and through the bounty of the dear Lord are increasing in love toward each other and toward all men. All glory to his name! The children sing several hymns in Portuguese. I know you would enjoy hearing them sing "There is a happy land," "Children of Jerusalem," "Knocking, knocking, who is there?" and one or two others."

Bro. Withey, who has been quite ill, now recovered, writes :

"The Lord has been very gracious to me since I wrote you, and has raised me up from the gates of death with marvelous rapidity. Have regained all my lost flesh, and a little surplus."

Bro. Clarence Davenport writes :

"I can say that we do enjoy our work in Africa for Jesus. He is so precious to us. It is just wonderful how our way opens up before us. We give God all the glory, and try to use what He gives us for the same, and find the principal increasing. O, it is glorious to feast on His love. Why need we starve, when God wants us to feast? Every cross, trial, or temptation only drives us closer to Him."

Sister (Myers) Davenport writes :

"I love this work here more and more. The Lord graciously fills our souls with His love, and day by day keeps me, and I know I am rapidly growing in grace. I have no anxious cares with regard to the future. For has He not said, 'Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed.'"

—Miss Knowles of Naini Tal, India, reports : "Our girls' school is held in the lower bazaar, and numbers 28 on the books, with an average attendance of 16. They are very bright girls. Three are Mahommedans, six are of the oil-man caste, three of the tailor caste, the rest are of the Dom caste, the lowest of the low."

—Rev. Dr. S. Deane writes from Pithoragarh, India, August 18 : "We have been having a successful year in this charge. The baptisms have far succeeded those of any previous year. I have recently started an asylum for the blind, the expenses of which have been met by private subscription. They are taught basket and mat making, and while working they are taught verses of Scripture and hymns. The Leper Asylum started at my suggestion by the Mission to Lepers has gone on successfully. Some of the inmates desire baptism."

—The persecution of the Jews is again revived in Russia. The *American Hebrew*, of New York, has received intelligence that sixteen thousand Jews are to be driven into exile, by a decree recently promulgated.

—The editor of the Japanese paper, the *Kiritoto-Kyo Shimbun*, has received directly from all the Protestant churches of Japan their statistics for the past year, which he gives in comparison with the three preceeding years, by which the marvelous growth appears in that time of 151 churches from 88; of 11,604 members from 3,769, and of contribution of yen 23,407 from 12,477, the yen being worth about eighty cents gold.

—Rev. Frank D. Sandford, one of Dr. Cullis' missionaries, is holding Drawing Room Meetings in Germany. In this quiet way he is endeavoring to lead those who are hungry for holiness into the blessed experience. More "public services" are not allowed. He writes : "We have had the Word given us in gracious power, 'Behold I set before you an open door, and no man can shut it.' And we just want His blessed leading into the same and know the victory is sure with Him. Blessed be His holy name!"

Helps to Christian Devotion.

GOOD WORKS.—A king once sent three subjects through his dominions with instructions to do what each thought would please him most. The first collected curiosities; the second discoursed eloquently of the glory of a prince: the third went everywhere doing good. Each returned, and made his report. Each received praise. The curiosities were soon lost; the loyalty of the second was prized; but the last, for his good works, was esteemed above the others.

CHAPTER FOR THE MONTH.—The members of the *Guide Prayer Union* will read in concert this month—

2D CHAPTER OF JAMES.

I.—CLOSET EXERCISES.

QUESTIONS FOR THOUGHT.—1. Is there any sign of *inward* irritation when provocation comes? 2. Do I find any inclination to retaliate? 3. Can I cheerfully do good to them that hate me? 4. Do I pray for them which despitefully use me?

DAILY BIBLE CALENDAR.

1. 2 Kings 6; 16. Psa. 27; 5-6. Psa. 76; 10.
2. Rom. 13; 12. Acts 2; 21. Psa. 80; 7.
3. Psa. 149; 5. Matt. 25; 34. Psa. 13; 5.
4. Luke 6; 27-28. Luke 11; 28. Psa. 119; 68.
5. Deut. 11; 16. 2 Pet. 2; 9. Jer. 31; 7.
6. Jer. 2; 19. Luke 19; 10. Rom. 7; 24.
7. Deut. 10; 20. Hab. 3; 19. Psa. 31; 1.
8. Psa. 96; 9. Psa. 147; 2. Psa. 145; 10.
9. Psa. 62; 10. Prov. 10; 22. Prov. 30; 8-9.
10. Deut. 5; 33. Rom. 6; 22. Psa. 63; 3.
11. 2 Pet. 3; 2. Acts 10; 43. Psa. 3; 4.
12. Prov. 3; 7. Psa. 91; 1. Psa. 30; 7.
13. Psa. 130; 7. Psa. 130; 7-8. Psa. 101; 2.
14. 2 Cor. 13; 5. Gal. 6; 4. Psa. 26; 2.
15. Deut. 10; 12. Psa. 147; 11. Psa. 144; 3.
16. 2 Tim. 2; 24-25. Dan. 12; 3. Psa. 132; 8-9.
17. 1 Cor. 1; 31. Psa. 64; 10. Psa. 36; 7.
18. 1 Kings 18; 21. Jer. 3; 22. Jer. 3; 22.
19. John 3; 7. Psa. 110; 3. Psa. 3; 8.
20. 1 Thess. 5; 15. Rom. 2; 4. Psa. 118; 29.
21. Psa. 62; 3. Matt. 11; 28. Lam. 3; 55-57.
22. Exod. 20; 8. Isa. 56; 2. Psa. 84; 2.
23. Rom. 13; 14. Acts 13; 38-39. Psa. 51; 9.
24. Rom. 13; 13. Rom. 8; 1. Psa. 35; 3.
25. Colos. 3; 23. Colos. 3; 24. Psa. 143; 1-2.
26. 2 Pet. 3; 17. Psa. 121; 8. Psa. 116; 25.
27. Matt. 24; 42. Rev. 16; 15. Isa. 8; 17.
28. 2 Tim. 2; 15. John 15; 16. Psa. 119; 41.
29. Psa. 107; 1. Isa. 42; 3. Psa. 119; 94.
30. Isa. 42; 18. Isa. 29; 18. Psa. 17; 7.

THE PRAYER REQUESTS.

PROMISE FOR NOVEMBER.—“*For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.*”

—Heb. 8 : 12.

GENERAL REQUEST.—*For God's special blessing upon the new missionaries just sent to re-inforce Bishop Taylor.*

REQUESTS BY LETTER.—

Idaho, M—, for the salvation of two sons. Iowa, H—, a brother and two daughters to be converted; a minister and sister sanctified; a sister to have light concerning her work. Massachusetts, E— M—, a brother to be sancti-

fied; W— B—, three persons to be healed. Michigan B— R—, a sister to be fully sanctified, and family converted. Minnesota, A—, for a friend in consumption to be restored; M—, a young man to be converted; a woman overburdened with care; two young men to get employment, one to be converted; that a marriage may be overruled for good; for a new convert to be established; one to be sanctified and specially guided. Missouri, K— C—, husband and wife to be fully sanctified. New Jersey, L—, a backslider just reclaimed desires to be entirely sanctified; N—, for the conversion of a wicked man. New York, C—, a letter sheet full of requests; D— K—, a brother to be sanctified and healed in body; for an afflicted sister, longs for the joy of the Lord and the felt presence of the Holy Ghost; for a sister to have a clear evidence of acceptance, and to be restored to health.

SOME time ago, in a village near the sea, a young man much loved in the neighborhood, got out of his depth in bathing, and was supposed to be dead. He was taken into a house and all means used to restore him. A crowd assembled round the door, with the utmost anxiety depicted on their faces. At length some one came out of the house, and with the deepest emotion said, “*He has drawn a breath!*” The news ran through the crowd like an electric shock. O, is not such the joy in the family, in the Church, yea, among the angels of God—over the first sign of life, or “one sinner that repenteth?”

CLOSET HYMN.

THE head that once was crowned with thorns,
Is crowned with glory now;
A royal diadem adorns
The mighty Victor's brow.

The highest place that heaven affords
Is to our Jesus given;
The King of kings, and Lord of lords,
He reigns o'er earth and heaven.

The joy of all who dwell above,
The joy of all below,
To whom He manifests His love,
And grants His name to know.

To them the cross, with all its shame,
With all its grace, is given;
Their name, an everlasting name,
Their joy, the joy of heaven.

They suffer with their Lord below,
They reign with Him above;
Their everlasting joy to know
The mystery of His love.

WORK FOR JESUS.

1. Visit and help some needy widow.
2. Look after some orphan children.
3. Visit some hospital or prison if within reach.
4. Try to secure some drunkard's reformation.
5. Economise in personal expenditures this month, and use the money in circulating holy literature,
6. Invite a few of your Church members to meet at your house to converse and pray about personal holiness. Be humbly, yet boldly aggressive on this line.

—"Do you know a book that you are willing to put under your head when you are dying? Very well; that is **THE BOOK** you need to study while you are living. There is but one such book in the world."—*Joseph Cook.*

Notes by the Way.

IMPORTANT QUESTIONS to be answered now!

FIRST—Are you doing all you can to circulate holy literature? If not, stir yourself!

SECOND—Is it not in your power to subscribe for one or more additional copies of the *GUIDE* out of your own means? If not, get others to do so.

THIRD—Would it not glorify Jesus, and help the work of holiness, by procuring a copy of the *GUIDE* for your pastor?

FOURTH—Would not your class-leader be likely to lead class better if the *GUIDE* reached him monthly? If so, will you not get your classmates to join you in subscribing for him?

FIFTH—Will you not resolve to buy at least one new book on Holiness during the holidays, first to read yourself, then to circulate?

SIXTH—Can you not, by denying yourself of some needless article, this Christmas, send us a contribution for the "PHOEBE PALMER FUND"? So many are crying out for the *GUIDE* who cannot pay for it, and we are not able to furnish them without help.

Ponder well the above, with prayer—then act promptly, wisely, generously.

—STUDY WELL our Holiday arrangements. See the Supplement!

—MONTHLY READINGS:
Ramblings in Beulah. By Jennie Smith. Cloth. 50c. paper, 25c.

Spiritual Decay, By Rev. John Parker. 3 cts. each.
Jesus, our Sanctification. By T. W. Ladd. 3c. each.

—Pastor, will you not organize in your Church a "Young People's Alliance," on the line of Holiness? It will do incalculable good. Write to J. A. Hamann, 205 La Salle Street, Chicago, Ill., for plans. Let our friends also subscribe for the "Alliance Herald," only 35 cents per year.

—Mrs. W. B. Osborn is prosecuting the work of her Missionary Training School, at Niagara Falls, with much success, but greatly lacking the ability to accommodate those who would gladly avail themselves of the opportunity to be prepared for a foreign field. There was an interesting article in a late number of the *Christian Herald*, with a portrait of this indefatigable worker.

—Our Sermon this month is from "Sermons on the Higher Life." Price, \$1.50.

—All who can should order a lot of our beautiful *Christian Holiness Almanacs* for circulation as a tract. Price, paper, 5 cents each; 50 cents per dozen. Flexible cloth, 10 cts. each; \$1 per doz.

—The American Board has suggested that the first Sabbath in November be observed as a day for special prayer for the universal outpouring of the Spirit. Remember it.

—A sister in Michigan writes:

"I have been a reader of the *Guide* for many successive years, and have been asked repeatedly, is it good as it used to be? to which I have said I liked better every year. And this September number, I can now say, is like a well of salvation to my soul. God bless the editors with a rich reward. Glory to God, we'll have a shout in glory when all the saints get home, to praise redeeming grace and dying love, and to recount the ten thousand mercies of God in bringing us to glory. Amen.

Bro. May writes from Nacogdoches, Texas:

Victory!—Rev. W. W. Hopper, Pastor of M. E. C. S., with a number of his members, sanctified and aflame for God; backsliders reclaimed, and sinners converted. God on the giving hand.

—A brother in Indiana writes:

"The blessed *Guide to Holiness* I look for the first of each month with great anticipations. I have never failed to get just the food to suit my hungry soul. I am here alone as a believer in entire sanctification. I loan the *Guide* to such as I think will be likely to appreciate its teachings."

—Rev. Mr. Simpson has been holding his Annual Convention in this city, on the line of Christian Life and Divine Healing. It has been largely attended by ministers and people of various denominations. We have been hindered from attending, as we wished, but we have learned that the meetings have been very full of interest and spiritual profit. It is said, also, that quite a number have received bodily healing, in answer to the prayer of faith. The last service continued all night—a wonderful time—many sanctified and converted. Praise the Lord!

—A sister in Massachusetts recently sold fifty copies of the *Beloved Physician*, and expects to order more. *Who will imitate the example?*

—*Rifted Clouds*, by Bella Cooke, is a fine book for a holiday present.

—See notices in the Supplement of the Memoir of Mrs. Mary D. James, by her son; also, *Our Memorial Volume*—the very books you need for holiday presents. Order early.

—All orders for books to reach you for Christmas should be in our hands at New York as early in December as possible, otherwise the press of matter may disappoint you.

—Get a lot of our new tracts, "*Phæbe Palmer Series*." See Supplement.

BOOKS AND AUTHORS.

CRISIS OF MISSIONS, by Rev. Arthur Pierson, D.D., Philadelphia. Robert Carter & Brothers, New York, Publishers. See notice elsewhere. Order of us. Price, \$1.25.

ALL OF GRACE. By Rev. C. H. Spurgeon. An earnest word with those seeking salvation by the Lord Jesus Christ. A helpful book for the class named—instructive, encouraging. Robt. Carter & Brothers, New York, Publishers. Price, 50 cents. Order of us.

THE GUIDE HYMNAL

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I Trust in Thee Alone.

R. KELSO CARTER.

JNO. R. SWENEY.

1. Je - sus, my faith I now confess, Thy presence doth my spirit bless, Thou
 2. No strength of mine I dare to claim, Be thine the glory and the fame, I
 3. When dangers thicken round my way, And foes engage in bloody fray, Thou,

art my peace and righteousness; I trust in thee a-lone, O Lord.
 rest on thine e - ter - nal name; I trust in thee a-lone, O Lord.
 thou alone can win the day; I trust in thee a-lone, O Lord.

CHORUS.

O Lord, I stand upon the rock, Thy precious blood has washed my sins a-
 O Lord, I stand up - on the rock,

way; With thee I walk in liv - ing light, That shineth
 With thee I walk in liv - ing light,

more and more to perfect day.

4 'Mid friends that doubt and foes that mock,
 When lightnings fall and thunders shock,
 Thou art my fortress and my rock;
 I trust in thee alone, O Lord.

5 O, soon I'll stand on heaven's height,
 Be crowned a victor in the fight,
 Thyself my everlasting light;
 I trust in thee alone, O Lord.

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A TALK WITH OUR SUBSCRIBERS.

OUR BIBLE MOTTO—" *Lift up a standard for the people.*"—Isaiah 62 : 10.

A BRIEF RETROSPECT.

WE have almost completed the *Forty-Fifth Volume* of the *GUIDE TO HOLINESS*. One more issue will close the year. The Lord has been present with us, graciously, in the "EDITORS' STUDY," and in the "BUSINESS DEPARTMENT." The tokens of the approval of our work on the part of our patrons, have been marked. Numerous letters have reached us, saying that the spiritual influence of the Magazine has been wide-reaching; some have said, "*Never better.*" And in proof of this appreciation, many have subscribed for it to be sent to their friends, and earnest efforts have been made to procure subscribers.

We attribute this favor which the Lord has given us among the people to three causes, chiefly :

FIRST.—The *Biblical character* of the Guide. We have been holding closely to "THE WORD," endeavoring to make our pages helpful to devout minds, longing to know the mind of the Spirit, for "all Scripture is given by inspiration of God." Our "*Lesson Leaves*," "*Inquiry Room*," "*Helps to Devotion*," are departments which aid Bible students.

SECOND.—The *studious avoidance of controversy*. From its first issue the Guide has been positively, and continuously, on the *Love-Line*. That there is a place for the defenders of the doctrine of Holiness, who must needs assume a controversial attitude, we freely admit. Such, however, is not our mission. We are set for the *declaration* of the truth. Our methods are more peaceful and tender, yet pungent—*lovingly pungent*. But our *Love-Line* is tremendously antagonistic to personal and domestic extravagance, and to Church frivolities, Fairs, Festivals, Dramatic Entertainments, Operatic music and formal worship. Our countenance, always full of love, has been set determinedly against "the unfruitful works of darkness," whether in personal life or organic form, especially all *Societies* which do not bear the *Christly* impress.

THIRD.—Our *Catholicity*. We believe in THE CHURCH, the visible Church, the body of Christ. The Guide has not had, nor has it now, any sympathy with the non-sectarian crusade. Our faith is in the old creed : " *We believe in the holy Catholic Church* "—that is, the one universal Church of Christ—a body with many members. There is in nature and in grace, *unity in diversity*. It has, therefore, been our aim to render the Guide acceptable to Christians of all denominations. We strike at none of the doctrinal or other peculiarities of the denominations. It is a joy to us to know that, during the protracted years of our history, Calvinists and Arminians—Presbyterians, Episcopalians, Baptists, Friends,

Methodists and others have each month, in the quietude of their homes, been reading THE GUIDE TO HOLINESS with interest and profit.

Now, God helping us, we propose to continue to "walk by the same rule and to mind the same thing,"—to have our whole publishing conduct controlled by these three cardinal principles, to be held thereby as with a threefold cord, never to be broken: 1st, *Biblical*. 2d, *Loving*—non-controversial. 3d, *Catholic*—maintaining "the unity of the Spirit in the bond of peace." And now, what of the future? We announce it in the following

PROSPECTUS FOR 1887.

We are making such arrangements as warrant us, we think, in assuring our subscribers that the coming volume will not be inferior to the preceding ones and, in some of its features, we trust, superior.

We desire in this connection to say a word about the *magazine form* of our publication. While papers have their advantages, we grant, as coming more frequently, etc., yet the magazine is a form easily handled, is compact, and with a neat cover such as we furnish, makes it more durable, and suitable to lend to others. Then, at the close of the year, the numbers can be bound and a volume of excellent reading be thus secured, which can be enjoyed and used for years—it may be, in fact, a *circulating library in itself*, loaned to friends and neighbors, and exerting a powerful influence. All who desire to bind their numbers are furnished with an appropriate Index, *free*, by requesting it. We recommend this binding of the magazine, as far as possible. The handsome portraits given each year make a beautiful embellishment to the book. Others, however, prefer to keep the numbers circulating, as so many *itinerant preachers of holiness*. We hope these peculiar advantages of the *magazine form* will be duly considered.

SPECIAL FEATURES, 1887.

1. **PREMIUM NUMBER.**—The January issue will be a **PREMIUM NUMBER**, containing a handsome portrait of some distinguished person whose name is closely identified with the work of Holiness. We hope also to furnish an able sermon by Rev. Dr. McCauley, President of Dickinson College, and a variety of matter that will constitute the number one of rare value. The extra expense attending these portraits is such that subscribers must not expect additional donations in books—we cannot afford it.

2. **BIBLE EXPOSITION.** This will continue to be the prominent feature of the magazine. We shall aim to make it, in the coming year as in the past, pre-eminently, **THE BIBLE HOLINESS MAGAZINE**. To this end we shall call to our aid the *ablest Bible Expositors*, on this line. Our "Bible Study," with the Monthly Lessons, which has been so highly appreciated, will be continued. We have other plans for *going down deeper* into the **INSPIRED WORD**, in the year to come, which will be developed at the proper time, which we trust will greatly enrich our pages, and contribute largely to the spiritual health and growth of our readers.

3. **TESTIMONY.** The testimony of living witnesses concerning the power of the all-cleansing blood of Jesus, is invaluable. The Guide stands forth prominently in this respect. The reports of the "TUESDAY MEETING" are inestimable, as being spiritually helpful to thousands. No such meeting is held in any part of the world. We do not say this boastfully, but in thankfulness to God, and as a simple statement of fact. It is held in the great metropolis, NEW YORK. People come here from all parts of the world on business or pleasure. Christian people, of all denominations, interested in holiness, find their way to the Tuesday Meeting. This makes an interesting gathering each week, and these testimonies, grouped together in our monthly report, are thoughtful, unctuous, and helpful to multitudes of readers. This feature will be continued; also the "Social Meeting," giving an opportunity for those who cannot attend the "Tuesday Meeting" to give a word of testimony for Jesus, in writing. These words, sent on postal cards or in letters, are acceptable. In addition to the above, we shall publish in each number the carefully written experience of some one who has been clearly brought to the realization of perfect love. Twelve such testimonies, by those of various denominations, given during the year, will be worth more than the price of the magazine.

4. GENERAL ARTICLES. We shall have at our command, the coming year, a corps of able writers, male and female, at home and abroad. They will give our readers their best thoughts, on a line of topics that will be full of interest, and spiritually edifying. We have no time or space for generalizing. All our matter must be on *the one line*, HOLINESS—yet so diversified as to reach the various casts of mind desiring instruction.

OTHER DEPARTMENTS—We hope in the year before us to make our "Home Department" very interesting and stimulating. Of "Loved Ones gone Before" we shall still make record. The "Harvest Field," at home and abroad, will be open to view, and many hearts will be glad, as we present, briefly, the tidings "from near and from far." One of the pleasantest features of *The Guide* is the choice selection of new MUSIC, given monthly. Have our subscribers properly considered the value of *twelve pieces of music*, in a year's numbers? Are they not, alone, worth the price of the magazine?

What good things will emanate from the "EDITORS' STUDY," will appear as the months of 1887 break upon us. Of one thing, however, we assure our readers, *we will seek a special editorial anointing for our good work*, so that our pen may be more loving, pointed, pungent and soul-saving. Will every subscriber ask God to put upon the editors of *The Guide* this holy anointing in richer measure? We trust you will.

OUR TERMS.

After having given you the above outline of our Plan for 1887, we have to say that the Subscription price of the Magazine remains unchanged,

ONE DOLLAR PER YEAR,

Including postage. To ministers, traveling and local, missionaries, and evangelists, of all denominations, ONLY SEVENTY-FIVE CENTS. To foreign subscribers, four shillings and two-pence, sterling.

SPECIAL LIBERAL OFFER!—New subscriptions will now date from January 1st, and the subscribers will receive the remaining numbers of the year: October, November and December, *free*. This ought to add largely to our lists before December 1st. The sooner the names of new subscribers are forwarded, the more certain they will be to receive the three numbers above named—our supply may be exhausted; therefore work, and report soon. To *Agents* we make liberal terms. Apply at once for an outfit.

SPECIAL PREMIUMS.

We have some new issues to include in our Premium List. A nice thing has been prepared by Dr. Bottome, "THE WESLEY CALENDAR." (See next page for description.) Then we have arranged to procure a supply of the celebrated "BAGSTER BIBLE" at a low rate, so that we can offer them as a premium. And, what is a matter of special interest, we shall have the Memoir of Mrs. Mary D. James, for which our friends have been eagerly looking so long. Secure this by all means.

For two new subscribers and \$2.00 remitted, either of the following premiums:

1. THE BELOVED PHYSICIAN, Life of Dr. Palmer, and 6 Almanacs for 1887. Everybody should have the life of Dr. Palmer.
2. MEMOIR OF MRS. MARY D. JAMES. By her Son. And 6 Almanacs for 1887.
3. FIFTY YEARS in the Tuesday Meeting; Entire Devotion, by Mrs. Palmer, and 6 Almanacs.
4. Wall Roll, by Mrs. James, Wesley Calendar, and one Almanac.
5. BAGSTER BIBLE, 4x9½ in. Persian Mor., flex. circuit, index, maps, etc. and 6 Almanacs.

For three new subscribers and \$3.00 remitted:

1. RIFTED CLOUDS, Life-Story of Bella Cooke; a thrilling narrative—and 6 Almanacs.
2. MEMOIR OF MRS. JAMES, or THE BELOVED PHYSICIAN, the WESLEY CALENDAR, and an Almanac, flexible cover.
3. BAGSTER BIBLE, 4½x6½ in. same binding as above, and one Almanac, flexible cloth.
4. LIFE AND LETTERS OF MRS. PALMER, or FOUR YEARS IN THE OLD WORLD, by Mrs. Palmer, and one Almanac, flexible cloth.

For five new subscribers and \$5.00 remitted:

1. MEMOIR OF MRS. JAMES, BELOVED PHYSICIAN, 6 Almanacs, and Wesley Calendar.
2. RIFTED CLOUDS, LIFE AND LETTERS OF MRS. PALMER, and 1 Almanac, flexible cloth.
3. FOUR YEARS IN THE OLD WORLD, by Mrs. Palmer, MEMORIAL VOLUME of the Tuesday Meeting, WESLEY CALENDAR, and SONGS OF TRIUMPH.

For Six new Subscribers and \$6.00 remitted:

1. MEMOIR OF MRS. JAMES, BELOVED PHYSICIAN, MEMORIAL VOLUME of the Tuesday Meeting, SONGS OF JOY AND GLADNESS, and one Almanac, flex. cover.
2. BAGSTER BIBLE, 6x8½ in. Persian Mor., flexible circuit, index, WESLEY CALENDAR, and one Almanac.

For Ten new subscribers and \$10.00 remitted:

- MEMORIAL VOLUME of the Tuesday Meeting; Wall Roll; Memoir of Mrs. James; RIFTED CLOUDS; Wesley Calendar, and 6 Almanacs.

BOOKS FOR THE HOLIDAYS

NOTE.—There is nothing better for a Holiday Present than a good book—especially a book on Holiness. It is in the Home a perpetual witness of the truth—it will live after many of the useless things commonly selected for presents have perished. There is no telling how many will be blessed by a holy book. We want to do a large Book Trade this season, and on all orders of not less than Five Dollars, until January, we will allow a Holiday Discount of *ten per cent. CASH*, or *fifteen per cent.* if taken in books.

MEMORIAL VOLUME.

FIFTY YEARS IN THE TUESDAY MEETING. By Rev. G. HUGHES.

Embellished with portraits of Mrs. S. A. Lankford Palmer, the founder of the Meeting, Dr. Palmer, and Mrs. Phoebe Palmer. Every subscriber of the GUIDE ought to have a copy, and to put it within the reach of nearly every one, it is offered at the low price of FIFTY CENTS.

MEMOIR OF MRS. MARY D. JAMES.

By her Son. With an Introduction by Rev. J. M. Buckley, D.D. Price, \$1.00.

The numerous friends of Mrs. James, who have been eagerly looking for this book, will be glad of this announcement. We expect to have it ready for delivery before Christmas.

THE BELOVED PHYSICIAN.

Life of the late Dr. W. C. Palmer. By his Colleague, Rev. G. Hughes. Price, only \$1.00.

It is a book of 400 pages, handsomely bound, and embellished with a steel-plate portrait of Dr. Palmer. It is popular, and doing great good. A sister in Massachusetts has just sold 50 copies, and is canvassing for more. For table of contents, see second page of cover.

MRS. PHOEBE PALMER'S WORKS.

FOUR YEARS IN THE OLD WORLD,—and—LIFE AND LETTERS, by Dr. Wheatley.

Price of each, \$1.50.

Reduced from \$2.50. Two thrilling books. Should be in every home and Sabbath-school Library. Embellished with a portrait of Mrs. Palmer.

CHRISTIAN HOLINESS ALMANAC.

For 1887. Edited by Rev. G. Hughes.

It has the usual Calendar, Astronomical Notes—a passage of Scripture for each day; Lessons for the month, and presents a bird's-eye view of the work of Holiness throughout the world. It is just the book needed for reference by the friends of Holiness. Capital to circulate as a tract. Price, Paper covers, 5 cents each, 50 cts. per doz. Flexible cloth, very neat, 10 cts. each, \$1.00 per doz.

EARNEST CHRISTIANITY.

By Rev. JAMES CAUGHEY. Price, \$1.00.

Illustrated by selections from his journal. A book full of interest. This is a new edition, and in good style. A perusal of it will greatly interest and profit.

RIFTED CLOUDS.

The Life-Story of Bella Cooke. Price, \$1.25; Extra Binding, \$2.00

This is a thrilling narrative of God's remarkable dealings with one of His suffering saints, during thirty years of continuous confinement. All who read it are delighted with it. It contains a handsome portrait of Mrs. Cooke.

HELPS TO EVERY-DAY HOLINESS.

By Rev. A. C. Rose. Price, 35 cents.

A new and beautiful edition, improved. It is a charming pocket companion, furnishing something good for each day from the Bible storehouse, and a variety of other matter of an edifying character.

BAGSTER'S BIBLES.

We are enabled to offer a new edition of these Bibles very cheap, as follows:

No. 1, 4x5 $\frac{3}{4}$ in., 1 in. thick, Persian morocco, flex. circuit, Index, Maps, etc.....	\$1 00
" 2, 4 $\frac{1}{2}$ x6 $\frac{1}{2}$ in., same binding as above,	1 50
" 3, 6x8 $\frac{1}{2}$ in., 1 in. thick, same binding as above.....	2 75

Here is an opportunity to get a nice Bible, very appropriate for a present to a child, or other friend. They are exceedingly cheap.

THE WESLEY CALENDAR.

For 1887 Arranged by Rev. F. Bottome, D. D.

This is an entirely new Calendar for every day in the coming year. On a very heavy card, measuring 10x12 inches, a handsome and unique design is lithographed in chaste colors. At the head, a "sunburst," with the Holy Bible for its centre, sheds golden shafts of light on vignette half-length portraits of John and Charles Wesley. The vignettes are so arranged as to flank the usual pad of leavets for every day of the year, the date in large figures, and on each one a selection of prose by John Wesley, followed with poetry by Charles Wesley.

PRICE, 50 CENTS—or may be had as a premium by obtaining subscribers for THE GUIDE (see our List of Premiums.).



DECEMBER, 1886.

JESUS—HIS INCREASING GOVERNMENT.

PEARL TEXT.—“Of the increase of His government and peace there shall be no end.”—Isaiah 9 : 7.

“To us a Child of hope is born,
To us a Son is given ;
Him shall the tribes of earth obey,
Him, all the hosts of heaven.”

“His power, increasing, still shall spread,
His reign no end shall know ;
Justice shall guard His throne above,
And peace abound below.”

TRUTH IN BRIEF.

BY REV. GEO. HUGHES.

JESUS the Prince of Peace is a Conqueror. His government is firmly established in the hearts of men. Millions submit to His authority—they rejoicingly own His sway. Part of His subjects are in heaven and part on earth.

“Of the increase of his government and peace there shall be no end.” This is an inspiring prophecy. Despite Satanic resistance, joined with the forces of humanity who will not bow to Messiah’s authority, steady, resistless, and universal advances are being made. Each day the standard of Jesus is being lifted higher, and the tread of His conquering legions shakes kingdoms and empires.

Infidelity quails under the mighty proclamations of Gospel truth. Idolatry, superstition and despotism tremble as they see the advancing hosts of God’s elect. Surely the time of their utter overthrow draweth nigh. Lift up your eyes, O ye saints of the Lord, and see the morning beams athwart the heavens !

This number of the Guide will be in the reader’s hands when multitudes of the saved will be celebrating the anniversary of the Saviour’s birth. Let the redeemed join with angels in keeping jubilee. Let the triumphal song sweep the earth anew : “Glory to God in the highest, on earth peace, good will to men !”

Let your faith, beloved, take a firmer grip of the promise as it stands at the head of this page. “Now is your salvation nearer than when ye first believed”—eternal salvation in heaven.

SERMON.

HOLINESS TO THE LORD.

BY REV. PROF. A. R. BRADBURY.

[Free-Will Baptist.]

TEXT.—“*And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLINESS TO THE LORD.*”—Exod. 28:36.

IN this chapter we have an account of Aaron and his sons being set apart for the priests' office. Holy garments were appointed, and of course directed to be made. The ephod; the breast-plate and twelve precious stones; the Urim and Thummim; the robe of the ephod, with pomegranates and bells. The plate of the mitre was directed to be made thus: “And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLINESS TO THE LORD.”

This plate of pure gold was to be affixed to a mitre or crown, to be worn by Aaron the high-priest when he went into the Holy of holies. The plate of gold with those brilliant words in large capitals was affixed to the front of the mitre or crown, so that when Aaron, the high priest, was approaching, these most important words, HOLINESS TO THE LORD, might be read. What a solemn impression must have been made upon the children of Israel thereby! With what awe must they have gazed on those impressive words on the mitre, on the head of Aaron! And all this ceremony was directed to be done by the Lord Almighty. It was not the order of Moses, nor the desire of his brother Aaron; but God Almighty, the Maker of all worlds.

When the assembled multitudes of Jews saw Aaron coming with his glittering robe and the shining mitre, with those momentous words, HOLINESS TO THE LORD, what feelings of solemnity must have possessed them! As they re-

tired from the magnificent scene, how earnestly must they have prayed that they might live holy lives and obey God's command, “Be ye holy, for I am holy.” They must have gone home with new resolves to live holily. If the altar of prayer in the closet was broken down, I think it must soon have been erected again; if the family altar was in decay, it was soon rebuilt and reconsecrated to the worship of Almighty God.

And as we read what was required by the ancient Jews in those earlier and darker times, what ought we to do, my brethren, under the Gospel dispensation? How fully consecrated to God ought we to be! How holily and righteously ought we to live in the midst of the blaze of Gospel light! What possible excuse can we offer for not being endued, consecrated to the service of the Lord, our Maker and Redeemer? Will God excuse our sinfulness, and let us live groping along in darkness and error?

“In that day,” says Zechariah the prophet, “there shall be a fountain opened in the house of David, and to the inhabitants of Jerusalem, for sin and uncleanness.” And that day is our day, and has been ever since the Christian era. That fountain was opened when Jesus bade adieu to His throne in heaven, and on the wings of mighty winds flew to earth, as the song of the angels, “Glory to God in the highest, on earth, peace, good will to men,” rang out over the plains of Bethlehem.

Zechariah says again in the next chapter, “In that day shall there be upon the bells of the horses, HOLINESS TO THE LORD; and the pots in the Lord's house shall be like the bowls before the altar.” If holiness is to be so common in our day, what ought our hearts, consciences, and feelings to be? How ought we to appear before God in our closets, in prayer around our family altars, in the social prayer and praise meetings, and in the public worship of God? Yea, how ought we to appear to God every moment, ev-

ery hour? Ought we not to be holy, complete in Christ Jesus? Ought not holiness to be instamped on our hearts, on our consciences, and on our wills? Ought we not to make our tongues speak holiness constantly? Should not our hands handle holiness every time they touch anything? Ought not our eyes to behold holiness when they look abroad on the works of the Almighty? Should not our feet step on holiness as we walk? Shall not the songs which our ears hear, be holy songs?

Why not? Is not holiness as important under the Christian dispensation as under the Jewish dispensation? Is not holiness as precious, as peerless, in our times as in the times of Moses, or of the later prophets? Does not holiness accomplish as much for us as it did for Aaron and his sons? Does not God require holiness of all people now, in our day, as much as he did of Moses and the children of Israel in former ages? Has God given His children the privilege of living in sin, when they have Christ Jesus, with all His deeds and sufferings before them, pure and holy; when in ancient times, under the Jewish dispensation, God required His people to be holy, saying to them, "Be ye holy, for I am holy"? Can it be possible? I ask again.

How comes this impression, this delusive sentiment, that we cannot be holy in this life, and therefore we are compelled, as Christians, to live in sin to the very moment of death? For if we can be holy one day before we die, we can be holy ten days; and if we can be holy ten days, we can be holy one hundred days, or from the day we were born again.

We earnestly inquire, How can holiness of heart and life be obtained? I answer in the language of Mr. Asbury to Dr. Coke, then in England:

"If I were to judge myself worthy to write to the elder brothers in England, it would be, to seek pure hearts, preach instantaneous salvation from all sin; let every prayer, hymn, and sermon be sea-

soned with this holy doctrine." So wrote Mr. Asbury, that godly man, over eighty years ago. "Preach instantaneous salvation from all sin. Be holy, for God is holy," was his doctrine.

The question returns, How can instantaneous salvation from all sin be obtained? How can this second instantaneous blessing be acquired? We answer: By faith in connection with prayer. We must believe we need it. We must believe God requires us to become instantly holy. We must believe God delights to give us this instantaneous, inestimable blessing. We must believe that after the washing of regeneration, there are roots of sin in our hearts, which need extracting, and can only be extracted by the almighty power of God. And when God suddenly does extract these roots, this work of God is entire, instantaneous salvation.

Rev. Prof. Thomas C. Upham, of Bowdoin College, firmly believed in this instantaneous salvation from all sin. He and his Christian wife enjoyed this second blessing for many years. He was a living witness for more than twenty-five years that "the blood of Christ cleanseth from all sin," and that He "is able to save them to the uttermost that come unto God by him." Being personally acquainted with him, I know he *lived* as he preached. He lived in this higher life wholly sanctified to God. He has written to the effect that the Christian denominations generally believe in this instantaneous salvation from all sin. That is, in all these evangelical denominations there are many persons who enjoy this blessing, and the ministers advocate it, live it, and see that their Church members embrace and enjoy it.

The Wesleys, Dr. Adam Clarke, and many others in their day, embraced the doctrine of instantaneous salvation from all sin, and have lived and died in its full enjoyment. And this most important doctrine is imbodyed in the faith of the great Methodist denomination on both

sides of the Atlantic. They have some publications devoted exclusively to the vindication of this glorious doctrine. And well may they advocate it, for God has wondrously blessed them in preaching it. They have proclaimed it with great zeal, enthusiasm and fidelity. Let other denominations do as they may, Methodists have been from the first determined to stand by this doctrine of the Lord of hosts. And in so doing God has honored and blessed them. They have taught this instantaneous salvation from all sin for over one hundred years. They have seen it acknowledged by the wisest, best, and humblest of all Christians. Well did Mr. Asbury say, "Let every prayer, hymn, and sermon be seasoned with this holy doctrine." They should not only be seasoned, but they should be saturated with it.

This instantaneous salvation from all sin has been and still is promotive of wonderful revivals of religion. Examine the revivals among the Wesleyan and the Primitive Methodist ministers. Can you find any like them? Follow them down a century in this country, until 1884. How many did they number? About two millions. I am intimately acquainted with another denomination, whose centennial occurred in 1880. It originated in this country. How many did they number when one hundred years old? Eighty thousand. Well, I do not say that the doctrine of instantaneous salvation from all sin made this difference in numbers in the two denominations, but I will say it had a mighty influence. And it will be well for the Methodists to hold fast to this doctrine with unwavering tenacity, and at the close of the next century they may number *four millions*.

We see, therefore, why God says, "Be ye holy, for I am holy." "Holiness becometh thine house, O Lord, forever." All the redeemed around the throne in heaven live in holiness. Let this be our portion, now, henceforth, and forever.

DECEMBER, 1886.

BY MRS. LIZZIE FENNER BAKER.

"My times are in thy hand."—PSALM 31 : 15.



JESUS ! Thou my glorious King,
Beloved of my soul,
Life's checkered years, on swiftest wing,
Like clouds of morning roll.
Another one is at its close—
A year of prayer and praise,
A year of labor and repose,
Bless Thou its parting days.

The labor hath been all for Thee !
Repose Thy presence brought—
For wheresoe'er Thy gleaners be,
None tread Thy fields for naught.
The cooling wells at noontides heat,
Are for Thy servants given—
And quiet rest by Elim's palms,
And rocks of promise riven.

All glory to Thy matchless Name !
For grace that changeth not ;
To-day and yesterday the same,
My many sins to blot.
I praise Thee for the opening doors
Of future toil for Thee,
And for Thy grace, in boundless stores,
So freely granted me.

Ah, what am I ?—Thou King Divine—
A creature of the clay,
That I should dare to call Thee mine,
My Comforter away ?
By nature prone to every sin,
And loth to do Thy will,
If I a crown of glory gain,
Thou art the Conqueror still.

Thine arm upholds my trembling feet
When dangerous paths appear ;
Thy Voice, above earth's voices sweet,
Is ever in my ear,
And far beyond all human smiles
I see Thy tender eye
Watch from high heaven, and luring wiles
And tempting dreams pass by.

O Christ ! once crucified—now crowned
The King of hosts above,
Thou sender of the Paraclete
To hearts that truly love—
As wanes this blessed year away,
In deeper faith I bow—
Accept anew the soul whose Way,
Whose Truth, whose Life, art Thou.

BIBLE BRIEFS.—WORDS OF PRAISE.

—“*Praise ye the Lord. Praise the Lord, O my soul.*”—Psa. 146 : 1.

This is a time for praise. The year is about closing—has it not been full of mercy? Let your heart burn with gratitude towards the Father of mercy. Here is, 1st, a general invitation to praise the Lord. Then, 2d, a personal invitation—“*Praise the Lord, O my soul!*” Let your mouth be full of praise under the promptings of a soul full of love.

“Hallelujah! Hallelujah!
Praise with us the God of grace.”

GROWTH IN THE SANCTIFIED LIFE.

BY REV. C. P. MASDEN, D. D.

ENTIRE Sanctification is the point of true progress in the Christian life, a new departure for growth in grace, and a new source of energy for work. While there are remains of the carnal mind, or any assertions of the power of inbred sin, most of the Christian's energy will be spent in watching self, fighting inward foes, and overcoming spiritual weakness. The vitality of the soul will be exhausted in its own fever. The energy which should be spent in work for Christ is used in battling sinful tendencies and worldly affinities. The soldier brightening his armor instead of winning battles. The mariner mending his ship instead of reaching port. The Christian struggling to get into position, the right attitude before God, instead of automatically growing from fulness of life. Hence, we cannot speak of spiritual progress except in an accommodated sense, until we are *entirely sanctified*.

When the power of sin is destroyed, and its inbeing broken and cast out—when the old habitudes of the sinful life and the uprisings of the Adam-nature are silenced by the baptism of the Holy Spirit, the real hindrances to growth are removed. Growth is *positive*—it is the spirit-life asserting itself—it is every part of man's nature expanding, developing, and maturing. Growth is a *vital act*, and

depends upon the health of the organism. The ratio of the growth depends upon the vitality. Hence, it becomes an all-important question as to the *wholeness* or *holiness* of the Christian as a condition of growth. Growth is not a condition of sanctification, but *sanctification is a condition of growth*.

Sanctification, or the inversion of our sinful natures, and the *perfection of Christian character*, must not be confused. The *one* is purity, attainable by faith in the cleansing blood of Christ, which is accompanied by the baptism of the Holy Ghost; the *other* is development and maturity, and involves the element of time.

Let us inquire into the CONDITIONS OF GROWTH IN THE EXPERIENCE OF ENTIRE SANCTIFICATION:

1st. In the happy experience of a full redemption from sin, and with the Holy Ghost's power upon us and in us, do not let us conclude that we have reached the *climax of Christian character*; that there is no need of growth in the grace we have thus gloriously received from God. In fact, this is but the beginning of *true spiritual progress*. We are not finished, packed, and labeled for glory, with nothing to do but rejoice in our glorious experience. We are to *develop*, and upon a *symmetrical pattern*. Not simply *one* virtue, or *some* faculties of our spiritual manhood, but the *whole man*, upon the *pattern of Christ Jesus*. The seven distinct colors of the spectrum are necessary to form a true beam of light; so the Christian character is to be complete and harmonious in all the elements which compose it.

One man's piety has too much fiery “*red*,” or passionate zeal; another, the cadaverous “*blue*,” a long-faced sanctimony; another, the uncertain “*green*,” as of immaturity; another, the sallow “*yellow*” of feeble decrepitude; and another, the sweet “*violet*” of a sickly sentimentality. The growth or development must be harmonious and symmetrical; and, because a man has one strong point in his character, do not let him therefore

conclude that he is perfect and rounded, and has no further need of growth, so as to be the beautiful composite of the Christly spirit and character. We must see the importance of growth, and growth toward the ideal Christian character, and all the elements of that character must be complete and harmonious in their combinations, so as to furnish the world with a few sample Christians, showing what the grace of God can do in a mortal and human life.

2d. We must be *established* in the *experience of holiness*. Not only be able to refer to the fact as a past, but also as to a *present* experience. Not only be able to *profess* it, but also having the *power* of it in our character and life. The experience of entire sanctification must not be *intermittent*—coming and going—ever varying according to the religious surroundings; but a *life*, a constant working force in the character. The danger is thus two-fold, viz.: a certain “shibboleth” or patented profession, without the *power* of the experience in the soul and life—and an *intermittent*,—coming and going,—atmospherical experience, rising and falling with the religious temperature. We must avoid these dangers, and stand fast in the liberty wherewith Christ hath made us free. Be *firm* amid the changing tides of worldly opinion and fashion. Be *true* while the age is unreal and false. Be *hopeful* in God while the men of the world and the skeptical are pessimistic. Be *constant* as a star, and shine on in the surrounding darkness, with a faith in God that never varies. Hence you see not only the *need of growth*, but also *constancy in the growth*. To be established in holiness so as not to be placed in unfavorable conditions or inadequate environments, is an essential lesson for the sanctified to learn.

3d. *The experience of entire sanctification must not supersede the necessity of trusting moment by moment in the merits of Christ's death and in God's keeping power, and the Holy Ghost as the vitalizing force of the*

Christian life and growth. Christ's death and the efficacy of His blood are themes of the glorified: “Unto him that loved us and washed us from our sins in his blood, be glory and dominion for ever and ever.” Surely we cannot outgrow the need of that atonement, or of God's keeping power, or the fire of the Holy Spirit in this mortal life. In fact, the sanctified soul *trusts more fully and exclusively* in Christ than before this experience was realized. The branch and vine cannot be separated. Our life, our growth, our usefulness, depend upon this vital union with Christ; and our faith is the *bond* of such union. Christ becomes our sufficiency, our all and in all. We *grow in Him*. He is the Bread of Life on which we feed. He is a necessity to the soul. “In him we live and move and have our being.” In the sanctified life faith becomes strong and constant, and Christ is more precious than ever. Self-culture and will-power are the tricks of moralists; but the sanctified man grows in Christ, trusts in Christ, and lives by the life and power of Christ. Self-righteousness dies, and Christ becomes our “righteousness, sanctification and redemption.” *Christ is magnified.* Every testimony crowns Him the perfect Saviour. We give Him all the glory. He becomes the theme of conversation, the one song of the heart, and the joy of the life. Fault-finders may manufacture the statement that sanctified people talk about themselves and set themselves up as examples and invite the world to look at them; but this is not the fact. *Christ stands ever in the front.* They are what He has made them. Themselves nothing, but *Christ in them!* a sublime fact and a sure consciousness, and they can never cease telling the story. It will be their song in glory, why not their testimony on earth?

WE may lose heaven by *neutrality* as well as by *hostility*; by wanting oil, as well as by drinking poison. Undone duty will undo our souls.

BIBLE BRIEFS.—WORDS OF PRAISE.

—“*Let Israel rejoice in him that made him: let the children of Zion be joyful in their king.*”—Psa. 149: 2.

The God of Israel is the Creator—hence, let Israel rejoice in Him that made him. What cause for rejoicing! We are fearfully and wonderfully made in body and soul.

Let them “be joyful in their king!” The Lord is the King of Zion. He has His empire in the heart—a kingdom of righteousness, peace, and joy in the Holy Ghost. Well may the children of Zion be joyful.

“Happy Zion,
What a favored lot is thine!”

THE “LONGER WAY” AND THE “SHORTER WAY” TESTED.

BY MRS. PHOEBE PALMER.



EXPERIENCE is the best test.

I am not fond of discussion on the plain Bible doctrine of Christian holiness—a doctrine which the Scriptures have made so plain that “the wayfaring men, though fools, shall not err therein.” To my mind, there seems to be a direct, and not a circuitous way of coming to the light on this, the crowning doctrine of the Bible, and the most distinctive doctrine of Methodism. “If any man will *do* his will, he shall know of the doctrine.” If he does not do His will, and specifically seek to obey the command, “*BE YE HOLY,*” have we a Bible reason for believing that he *does know* of the doctrine? And if he does not experimentally know of the doctrine, would it not be better for him to pause and, either by the longer or the shorter way, come into the enjoyment of the witness of this grace, as did the now sainted minister who, as I am about to relate, fairly tried both the longer and the shorter ways?

Mr. C—, when quite young as a minister, felt that he was called of God to be a man of clean hands and a pure heart. He sought, with all his heart, this preparation for the duties of his holy calling, and quickly felt that the Holy Spirit bore witness with his spirit that the work was

wrought. Shortly afterwards, being at a meeting in the old John St. Church in New York, he felt it his duty to confess that God had sanctified him wholly. He shrank from the duty, and lost the blessing, just as Fletcher did, and as hundreds of others have lost it since his day.

He felt keenly his loss, and spoke of it with much regret, but he did not regain it until twenty years after. During those twenty years, he never lost his deep interest in the subject, but sought it by fasting, prayer, and tears. Fasting, prayers, and tears, are all good, and all helpful; but they will not take the place of saving faith. One act of faith can raise the dead to life, and do more for us than twenty years of groans and tears without it. “*Without faith, it is impossible to please God.*” If ever any one effectually tried the longer way, this eminent minister of Christ did. Many of my dear brethren in Christ, who will read these lines, are already familiar with this oft-trodden and re-trodden ground to need a detailed account of what would be but a transcript of their own painful experiences. Suffice it to say, that this beloved brother in Christ resolved subsequently to try the “SHORTER WAY.”

I was present, and well remember just how he came to make the resolve, and and with what feelings and words he ventured to experiment on the shorter way. And, before God, I adjure every minister of Christ to go and do likewise, if they shall find the result of the experiment, in the case of my friend, proved it to be of God.

Mr. C— was at the house of a Christian friend. The conversation turned, as it had often turned before, on the subject of present and full salvation. The friend spoke of “the fountain open in the house of David”—of the privilege of every sincere and earnest believer to plunge at once into this ever-open fountain. Mr. C— replied, in a manner that was somewhat chilling to the heart of his ardent friend:

"Sister, I have a great veneration for the teachings of Mr. Wesley. No man since the days of the apostles has, in my opinion, come nearer inspiration than he. And Mr. Wesley says, 'The soul is often more painfully convicted previous to receiving the blessing of sanctification than previous to receiving the blessing of justification.' It seems to me that I have never had those painful convictions that Mr. Wesley speaks of."

Said his friend: "Brother C—, I have known you for over twenty years, and I have seldom seen you but you have said something expressive of your painful convictions and deep feeling on the subject of holiness. Now, suppose all the painful convictions of the past twenty years were gathered up within the compass of a few months, would not these amount to *painful convictions*?"

"Indeed they would!" he quickly exclaimed.

"Well, some are not convicted over a few months for this blessing, and others not over a few weeks. Now, if all the feeling you have had on this subject were brought up within the compass of a few weeks, would it not be painful conviction?"

"O, it would indeed be most painful!"

His friend then remarked, that many were not convicted over a few days for this blessing. "And now, Brother C—, imagine what might be the amount of your pain if all the conviction you have had during the past twenty years, were condensed within the compass of a few short days!"

His nature shuddered at the thought of what must be the poignancy of such long-continued feeling, if thus concentrated, and he fairly yielded the point.

His friend, knowing that neither tears, earnestness, nor conviction, are our *Saviour*; that *Christ* is the only Saviour, and that one plunge into the open fountain can do more towards cleansing the soul from sin than rivers of tears, inquired,—

"Brother C—, if you knew you were

going to die in two minutes, what would you do?"

"I would cast myself on the infinite merits of my Saviour!" he responded.

"Do you think He would save you?"

"Yes, I, even *I*, through His precious merits, would be saved!"

"What, from *all* sin?"

"Yes,

'From *all* iniquity, from *ALL*
He would my soul redeem.'

"What! without *any* more conviction?" exclaimed his friend.

At this point he manifested much emotion and, amid tears and smiles, he exclaimed, "O, sister, you have cornered me!" He now saw where his error had been, in taking the "*longer way*," when in less than two minutes he might, at any period during his earnest religious career, have cast himself wholly on the infinite merits of his Saviour, and been saved at once from all sin. And, now that he perceived his error, he delayed not, but at once cast himself as fully and everlastingly on Christ as, perhaps, he would have done if he had been about to take a leap into the eternal world. The moment he did this, he consciously realized that he was fully saved, and was enabled to testify that "the blood of Jesus Christ cleanseth from all sin."

On the evening of that day, I heard him testify, before a large congregation, in one of our city Churches, of the blessedness of the one and only way into the holiest—by virtue of a present and entire reliance on Christ.

And is not this the *present duty* of every believer? Does God leave it to our choice whether we will now obey the command—whether we will *now* be holy or not? Surely it is not left optional with ourselves whether we take the longer or the shorter way. God commands *present* holiness. The early apostles did not need this grace more than ourselves. God first called you by His Spirit, saying, "Be ye clean that bear the vessels of the Lord!"

soul I never could express. This experience I now have is just grand. I went to Asbury Grove Camp Meeting, and I thought "the Lord will show me what steps to take." I prayed about it, but got no answer. I spoke to brother Davies, and he thought my name had better be sent in, and when it was sent in I was so afraid that it would not be accepted. The evil spirit said, "You should not think of such a thing;" but the promise came to me, "My God shall supply all your need." My name was accepted, and my soul is on fire for God. There has not been one single moment since I made the consecration that I would have taken it back. I knew if God wanted me to go He would open the way, but He wanted first to test me a little. My father soon found out that God had called me, and I came away with his full consent, his "*God bless you*" ringing in my ears. I have no fear about going; the Lord will go with me. He will keep me in the secret of His presence, and hold me in the hollow of His hand, and He will not let any evil befall me. I have the constant witness of the Spirit that the blood of Jesus cleanseth me from all sin. I am going to tell the people of Africa about this freedom from sin.

Singing, *In the secret of His presence.*

Mrs. W. H. Arringdale.—When twelve years of age, I gave my heart to Jesus, and for more than twenty years I lived an average Christian life. I was kept from backsliding, yet my life was a very up and down one. Four years ago I was led, through the faithful teaching of my pastor, the Rev. Mr. Goodsell, now in India, to see there was a better way. After a struggle I entered into rest, and from that time the prayer of my heart has been, "Lord, what wilt Thou have me to do?" Last November I read to my husband a letter in the *Christian Standard*, earnestly appealing for consecrated men and women who were willing to live Christian lives among the Africans, and to teach as God should open the way. I was strangely moved while reading the letter, but not impressed that God wanted me to go. After a while the impression came again, (if some one beside me had spoken it the voice could not have been clearer): "Will you go to Africa?" I thought for awhile, and then fell asleep. In the morning my waking thought was, "Will you go to Africa?" That day I

was under a dense cloud. At night I again prayed, and the voice came again, "Will you go to Africa?" I then thought, "this means something!" I became so exercised that I could not lie in my bed. I arose and went into another room, and on my knees asked the Lord what it meant. If it was His will I asked Him to impress it on my mind, and if only imagination, that He would remove it. Then the unreasonableness of it came up. "I have aged parents—I have not the physical or mental ability—there is no need of my going to Africa." I asked the Lord to settle the whole matter. In the morning the trouble had not ceased. I never felt any resistance to the Lord's will; it was only that I did not understand it, and did not want to make any mistake in reference to it. The voice came again: "Will you go to Africa?" I said, "Yes, Lord"—and such perfect peace came into my soul as I had not known for a long time before. At noon my husband came in, and I noticed that he looked careworn. He said, "Nothing special was the matter, but ever since you read that letter in the *Standard*, Africa has been ringing in my ears." He felt as I did. Well, it surprised me somewhat, yet not so very much. We consecrated ourselves to God more fully than ever, and for some days we had perfect rest. Then the thought came, "You are willing to go to Africa, but who knows it? You must communicate with Bishop Taylor." And O, what a stumbling block that seemed to be! We hesitated for some time, but we found it would be necessary to do that in order to retain our peace. We wrote and received a favorable reply. We had not yet spoken of it to our son. When we did, he said, "Mamma, I will not stand in your way." I asked the Lord to lead him as He had us. Since consenting to go the Lord has been well pleased with me. I have had perfect rest. I am bound for Africa. I know not that I shall reach it, but the sea shall give up its dead. I may lay my body down on the shores of Africa, but God my Redeemer lives. While I trust in God I know no evil can befall me. I go as my sister said, rejoicing that God has called me to such a work. I am not going in my own strength, that has been taken away. I am resting in the blood that cleanseth me. Through His grace I expect to live and die in Africa. I ask your prayers that God may lead me.

Our Bible Study.

"The law of thy mouth is better unto me than thousands of gold and silver." Psa. 119 : 72.

"FATHER of mercies, in Thy word
What endless glory shines!"

Holiness Lesson Leaves.

BY REV. N. VANSANT.

FIRST WEEK—LESSON I.

TOPIC.—HOLINESS IN THE OLD TESTAMENT.—
POETICAL BOOKS.

CENTRAL TEXT.—"*There was a man in the land of Uz, whose name was Job ; and that man was perfect and upright, one that feared God and eschewed evil.*"

—Job 1 : 1.

STATEMENT.—At the head of the Poetical Books of the Bible, stands the book of Job. It is doubtless the oldest of all the inspired compositions, and was probably written by Job himself. He is described as a man of both distinguished wealth and piety. In Lesson IV. for August, 1885, Job was presented as a notable Old Testament example of holiness, but the brevity of that Lesson left much to be said concerning him and the book bearing his name. The object of this book plainly was to illustrate by a striking case the trials and triumphs of personal holiness.

I. STUDY THE EMINENT HOLINESS OF JOB. He is thrice described in the terms of the Central Text (1 : 1, 8 ; 2 : 3).

1. *His was a true heart-holiness.* Expressed in the phrase, "feared God," a phrase which in the old Bible times meant more when standing alone, than it now does with us. It is here plainly put for the whole of inward religion. His fear of God embraced all that Paul expresses by "faith, hope, and charity" or *love* (1 Cor. 13 : 13), the New Testament summary of inward godliness.

2. *A life-holiness of separation from sin.* "Eschewed evil"—an emphatic word for fleeing from, shunning, keeping one's self from. His external self-denial and holy living corresponded with the state of his heart.

3. *A fixed habit of devotion.* Indicated by the acts ascribed to him (1 : 5). At the end of his seven sons' birthdays, he sanctified them by offering up as many expiatory burnt-sacrifices as they numbered. In true patriarchal style he, as the father of the whole family, officiated in their behalf; and from

these repeated acts of devotion on special occasions ("continually"), we may justly infer a standing, everyday habit of worship in its various approved forms.

4. *The holiness of an unselfish beneficence toward others.* First the welfare of his own children engaged his attention, and thence the streams of his sympathy and benevolence flowed out toward all others. Read chapter 29th, marking especially verses 11-16. What a grand character viewed from whatever standpoint! How pure and symmetrical, how beautiful and beneficent! Are not the possibilities of New Testament saints at least as great?

SECOND WEEK.—LESSON II.

CENTRAL TEXT.—"*Behold all that he hath is in thy power.*"—Job 1 : 12.

II. LOOK AT THE SORE TRIALS OF JOB'S HOLINESS. The veil of eternity is for a moment lifted to give us a clearer view of the influences and agencies by which his utter ruin was attempted.

1. *Note the gloating watchfulness of Satan.* (1 : 8.) "Hast thou considered"? that is, considered *attentively*. (Margin, "Set thine heart on.") Ah, Satan had anticipated the question by long years of planning and plotting. His fiendish eye had been following him in all the walks of life. Is it otherwise now?

2. *The utter powerlessness of Satan without the Divine permission.* He well knew that God had "made a hedge about" Job (v. 10), a hedge which no power, human or infernal, could overleap or break down except by Divine consent. Why was that consent given? Doubtless in part, to disclose to us God's general plan of testing and maturing the graces of His people by *trials* less or more severe, but never too severe (1 Cor. 10 : 13). The test came to Adam and yielding he fell; it came to Jesus and resisting he stood. So "the fiery trial," in one form or another, comes to all God's saved ones (1 Pet. 4 : 12). Yet He Himself is not the direct actor or doer, only the sovereign permitter (1 : 11, 12 ; 2 : 5, 6). God would not touch Job with His own hand though Satan challenged Him; He only allowed Satan himself to do it within certain limitations, and to do it not for retribution, but only for discipline. That the agency of evil spirits is, indeed, sometimes used for the former purpose as well as for the

latter, is plain from Micaiah's vision (1 Kings 22 : 19-23), which in several things bears a striking resemblance to the case before us.

Rejoice, O ye saints, though Satan is mighty, he is under rule. "Beyond his chain he cannot go."

THIRD WEEK.—LESSON III.

CENTRAL TEXT.—"*Behold he is in thine hand; but save his life.*"—Job 2 : 6.

III. THE SORE TRIAL, ETC. (*continued*).

3. *Note the diabolical greed of Satan.* If "the tender mercies of the wicked are cruel" (Prov. 12 : 10), what less may be expected of Satan, who is the embodiment of all wickedness, than the utmost possible torture of holy souls? Hence his savage demands in the case of Job. It was not enough with him to destroy in successive fell swoops, his flocks and herds, his servants and children; he must also clamor for his flesh and blood, stopping short of his life only by Divine compulsion. Will he be more tender of others? Let us be assured he will in every case go to the full extent of his privilege (1 Pet. 5 : 8). His business is to *devour*.

4. *The deep mystery to Job of this great trial.* Up to a certain point he could in a measure understand and explain it. Of his sudden and distressing losses he could meekly say, "The Lord gave," etc. (1 : 21). And even when his body was smitten from foot to crown, and his own wife bade him "curse God and die," his answer was as logical as it was submissive: "Shall we receive good," etc. (2 : 10). But as his sufferings became more intense, and his trusted friends taunted him with false professions of goodness, his human courage gave way, and his double anguish of mind and body found vent in deep and bitter bewailings. The providential darkness that enshrouds him becomes too dense for his keenest mental vision to penetrate.

Was his a solitary case in this regard? Rather, has not such providential darkness been the common allotment of God's people in all the ages? But this need never involve spiritual darkness, the darkness of guilt and condemnation, for Jesus declares, "He that followeth me shall not walk in (spiritual) darkness" (John 8 : 12). His providential dealings, however, often bring to us problems too puzzling for human wisdom to solve (John 13 : 7). The spirit in which all such dispensations are to be accepted and borne, is des-

cribed by the prophet Isaiah (50 : 10). Of this "trusting" and "staying," Job was an illustrious example. Hence

5. *The invincible keeping power of God in his trial.* Though in the strong poetic language of the book he "cursed the day of his birth" (3 : 1), he would not curse his God, nor abandon his faith in Him; and being kept in this faith he was kept from sin. Not kept from misconceptions and mistakes leading to false judgments and unwise utterances, but from a conscious wilful sinning against God or man. True, after the Lord's searching address to him in chapters 38 and 39, he seems to make the confession, "Behold I am vile" (40 : 4); but not so according to the Rev. ver. which reads, "Behold I am of *small account*." Afterward, indeed, under the bright flashings of Divine illumination he was constrained to say, "I abhor myself, and repent in dust and ashes" (42 : 6), yet this he said, not necessarily from a sense of conscious, voluntary *guilt*, but only from an overwhelming sense of ignorance, short-sightedness and imperfection before infinite wisdom and perfection.

FOURTH WEEK.—LESSON IV.

CENTRAL TEXT.—"*And the Lord turned the captivity of Job,*" etc.—Job 42 : 10.

IV. NOW GLANCE AT JOB'S HOLINESS IN THE STAGE OF ITS TRIUMPH. (Read 42 : 7-17).

1. *This was the triumph of a signally honored faith.* A faith which in the dark night of his adversity, had cast its gleams athwart the gloom in sure tokens of coming day (13 : 15; 19 : 25-27; 23 : 8-10). "I shall come forth as gold." Happy Job, 'tis true! Thy steady, persistent faith, once the mockery of men, is now sublimely honored of God in the full payment of its every claim.

2. *The triumph of an open Divine vindication.* A vindication in which Job was judicially approved and his three friends condemned. What a striking comment on Matt. 7 : 1, 2!

3. *The triumph of kindly sympathy and intercession in behalf of discomfited opposers.* To rejoice over fallen foes is as natural as it is common; to pity and help them is as gracious as it is rare. Job's holiness forbade the former and demonstrated itself by the latter.

4. *The triumph of a redoubled prosperity, followed by fulness of days and a quiet and peaceful death.*

The Word of Testimony.

"That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus."—Philemon, 6.

"One undivided Christ proclaim,
And jointly glory in Thy praise."

The Tuesday Meeting.

Held at the residence of the late Dr. W. C. Palmer,
316 EAST 15TH STREET,

near Second Ave., and opposite Stuyvesant Park,
New York, every Tuesday afternoon at 2½ o'clock.

In the year 1836, two social meetings, held in different Churches, at the suggestion of Mrs. Lankford (now Mrs. Palmer), were blended into one, and appointed to be held at Dr. Palmer's. The Divine seal was placed upon the first gathering, and it has been continued uninterruptedly now for over fifty years.

THE meeting was opened by singing the
822d hymn, commencing—

"Jesus, the name high over all,
In hell, or earth, or sky;
Angels and men before it fall,
And devils fear and fly."

A number of requests, written and verbal, were presented. Rev. C. Reuss led in prayer.

Mrs. Palmer read from Romans, 10th chapter, and said: Paul had a great desire that Israel should be saved. He said they had a zeal for God, but not according to knowledge. I have a great desire that souls may be willing to be fully saved this afternoon. We have been praying for light. The light is here; let us accept it. The light is in the Word—what saith it? "Christ is the end of the law for righteousness to every one that believeth." How blessed these truths! "The word is nigh thee, even in thy mouth, and in thy heart, that is, the word of faith which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart, . . . thou shalt be saved." May the blessed Holy Spirit speak it to our hearts. "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Glorious news! "Whosoever shall call upon the name of the Lord shall be saved." Christ Himself prayed, "Sanctify them through thy truth; thy word is truth." Do we believe it? We think we do. But do we positively accept Christ—surrender, trust, and confess? I have learned

by experience that if we are unwilling to confess with the mouth, we do not fully believe with the heart. Jesus, who is the Author and Finisher of our faith, is waiting to baptize with the Holy Ghost. May those dear ones who asked our prayers, desiring a clean heart this afternoon, receive Jesus—see Jesus, who bore their sins in His own body—see that by His stripes they are healed.

Rev. Geo. Hughes.—My attention was arrested this afternoon by the first sentence of the beautiful lesson which our sister read. It was a prayer of the great apostle in behalf of blinded Israel: "My heart's desire and prayer to God for Israel is, that they might be saved." From which I am led to see that the natural outbreathing of a soul brought into contact with Jesus Christ is for lost men. Just as soon as we are brought into vital relations with Jesus, our whole nature will go out after the lost, just as Jesus did. "The Son of man is come to seek and to save that which was lost." So with the great apostle, and with every saved soul. I have had a vision, within a few days; not a night vision, but a vision in my waking hours. We are spending hundreds of thousands of dollars to send missionaries all over this globe. I wish we could send a hundred where one is sent! But I have been thinking—God is sending to these cities representatives from all parts of the world—the streets are crowded with Italians, Germans, Jews, and people of all nations. I have thought, what would be the case in this city, not to speak of the entire country, if the whole Church of God were made holy? I tell you there would be such a movement as New York has never seen. We would not be sitting back and saying, "What shall we do with the Jews, and with other nationalities?" With this experience our faith would say, "The word is nigh unto them—the word of faith which we preach." Let us move on the enemy's works. I told you last week I was stirred by reading Pearson's work on "The Crisis of Missions." A sentence in that book struck me wonderfully. "We are not responsible for conversion, but we are for contact." We cannot convert these people, but in the name of Christ we can come to them and tell them how to be converted. Every one of us need to be holy, that we may come in contact with these masses; for as sure as you live God will hold the Church of New York and the Church of

BIBLE BRIEFS.—WORDS OF PRAISE.

—“*Praise ye the Lord: for it is good to sing praises unto our God: for it is pleasant; and praise is comely.*”—Psa. 147: 1.

Why is praise good, and pleasant, and comely? Because it is reasonable, it is healthful, it is inspiring, it is pleasing to God, and it is heaven-like. No one can be thus engaged without being lifted above life's sorrows and conflicts, and brought into a pure, sunny atmosphere, quite on the verge of heaven.

“Then let our songs abound,
And every tear be dry.”

THE ANCIENT LAND-MARKS.

BY REV. W. REDDY, D. D.

“*Remove not the ancient land-marks which thy fathers have set.*”—Prov. 22: 28.

“*Some remove the land-marks.*”—Job 24: 2.



THIS is a cheap way of disposing of some unpleasant and painful facts relating to the state of religious teaching, religious experience, and religious life, especially among Methodists, by quoting Ecclesiastes 7: 10: “Say not thou, What is the cause that the former days were better than these? for thou dost not inquire wisely concerning this.”

This trite passage has been a salve for the neglect to scrutinize and to correct aberrations and delinquencies in the Church. References to the past, as being better than the present, are set down to the credit, or rather the discredit, of those who make such references. But he must have studied history to little purpose, who has not noted this fact, that alternations of advance and retrogression—of success and failure—of revival and decline—have characterized the Church of God during all its past history; and whenever there has been a genuine revival of pure religion, it has been a return to a purer, and a higher standard of the past. It was so among the kings of Israel and of Judah.

God has set up a pure and authoritative standard, and by this, progress or decline was to be determined. From the

days of Moses and Samuel, down through the history of the kings, this is seen and illustrated. Asa, Hezekiah, and Josiah, were true revivalists, but they called the people back from their wanderings to the purer worship of earlier days.

The Apostolic, Pentecostal Church, was God's ideal, and the true landmarks of perfect Christianity were then set. The corner-stones marked the boundaries and outlines of the inheritance in the saints, and the characteristics of the saints. But these land-marks were removed, either by displacement, or by being covered up by the influx of wealth, and emoluments, which came in upon the Church after the conversion of Constantine.

The Dark Ages then supervened. Under the Reformers, and especially under Luther and Melancthon, some of the ancient land-marks were uncovered or restored. *Justification by faith* was one of the cornerstone land-marks which Luther re-established. But by the time the Wesleys arose, this doctrine, like most of the other apostolic land-marks, had become obsolete, covered up, or removed. How the rubbish of Romanism, and formality, of ritualism and corruption, had obliterated “the old paths” and “the good old way”! That Wesleyan revival was a restoration of *primitive, evangelical Christianity*. It was not only “*Christianity in earnest*”; but *the kingdom of God in power*! The “ancient land-marks” were wonderfully restored.

These land-marks had reference, 1st, to essential *doctrinal* truths, which were exhumed and brought forward, clothed in their own Scriptural vernacular; 2d, To the work of the Holy Ghost in *Christian experience*; 3d, To the conscientious discharge of Christian duties; 4th. To the adoption and use of authorized and prudent means of maintaining the Christian life, and of getting men saved.

Among the *doctrinal* land-marks were man's fallen and guilty condition, inbred sin, or inherent depravity. The doctrine of justification *by faith alone*, and that

faith as the gift of God; "the faith of the operation of God." The new birth, and the witness of the Spirit. The doctrine of heart-purity, or *entire sanctification*, as an instantaneous and a distinct work, subsequent to the new birth; and then, the *growth in sanctification* unto Christian perfection, or Christian maturity.

Another land-mark was the danger and possibility of falling from a state of salvation so as finally to perish. Other important land-marks were discovered and re-established, but which need not be here enumerated.

A review of some of these points in doctrinal, experimental and practical view, is believed to be appropriate to the present time, through the *Guide*, and cannot be thus reviewed in the light of the past without great profit.

In the review thus indicated, the doctrine and experience of Justification will be the subject of the *first* article.

It may not be necessary here to allege or prove that there has been a departure from some of the *vital* and *distinctive* land-marks of Methodism, while yet giving credit for all real advancement in other respects.

If in recalling some of the ancient land-marks of Methodism, it shall not appear by contrast that there has been a removal or a covering up of some of these land-marks, our writing will have been in vain.

TRUST NOT SIGHT.—"Under His wings shalt thou trust!" Not "shalt thou see!" If a little eaglet wanted to see for itself what was going on, and thought it could take care of itself for a little, and hopped from under the shadow of the wings, it would neither be safe nor warm. The sharp wind would chill it, and the cruel hand might seize it then. So you are to trust, rest quietly and peacefully, "under His wings;" stay there, not be peeping out and wondering whether God is really taking care of you! You may be always safe and happy there. Safe, for "in the shadow of Thy wings will I take my refuge." Happy, for "in the shadow of Thy wings will I rejoice." Remember it is a command as well as a promise; it is what you are to do to-day, all day long. "Under His wings shalt thou trust?"—*Haverghal*.

BIBLE BRIEFS.—WORDS OF PRAISE.

—"Let everything that hath breath praise the Lord. Praise ye the Lord."—Psa. 150: 6.

The last verse of the book of Psalms. What a sweep it has—"everything that hath breath." A song demanded in earth and heaven—inferior and superior tribes, all to break forth in song. Is it not fitting? Is not the broad hand of Divine goodness on everything that hath breath, from the insect up to the archangel? But amid the wide acclaim, forget not this—"Praise ye the Lord!"

"O then, aloud, in joyful lays,
Sing to the Lord Jehovah's praise."

AT THE GATES OF DEATH.

BY REV. JOHN PARKER.



TWO or three facts are fairly settled in the minds of the majority of average Christians. Put in words, these facts take this form:—1st. *I must obtain a clean heart somehow and at some time before I enter the heaven of perfect holiness.* 2d. *I must obtain it by faith—not by the merit of my tears, prayers, or works.*

To one of this class I asked the question: "When do you expect to get a clean heart, a heart emptied of all impurity in thought and motive, and filled with the perfect love of God?" His answer was ready—he had evidently thought the matter over and reached a conclusion which released him from present anxiety. He instantly answered, "At the gates of death." I asked him how he was going to obtain it, and he said, "by faith." He was startled into thoughtfulness and blushing confusion, when I asked again, "But how will you obtain faith at the gates of death, when all along during health and opportunity you have refused to seek and obtain a clean heart? Do you not know that while the repentance faculty will go with us to the gates of death, and beyond,—not always so the faith faculty. You will probably find it difficult to command the ability to surrender your heart and all your powers in loving obedience to God at the gates of death, if you have deliberately refused to make this surrender when so often called to do so during the opportunities

of life. You have long refused, and are now refusing to seek a clean heart, for reasons that must involve rebellion. God knows, and you know why a clean heart is not wanted by you at present. That reason is *sin*,—it is rejection of the Christ as He is revealed, a perfect Saviour, here and now. There is something you prefer to a clean heart, entempered by the Holy Spirit. A clean heart would be an interference with some things you want in the Christian life, of the purity of which you stand in doubt. You have no objection to a clean heart, except as a clean heart would have objections to the questionable practices and indulgences of your life, which make perfect faith and purity impossible to you. You know you cannot have these opposites—a clean heart and questionable practices, indulgences or associations. So you have decided to have these, and risk heart-purity. But you must have a clean heart, or no heaven at last, and so at the gates of death you are going to throw away the things that you now prefer, and believe for a clean heart."

Beware, my brother, or you will find your will-power, so long trifled with, has become too weak to command your entire surrender. You may find the Holy Spirit so long grieved by your halting and trifling with His grace, unwilling to be conciliated by your distress at the gates of death, and therefore the light which alone can reveal Jesus as an uttermost Saviour, withdrawn.

It was a revelation to him along lines that were not agreeable, and as evidence that he is drifting toward the sad result predicted, he is apparently unaffected now by the truth that then startled him, *that at the gates of death he may find that "the faith which brings the power" to sanctify and cleanse, will have become impossible!* Jesus sadly teaches us this truth in the warning to "walk in the light while we have the light, lest darkness come upon us." I believe that multitudes of ministers and people have outlived the lumin-

ous revealing light of their early Christian life, and are walking in twilight and mist, and presuming on the grace of a future opportunity. And Paul says, that if men do not see the charm of the Gospel and its wonderful grace, it is an evidence that they are in a lost condition, and that Satan hath blinded their eyes, so that they cannot see the light of the knowledge of the glory or holiness of God in Christ Jesus. O, it is an appalling calamity to any man to hinder the light of the Spirit from so shining as to reveal his greater inheritance in Christ; to deliberately halt in the intended and immediate advancement into conformity with the will of God and the image of His Son as revealed in the Gospel! Ye can not habitually believe (says Jesus) when you allow a hindering condition in your life, such as the seeking of honor one from another, and not the honor which cometh from God only. We cannot pray (says John) and expect to receive, if our heart or conscience condemn us. Only when a man has confidence in his own sincerity dare he presume to have the confidence in God which asks and expects to receive.

"Cannot—cannot—and I a Christian!" Do you seriously mean it? Is there a possibility that I shall drift into a state where I cannot—cannot see the light of the glory of God in Jesus,—cannot pray and receive because my heart will condemn me as unreal and insincere,—where I cannot believe because the faith faculty has become so weak as to be unable to command the enfeebled will and affections to an immediate, absolute and eternal surrender to God, knowing that such entire surrender I would not now attempt to make, but only that I am at the gates of death? Under such circumstances shall I find it difficult, if not impossible, to make such an entire surrender, for surely God will know, and so shall I, its unreality, that having deferred so long, I should have chosen to defer longer—only I have reached the gates of death.?

ALL-DAY MISSIONARY SERVICE.

[TESTIMONIES of the Missionaries for Africa]—Continued.

Bro. Josiah Arringdale (the son of Bro. Arringdale).—I do not need any sympathy. My father and mother did not oppose me, but were glad I was willing to go. God has honored me in the calling. He has some work for me to do in Africa, or He would not have called me to go there. I have not to leave my parents as some have; they are going along and, if God sees fit to keep me in Africa I shall be satisfied. I want to die in Africa. I propose to make the work there my life-work and, if He should permit me to return it will be only for a short time, for I shall go back. I do not think any enjoy the love of God in their hearts more than I. I have felt like shouting, my cup is overflowing, and I am going to ask God to enlarge the vessel. I ask you to pray for our sister who is absent to-night, and ill; and pray for me, that God may use me for His glory.

Singing, *Down at the cross where my Saviour died.*

Miss L. Fannie Cummings, of Reading, Mass.—Dear brethren and sisters, the Lord Jesus has given me a very joyful message for you to-night, and I would ask that every heart be lifted up in prayer that God may speak through me, and that some soul may be blest. Some may be in the place where they need encouragement to seek the blessing I found. I will give you the stepping-stones which brought me to my present position. A number of us, when I was about ten years of age, used to meet to pray and read the Bible, but we gave this up. At a revival meeting at Reading, on a rainy night, when the invitation was given, I went forward for prayer. I had no struggle; my will was broken when I resolved to go forward. That night the Lord spoke peace to my soul. In the following November they held a Holiness Convention, and I heard a wonderful sermon on the text, "Whosoever is born of God doth not commit sin." I was there convicted for holiness. I went home and told my friends of what I had heard, but they did not believe in it. I felt, however, it must be true, for every part of the sermon was backed by Scripture. I attended the Holiness meeting in Bromfield St. (Boston). There they spoke of the Spirit filling them with perfect love,

peace and joy. I told the folks at home of this, but they did not believe it any more than before. I resolved that I must have this experience. I knew the Lord had so blessed me in justification, that sanctification must be almost heaven. I went forward in December in revival services, and gave myself up to the Lord, and that night I received the witness that I was cleansed from all sin. This experience has been in my heart ever since, only fuller, and richer, and deeper. I told the girls in the shop about it; some were very much interested; they had not heard anything like it before, and they said they would like to have the experience. The morning after I received the blessing we were having our usual discussion. I told them I knew something about this now; Jesus has cleansed me, and I am perfectly happy. I can look up to Jesus and receive His blessing right into my soul. I have constant and perfect communion with Him. They said there was a change in me, and if such a change could come in me, they wanted it. I tried to help them. I went to Dr. Steele about them, and the doctor finally got them out into the light.

After my conversion, I said to a sister in the Church, that I believed the Lord had some particular work for me, I had been saved so clearly and wonderfully. She said, "Then you can be a great power for God if you will." I told my pastor, and he proposed that I send my name into the missionary society. I thought that would be death, but at last the Lord Jesus made it plain that He would support me. One day I was led to make a very deep consecration. I went down upon my knees and told the Lord I would do anything for Him. I realized He would go with me, and hence felt safe on that point. As I made my consecration God said to me very clearly, though I tried to think it was fancy, "Would you go to Africa?" I thought that I could not go there; it was the worst place on earth. I went into darkness. I could not see the Saviour's face, and had not the same companionship with Him. I knew that my consecration was not complete. After two or three days of darkness, I came to the conclusion that I could not live that way. I told the Lord again I would go anywhere if He would deliver me; and again the voice came: "Will you go to Africa?" I said, "Yes, Lord, if Thou wilt open the way; anywhere with Jesus. The glory that then came into my

Loved Ones Gone Before.

"Precious in the sight of the Lord is the death of his saints."

MISS LIBBIE STRUBLE went home on the eve of April 20th, 1886, at Fredericktown, O. She was born June 14th, 1851. This sainted child of God was a niece of Bishop Walden, of the M. E. Church. She was a member of the Presbyterian Church, and a most devout Christian, and an earnest worker both in the Sabbath School and Church, being a teacher from the age of sixteen. She was taken with a chill while teaching her class, after which for nearly two years she was unable to meet with them. That dread disease, consumption, had claimed his victim, but amid her sufferings she never murmured. She had learned in health, while the youthful bloom was on her cheek, to trust Him that doeth all things well. Self had been sacrificed, she delighted to do good, feeling it better to minister than to be ministered unto. First with her was the *glory of God*; second, the *happiness of others*, always ignoring *self*. In her last sufferings Christ did not forsake her, but gloriously sustained her. She loved the Guide, and said it was such a comfort to her in her affliction, and the March No. of 1885 did her so much good, as at that time her only sister, a loving Christian woman, went before with the same disease, and that number was particularly precious.

Her views on Christian perfection were clear, and her life was an every-day exemplification of her belief. She trusted in Him for all things—small as well as great. On the Sabbath before her departure, a beautiful Sabbath day, she said, "Well, next Sabbath I shall be at *home*, at REST!" On the following Tuesday evening, though suffering to the last, she passed away quietly to bloom in the paradise of God. She was a lover of flowers, and had many kind hands to provide them for her. She had some placed upon her bed and, while the writer was talking to her of her joyous prospects, she pointed to one white flower that had begun to fade, and said, "I am like that flower, *fading*;"—but with sparkling eyes and angelic smile, added, "*but I shall bloom in eternity!*"

One more bright flower has been plucked from earth and transplanted to bloom in paradise above. Sad and lonely are the hearts of those aged parents in that cosey little

home of Fredericktown, as that bright light is gone up higher. They do not, however, weep as those who have no hope, but joyously await the call of the Master, when the family re-union will take place never be broken up.—*E. W. Liebendorfer.*

MRS. ELIZABETH BALDWIN was delightfully acquainted with Jesus. For many years she walked in the assurance of full salvation. While I was pastor in Fleet Street, Brooklyn, she was one of my safest and strongest helpers. It was an inspiration to hear her declare her faith. Though misfortunes, as the world calls them, befell her, she was more than conqueror. The devil was afraid of her triumphs. They meant something. She soared over reverses like a bird on the wing.

Her class-meeting testimony was never complete without some joyful allusion to her experience of perfect love. How she obtained it she wanted all to know. On the evening of September 23d, while relating it in joyful strains and, with shining face, she wavered, and at once fell. A physician was immediately summoned, but she was beyond his reach. A brief period of unconsciousness, and she had entered into the great assembly to finish her testimony amid the celestial worshipers. What a grand way to die! Seventy-six years old! Ripe and ready! From the class-room to heaven; from testimony to throne. Hallelujah!—*I. Simmons*

RICHARD TILTON HUGHES was born October 17th, 1812, in Clermont Co., Ohio, and closed his earthly life near Morrison, Whiteside Co., Ill., Sabbath morning, Sept. 12th, 1886. Bro. Hughes was of Methodist ancestry, who came from Kentucky and Virginia. Early in life he identified himself with the Church, and came with his widowed mother to the northern part of Illinois in 1835, while the Indians were yet on the ground. He passed through the vicissitudes and experiences incident to those times, but preserved his integrity to the Church. Bro. Hughes was a very resolute man in his purposes, but always timid in his religious life. He died with a comfortable hope in the Lord Jesus, and with a great concern for the spiritual welfare of his family. The Guide was a welcome visitor in his household. The widow is sustained in her bereavement, and finds that the God of all comfort is true to His promise of light and support.—*A. H. Miller.*

Holiness in Home Life.

"Through wisdom is a house builded; and by understanding is it established."—Prov. 24 : 3.

"Unite our hearts in love to Thee
And love to all will reign."

—"A holy life has a voice. It speaks when the tongue is silent, and is either a constant attraction or a continual reproof."

A MOTHER'S INFLUENCE.

BY E. H. NEVIN, D. D.

IT has been beautifully said of a mother that "she is both the morning and evening star of life. The light of her eye is always the first to rise and generally the last to set upon the checkered life of man." She wields a power more decisive far than syllogism in argument or courts of last appeal in authority. Next to Omnipotence, hers is the strongest moral influence known upon earth. She has been called "the Divinity of Infancy." She can shower around her the most genial of all influences, and from the time when she first laps her little one in elysium by clasping it to her bosom, "its first paradise," to the moment when that child is independent of her aid, her smile, her word, her wish is an inspiring force. A sentence of encouragement or praise from her is a joy for a day. A mother's look, a mother's smile or a mother's word may seem to be a small and insignificant thing. But more mature reflection will bring us to a very different conclusion. We might ask the one who may be tempted to attach but little importance to the influence of the mother—Is it a little thing to fashion an immortal spirit after a heavenly model? Is it a little thing to develop infant powers and bring to light all that seems hidden in the soul—to train the ear by sweet sounds and the eye by lovely colors? Is it a little thing to teach the use of language and form what is emphatically called "our mother tongue?"

It is the godly mother—the mother whose heart is illuminated with heavenly light and quickened and sanctified by the Holy Spirit—that can offer the simple, tender, touching prayer which the youngest can comprehend and can seize upon the happy moment for

implanting truth. She, and she only, can time all and rule all by that sceptre which is wreathed with silk, the sceptre of genuine, heartfelt love. A little boy, when asked what made home pleasant and beautiful, and why one house was not as much a home as another, replied, pointing to his mother, "Because she is here!" True, living, consistent piety is the mother's brightest ornament, her truest glory, her noblest support and her richest treasure. Her life should be a calm, holy, beautiful walk from the hearthstone to the altar fire, from the bosom of her family to the throne of God.

It has been the testimony of good men in all ages, that they owe chiefly to their mothers the best inspirations of their lives. "I had rather possess my mother's picture," once wrote the poet Cowper, "than the richest jewel in the British crown." The venerable John Quincy Adams once said, "It is due to gratitude and nature that I should acknowledge and avow that, such as I have been, whatever it was, and such as I am, whatever it is, and such as I hope to be in all futurity, must be ascribed, under Providence, to the precepts and example of my mother." Sweetly and truly has the poet sung,

"The sounds that fall on mortal ear,
As dew-drops pure at even;
That soothe the breast or start the tear,
Are Mother, Home, and Heaven!"

—Pulpit Treasury.

THE HOME STUDY.

(Spend an hour each Sabbath in this study.)

TOPIC FOR THE MONTH.—*Undue carefulness—the Words of Jesus.*—Matt. 6 : 25-34.

OPENING HYMNS.—December 5th, 679. 12th, 673. 19th, 141. 26th, 734.

VERSES TO RECITE.—December 5th, Isa. 12 : 1 ; 12th, Isa. 12 : 2 ; 19th, Isa. 12 : 3 ; 26th, Isa. 12 : 4.

THE TOPIC.—On Sabbath, December 5th, take Matthew 6 : 25 : Christ's command, "Take no thought," etc. Dec. 12th, Christ's illustrations from nature, Mat. 6 : 26-20. Dec. 19th, Christ's conclusions and the reason therefor, Matt. 6 : 30-32 (v. 32) : "Your heavenly Father knoweth," etc. Dec. 26th, Our first duty, accompanying promise, and closing injunction, Matt. 6 : 33-34.

PRACTICAL QUESTIONS.—Dec. 5th, Are we pressed with anxiety? 12th, Does Christ's requirement command our obedience? 19th, Have we followed verse 30? 26th, What are the conclusions from the whole?

The Children's Portion.

TO BE REMEMBERED.—“*The wise in heart shall be called prudent: and the sweetness of the lips increaseth learning.*”—Prov. 16 : 21.

A PRECIOUS COMMAND OF JESUS. — “*These things I command you, that ye love one another.*”

—John 15 : 17.

LETTER TO THE CHILDREN.

My dear Children :

I THINK you are now ready for the fourth round of our ladder. Please call it OBEEDIENCE.

I think you understand this word; you know that it means to obey your fathers and mothers. They can speak to you with an audible voice, but God has put His rules in His Book. We call it *The Bible*. It is in reality a “little library of books.” Unless you study the Bible as you do your arithmetic, digging away at it month after month, with a teacher to help you over the hard places, you will never understand God’s commands. He expects you to find out in the Bible just what pleases Him. There are many ways in which to study the Bible, just as there are many ways to study arithmetic.

Sometimes it is nice to take one man in the Bible and find out all you can about him. If he wrote, read all his writings, and make up your mind what kind of a man he was. If some one else speaks of him, study carefully what they say. Find out if they obey.

We will call this a *biographical* study of the Bible.

It is also well to study it *historically*; hunt out the thread of history from the beginning to the end. Foster’s “Story of the Bible” would be a great help to you. Will not your father buy it for you?

It is nice to study the Bible *topically*. With a Concordance, search out all that it says on any one subject. Write down all that you can, whatever way you study it. Hunt out the prayers written down in the Bible. See how short they are, and to the point. Take a promise and make a *prism* of it. Turn it round different ways, and watch its beautiful reflections. For example: Take the promise, “I will never leave thee nor forsake thee.” Commence with the word “*I*.” Study

God’s character. Take the words “will never leave”—find the shades of meaning between “leaving” and “forsaking.” Take the word “*thee*” home to your own heart, and delight in it.

There are many more ways, but I will leave you to find them out or invent them. “Spare minute study” is a great help.

My great query is, “Are you really in earnest to be a Christian? Then study the rules of a Christian life, in order that you may obey intelligently.

If you follow this advice, your feet will be upon the fourth round of the ladder.

I hear the Church bell ringing.

Good night!

Lelia Waterhouse.

—“*Love understands love: it needs no talk.*”

“Are you shining for Jesus, dear one,
So that the holy light
May enter the hearts of others,
And make them glad and bright?”

“Have you spoken a word for Jesus,
And told to some around,
Who do not care about Him,
What a Saviour *you* have found?”

“Have you lifted the lamp for others,
That has guided your own glad feet?
Have you echoed the loving message
That seemed to you so sweet?”

THE CHILDREN'S STUDY.

PROMISE FOR DECEMBER.—“*I will give them a heart to know me, that I am the Lord.*”—Jer. 24 : 7.

HYMN FOR THE MONTH.—No. 1037 (Methodist Hymnal), commencing—

“There is a land of pure delight,
Where saints immortal reign.”

LESSON FOR DECEMBER.—*God the Maker of Winter.*

Examine the passages of the Bible which state this, and others which have reference to this season. Consider what are the advantages and blessings of Winter, and write us a letter about it, to reach us by December 10th.

WRITING EXERCISES.—*1st week*, What is wisdom, and what does the Bible say of its advantages? *2d week*, What is Prayer, and give some of its results. *3d week*, *Angels*, their nature, number, and employments. *4th week*, *Heaven*, its enjoyments and employments.

The Editors' Study.

Motto: Purity—Love—Power.

No Censoriousness—No Wrath—No Strife—No
Malice, Enmity, or Evil-Speaking—
Love, Love—Only Love.

HOLIDAY ADVICES

1. *In relation to Festivities.* It is right to observe the annual Festivals. Jesus did (John 7:10). Here is the rule to govern this, as all other affairs of life: 1 Cor. 10:31.
2. *Expenditure of Money.* There are strong temptations at this point to act unwisely. Avoid them. How? Psa. 16:8. Then ask the question, Acts 6:6.
3. *Remember the poor*—especially if you make a feast. Luke 14:13. See also, Neh. 8:10.
4. *Do something definitely for the cause of Holiness.* The counsel of the prophet is in place here: Jer. 50:2. Get some holy literature in some family where it is not found, on or before January 1st.

"TIME NO LONGER!"

THE Revelator opens to our view a scene of tremendous interest, as follows:

"And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven,

"And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that *there should be time no longer.*"
—(Rev. 10:5-6.)

The scene here presented is the close of time. The proclamation is made by the voice of an angel—his presence is majestic, as will be seen by reference to the first verse. Standing, with one foot upon the sea and one upon the earth, is indicative of the universal application of the edict, of its covering the whole world. Its being made with the solemnity of an oath in the name of the Eternal Sovereign, gives it an ineffaceable seal.

That period when time shall be no longer is before us—how far in the future, who can tell? "The times and the seasons the Father hath reserved in His own power." The precise moment when this angelic proclamation shall be made is hidden, wisely so. It may be afar off—and it may be near. One thing we do know, time,

sooner or later, shall cease to be. The world's history will be sealed and men will enter upon their eternal destiny.

And this we know, also, that the closing of each year narrows the intervening space, and brings the consummation of all things nearer. Hence it is well for us to take note of time, so that it may teach us to "apply our hearts unto wisdom." We are instructed "to redeem the time, because the days are evil." Whether any to whom we address these reflections will be alive when the Divinely appointed messenger shall make this announcement, we know not. Possibly some may be witnesses of the revelation of the angel, and their ears may listen to his authoritative proclamation. But at any rate, time with every one is short.

How stands the account at present? What is the record of the closing year? Is the retrospect glad, or gloomy? Have we stood resolutely for the Master, as the days and weeks have been rolling away? Have we been eager to fill our Providential sphere usefully—have all our works in Christ been wrought—have we gathered some sheaves into His garner?

Truly, these are solemn questions. While, through grace, our readers will, in the main, we trust, return favorable answers to their own souls and to the great Searcher of hearts, in each case there will be appended the humbling acknowledgment, "*At best I have been but an unprofitable servant!*" The mistakes of my life have been many. Our only refuge is grace—under the shadow of the mercy-seat.

Well, what of the future? Is there a rocky foundation? Is the contemplation joyous? What if the trumpet should soon sound, and the angel's voice sweep o'er land and sea, while, with uplifted hand he swears, "*Time shall be no longer*"? Are you ready for the summons? Will you make this your song—

"Jesus, Thy blood and righteousness,
My beauty are, my glorious dress;
Midst flaming worlds, in these arrayed,
With joy shall I lift up my head."

That is the only sure foundation. Stand there by faith. Let Christian hope span the unopened future. BE HOLY—then a sublime destiny awaits you—eternal life before the throne.

the whole country responsible if she does not come in contact with them. O, may I be a truly holy man! I have a whole burnt offering on God's altar every day, and He is giving me an enlarged capacity of faith as never before, in reference to the possibility of reaching the unsaved by the power of Christ.

Singing, O for a thousand tongues to sing.

THE SPIRIT OF PRAYER.

A Brother.—I have had an experience on the line Bro. Hughes referred to. I retired early one night, but not to sleep, for the Spirit of God came and filled my soul full and running over. I poured out my soul unto God for the lost, and I do not think I ever enjoyed so much of the wonderful presence and power of God. I asked, "Can it be possible that God indeed dwells among men?" Yes, the evidence is in my own soul. I believe God is going to do a great work among men.

MISSION WORK AT HOME.

Brother Johnson.—"And now abideth faith, hope, charity, these three; but the greatest of these is charity." A good, learned minister said that charity means *love*. Faith and hope may be so swallowed up in love that you have a *perfect* love. I know the Lord sanctifies my heart. I used to be afraid of that word, but I am not now. I am saved to the uttermost. The St. George's Church sent for me last year to come there when they held their mission. They sent me down to Ave. A. I used to want to go to Africa, but when I came there I did not want to go to Africa. There are two classes of people neglected—the lowest and the highest. I went into the cellars and the garrets, and I never had such an easy time in my life. I went into one house in which were Germans and Catholics, and when I spoke to them they understood what I said. I have been visiting in Brooklyn with Bro. Parker, and out of the hundreds we did not find thirty converted.

Singing, Hallelujah, thine the glory.

SALVATION FOR THE JEWS.

Rev. Bro. Freshman.—I have been stirred by the words of Bro. Hughes, and by the lesson read. Those who know me will readily believe that those words and that lesson suit me to-day. My heart is concerned for the salvation of God's ancient people and, belonging to them, I am giving myself to that

work. There are one hundred thousand of them in this city. Last night I met a class composed of them, and preparing for baptism. I desire to be more fully than ever the Lord's. It seems to me that the more holy I desire to be the devil is all the more after me, but my desire is to be more fully the Lord's, and to continue faithful to the end.

THE SIMPLICITY OF FAITH.

Rev. Bro. Dunn.—It is good to be here. I think we shall find it in our experience, and many of us have found it to be so, that believing is the simplest thing we do. There is a blessed analogy between breathing and believing—breathing is the source of our physical life. When we begin to breathe we live, and when we cease to breathe we die—we could not live without it. The moment our faith touches Christ, we begin to live, and as we continue to believe we continue to live; and if not, then death comes upon us again. God has made believing, which some think is so hard, the simplest thing. The condition of salvation is to believe God's word. Here are a number of God's children who have borne their testimony—will you believe it? Will you accept it? Some of you say, "I wish I could enjoy what Mrs. Palmer and Bro. Hughes, and Bro. Johnson do; I would give—what would you give? How much would you give? You have nothing to give on this line at least. You may have money to give to good causes, but nothing wherewith to ensure salvation. Breathing is not a conscious act with us all the day, but I must have been breathing or I could not have lived. I cannot always be thinking about it; I must believe when I am not thinking of it; and I am believing, glory be to God, all the time. If any one asks, "Do you believe that the blood cleanses from all sin? Do you believe in the keeping power of Christ?" My answer is, Yes. O that God would show us the simplicity of faith! It is so simple to believe. If we are not in a *condition* for breathing, we cannot breathe; and if not in a *condition* for believing, we cannot believe. When we take hold of Christ we are saved, and we are filled with the Holy Ghost. It is as impossible for you to touch fire to powder and not feel the flame as for you to believe in Christ and not be saved. Believe now and you will be saved. You will be sanctified, and the blood will cleanse you from all sin. What is necessary for a sinner to believe who

is not converted? To believe "Jesus died for me!" You believed that, and clung to it. A Christian wanting to be sanctified, what is he to believe? That the blood cleanseth from all sin. Now to believe that you have received what you have not, would be a lie; but believe you *do* receive, and this is so simple, so easy. The Lord says He will do it for you. Open the door; let the barriers down, and the bolts fall back. It has been thus with me all the years of my experience, and I can say with Bro. Hughes, that my faith has been enlarged. I promised the Lord some time ago that I would never doubt or distrust Him, and it is a very blessed life.

Singing, *Just as I am, without one plea.*

CHRIST IN OUR STEAD.

A Sister.—Mr. Dunn has said that the evil one wants always to hinder us; and I am so conscious of it that he does not want me to speak just now. I recall a sermon I once heard, in which the minister said, "Wherever God's people were, He was specially present." It came to me, a little while ago, about the cry, "Behold the Lamb!" and I thought we should ask the question, "Are we holding up the Lamb of God before the people?" I read an illustration in connection with the lesson for next Sunday. Seamen had mutinied and had been condemned to die, but it was agreed that every tenth man should be doomed. A father and son were among them, and when the son saw that the father would be condemned, he rushed into the father's place and was counted number ten. Christ had come into our place, and instead of our dying, He has died for us. It seems to me so simple, but it is not only for our justification; Christ is more to us than that. His blood cleanses moment by moment as we trust Him. If we lifted our eyes always to Christ, as "the chiefest among ten thousand," having perfect confidence in Him, He would then be able to save us to the uttermost.

A JEW INWARDLY.

A Brother.—I am glad to know in whom "I live and move and have my being," and that I know I am of the house of Israel. I have the witness in myself. There is a reality in the words, "But he is a Jew who is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter." I praise God that I have passed from death unto life, and am of the house of Israel, though

born a Gentile. I have a strong evidence that old things have passed away. I love the life I am living now, and I realize that faith is the complete abandonment of one's self to Christ, the letting go of all my works, for in clinging to these I am trying to save myself. "For by grace are ye saved, through faith." I have nothing to boast of. It is by grace that I am what I am, cleansed by the fountain "opened in the house of David for sin and uncleanness." I realize that what the law could not do, "in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, that the righteousness of the law might be fulfilled in us." Christ is formed within, the hope of glory. I want to be anything or nothing for the gospel, and to do the will of my Master

WILLING AND OBEDIENT.

Sister Searles.—I am always anxious to tell everybody that the willing and the obedient shall eat the good of the land. I have found myself that when I have been willing to give up everything, there has been no difficulty. The morning on which I thought I was completely ruined, before night I had a fortune I could never tell you of. I met the Lord on Pearl street, and told Him I gave up all for Him, and that moment my soul was filled with the grace of God. I have lived by faith and not by feeling, and God is always faithful. I realize His keeping power and, whether I have abundance of feeling or not, I go on my way rejoicing. I cannot now engage in active labor, and sometimes envy those who do. I can pray, however, and enjoy the blessed evidence that "to live is Christ."

THE SIMPLICITY OF THE WAY.

Brother Crittenton.—While our sister was reading the lesson, I thought, how simple the story of redeeming love! "Whosoever call-eth upon the name of the Lord, shall be saved." We can easily comprehend that. Some burdened hearts may be here, who have not accepted Christ; some who say, as Bro. Dunn expressed it, "What would I give if I could get where they stand." "Come unto me all ye that are weary and heavy laden, and I will give you rest," said Jesus. These words stared me in the face for years. Jesus did not stop to question me as to what I had been doing about my sins, but said to me, "Though your sins be as scarlet, they shall be as wool." He gives me perfect peace.

After my conversion there was an unrest, and therefore I cried out, "Give me a clean heart!" Since that time I have looked away from myself, and have seen Jesus at the right hand of the Father. I do not look at myself now, but at Him who is able to save to the uttermost. All glory to Jesus!

Singing, *I hear Thy welcome voice.*

Mrs. La Fetra (missionary from South America).—I came to the meeting this afternoon in a very receptive mood, feeling that I would not say anything unless it were presented to me clearly as a duty. I felt like listening to precious truths and enriching myself with the experiences of others. But I feel so deeply the need of your prayers for myself and my work that I cannot forbear to ask them. I know of no body of Christians whom I would be so glad to know were praying for us as the band who gather here in the Tuesday afternoon prayer-meeting. My work for the past six years has been the directing of the Girls' School in Santiago, the capital of Chili. Our new College building is nearly completed. This will enable us to accommodate more than twice as many pupils as before, and with these new responsibilities my heart is laden. My prominent thought in coming home, after the joy of meeting my loved ones, was the anticipation of meeting Christian friends and getting suggestions for more effective Christian work, and especially to get such a baptism of the Spirit as would enable me to teach and to live as I had never done before. The thoughtful men of Chili and Peru are throwing off the shackles of Romanism. They are weary of its hollow parade, and there is a wonderful work to be done if we are in earnest to do it. We are striving to lead the children to Christ. They attend family worship every day, and some of them go with us to Church and Sunday-school. Many of them have been well instructed in Church History, but there has been so much idle form in their instruction that it opens a new world before them to be allowed to think for themselves.

O, how we need thoroughly consecrated teachers, that they may have a bright and cheerful word for Jesus as they mingle with the girls. They are beautiful girls—many of them from the best families of Chili. They win your heart in a way that makes the work among them very delightful. As yet we have no public Spanish service. If we

had two or three able ministers down there, thoroughly conversant with the Spanish language, and thoroughly consecrated to God, they would find open to them a grand field for gospel work.

Singing, *Glory to His name.*

READY TO RECEIVE LIGHT.

A Brother.—When a mere boy I believed on Christ. I believed gladly and willingly. While under the pastoral care of Bro. Parker, some years ago, God enabled him to preach this higher life, as he always does; and when the way was pointed out I felt by the help of the Spirit like pressing forward. I simply believed that the altar sanctified the gift, and when the Spirit came to my heart, He remained. I think those who believe ought to continue to believe. In the tops of the mountains we breathe pure air. When I read the prayer of Christ, "Sanctify them through thy truth," my faith said, "O that we might be ready to believe all God has said!" On the west side we have a prayer-meeting for all denominations, and no matter who leads now they are almost sure to become absorbed in full salvation. I want to be filled with the Spirit, and go forth holding up Christ everywhere. When thus filled we shall make opportunities. There are thousands of people who would start to serve God if they could believe they would hold out. If we give ourselves to Jesus He will keep us and present us with joy in the last day, and if we go out from here letting our light shine, many precious souls will be brought to God.

Singing, *Forever here my rest shall be.*

At the close of the meeting, an invitation was given to those desiring a clean heart to rise. Several responded. Prayer was offered, and the services closed with the doxology and benediction.

Winnebago, Iowa.—Sister Harriet Lamphere writes: Two years ago last Spring I was sanctified. The sweet experience I have had since is more than I can tell. Jesus has come and taken up His abode in my heart. He leads me day by day with His own right hand. I am poor in this world's goods, but rich in the precious love of my Saviour. The Guide has been a comfort to me in my poor health. The testimonies are so sweet—it seems as if I were talking with my Christian friends.

Our Social Meeting.

THE WORD.—"O God, my heart is fixed; I will sing and give praise, even with my glory."—*Psa.* 108:1.

THE SONG.—"Praise, my soul, the king of heaven,
To His feet thy tribute bring."

HOLINESS IN BUSINESS.

J. J. Pike. Chelsea, Mass.—May 18th, 1858, the Lord restored unto me the joy of His salvation. In order to make a permanent cure of my "besetting sin," covetousness, which had caused my financial ruin, He demanded of me that I pay a hundred cents on the dollar—humanly speaking, an impossibility. But in the joy of my heart, knowing that sin was cast out, I was willing to promise anything. Little did I think that after twenty-seven years of toil and economy that it would require three years more to "owe no man anything"!

Unsustained by the sanctifying power of God, it is not possible for mortal man to be kept under the crushing weight that at times pressed upon me. Many times this passage encouraged me: "He will not suffer you to be tempted above that which ye are able, but will with the temptation, make a way of escape." *Make a way*,—cut out a new road to get you out.

To the praise of a covenant-keeping God, permit me to say that my miserly heart has been so changed that I have no more desire for *wealth* than I have for *wings*. I belong to the "Holiness Brigade, and can soar without either. Aside from physical infirmity, few men have are more pleasantly situated, or more thankful for their surroundings than myself.

A Voice from Liberia.—A. R. Smith. I was led to seek holiness by hearing Mrs. Amanda Smith preach at Greenville, on Acts 1:8. By hearing of the perfection in religion which is attainable, I became deeply interested concerning my own condition. For awhile I prayed earnestly, but concluding that this was not for all converted people, I ceased to pray for it. In 1884 I signed the Temperance pledge, and that awakened me again to my spiritual condition. I commenced anew to pray and wrestle for the blessing, until I felt as if I must die after all and not experience it. The voice of the Spirit, however, continued to ring in my ears day and

night, saying, "*You must be cleansed.*" So I concluded I never could see heaven without being cleansed, and I said, "Lord, I will pray for it until I die." I started on my journey from Egypt to Canaan on February 8th, and traveled several months, when I entered the promised rest—glory to God in the highest! But before receiving this full salvation, one morning, no angel tongue could tell what I experienced in half an hour! A wonderful power took hold of me, soul and body—my whole frame was penetrated by it. Then the Lord cleansed me fully—it was as if a shower of rain had descended upon my very flesh and bones. I am so satisfied that the blood of Jesus cleansed me from all sin. Ever since I have rested quietly in God, and I have no doubt of His saving power.

A Tribute of Praise.—Salome Hansford, Mt. Clare, W. Va. I wish to ascribe praise to Him "that liveth and was dead, and is alive for evermore, Amen," for all the way He has led me in the six years' experience in the way of holiness. The past two years have been the most joyful. In all my conflicts I have shouted victory through the blood of the Lamb. My testimony is that He is able to keep that which I have committed unto Him, as well as to save to the uttermost all that come unto God through Him.

Joy in Advanced Life.—G. M. Lee, Fond du Lac, Wis. I have not language to express the joy I experience in reading the Guide. It was that which helped me over the bar of unbelief, and enabled me to enter Canaan, the land of corn and wine. I have read every number through carefully, the blessed testimonies of Mrs. Palmer especially. Her instruction in explaining the Scriptures have helped me greatly. I am in my 85th year, and, praise my Heavenly Father, my last days are my best.

A Mother's Influence.—Minerva Jones, Fresno, Cal. I am saved to the uttermost, through the blood of Christ. A Christian mother placed in my hands the Guide, and other works of Phoebe Palmer. They led me to understand the Bible, and brought me to the feet of Jesus. I thank God for a holy mother. When in middle life and in health, as she went about her work in the house, she would repeat the words,

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent word!"

—"Do not conclude that the promise of God failed because your plan miscarried."

EVERYBODY, AWAKE!

WE HOPE every reader of the Guide has considered well our "*Talk with Subscribers*" in the November number. And we trust that each and all are acting on its suggestions. The time has come for action—energetic, persistent action. The great adversary is sowing tares broadcast in the land—sowing tares in the body politic, and in the body spiritual. A poisonous and deadly literature is prevalent everywhere.

Christian people must stir themselves. Hands and heart and purse should be open. Especially should those who know the joy of real holiness give themselves to the work. There is enough money in the hands of professors of holiness, to flood the country with cheap publications that will minister grace to the reader.

We plead for increased activity on the part of our friends in circulating the publications which emanate from our own press. Not because we esteem them *par excellence*, but because God is owning them, very graciously, in enlightening, quickening, and saving those into whose hands they come. The GUIDE TO HOLINESS is made a blessing to thousands. Will you not, beloved, make an effort to have a copy sent each month to some minister, class-leader, elder, deacon, or other official or private member of the Church to which you belong? Can you not send us at least *two new subscribers*, and so secure some of the precious books offered as premiums? You may thus have placed in your hands what you may use as a *circulating library*—a good book or books to lend to your neighbors. Will you not have the honor of furnishing a copy for 1887 to a missionary, at home or abroad, by contributing to the *Phæbe Palmer Fund*? We are pressed beyond measure at this point. *Help us!*

We desire you to keep in mind our new books: "Life of Mrs. James," "Fragrant Memories of the Tuesday Meeting," "The Beloved Physician, life of Dr. Palmer," "Rifted Clouds," "Christian Holiness Almanac," and the "Wall Roll." Many agents are doing well in selling this Roll. We say, then, *let everybody be wide awake!*

—IS IT TRUE? What? Why, that "sin is a reproach to any people." It is. Then do you be fully cleansed from it—and hold up, everywhere, the privilege of *entire cleansing*.

BIBLE PARADOXES.

6. "*As chastened, and not killed.*"—(2 Cor. 6:6). Chastisement is a Christian allotment—Divine chastisement. It is written, "Whom the Lord loveth, he chasteneth." When the child of God is called to such experiences, bitter things are often written against him. He is thought to be a sinner, and that he is being chastised for his sins. And sometimes, when the pressure is very great, yielding to temptation, he writes bitter things against himself.

Job, in the midst of his afflictions, was thought by his friends to have incurred the displeasure of God, and was suffering under the hand of retributive justice. But how clearly did God vindicate him from these aspersions, declaring him to be "a perfect man, and one that escheweth evil." He was chastened, severely chastened, but not killed. He came forth from the fiery ordeal unharmed, his graces shining with increased luster, and the God whom he served, and whom he declared he would "trust though he should slay him,"—eminently glorified. So also was it with Daniel, and with the Hebrew children. They were also "chastened, and not killed." And such has been the experience of multitudes of the saints.

"Beloved, think it not strange concerning the fiery trial which is to try you." Furnace-work is often the best kind of work—it is a spiritual discipline, allowed to come upon you to serve the grandest purposes. When called to such realizations, be not faithless, but believing—be not restive under the chastening hand, but remember it is your Father's hand. Does He not love you? Will He suffer you to be tempted above that you are able? Nay, verily! Hold still then—let the chastening processes proceed! In the end you will find that they have not been killing, but life-imparting processes. And, as you stand upon God's holy hill at last, and retrospect His gracious chastisements, you will be ready to take up the triumph-note, "*chastened, but not killed,*"—but alive for evermore.

"Jesus the word of mercy give,
And let it swiftly run;
And let the priests themselves believe,
And put salvation on."

"LIKE HUNGRY CHILDREN."

REV. BISHOP JOSEPH S. KEY, of the Methodist Episcopal Church, South, is earnestly lifting up the standard of Scriptural Holiness. He was elected to the Episcopal office at the last General Conference of that Church. He was recently elected a member of the National Association for the promotion of Holiness, and also President of a local Association in Georgia. He gives in the "*Way of Life*," some interesting particulars respecting a recent visit to an annual Conference in Texas:

"I must not fail to note the spirit and bearing of the presiding elder and preachers of the San Saba District. Most of the charges lay in the track of the great drought. For a year it did not rain; in parts of the country it did not for fifteen months. Field crops were a total failure; cattle perished, particularly calves: streams dried up. The scarcity of water was alarming. Of course there was but little money in the country; yet these brave, true men, held the field against all odds. Twelve pastors and the presiding elder reported that they had all received \$1,318—about an average of \$100 apiece. One man had received only \$29.25, and another \$28. But they reported 270 conversions, and an increase in membership of more than 350. Every man was present, and several brought their wives. They were bronzed and sinewy, full of pluck and hope; there was an inspiration in their very presence. God was with them. They preached and prayed and talked as though they believed lost men were redeemed by the blood of Christ—that salvation was a reality—and the time is short. To such men heart-purity and entire sanctification came like a breath from heaven. They yearned for it, and sought it like hungry children. We bowed together in the altar and reconsecrated ourselves to God; we met at the tent and talked and prayed for full salvation. Some "believed and entered in"—all sought—none opposed. In these ends of the earth the old Wesleyan experience of "perfect love is indispensable."

We hope the good bishop will be spared many years to hold up the fulness of the New Testament privilege to ministers and people in the South. If all our bishops were thus leading the ministers in to this experience, we should see glorious results.

"See how great a flame aspires,
Kindled by a spark of grace!
Jesus' love the nations fires,
Sets the kingdoms on a blaze!"

A MISSIONARY STEAMBOAT FOR AFRICA!

BISHOP TAYLOR thinks it would be greatly to the advantage of his work to have a steamboat to ply up and down the *Congo*, conveying missionaries and freight to such points as he desires. We understand that the Committee in New York approves of it, and proposes to send one. A Christian lady, who contributes annually \$1,000.00 to the work, hearing of the proposal, has just forwarded to us her check for

ONE THOUSAND DOLLARS!

as an extra donation for this object.

This is a noble gift. And, perhaps, that beloved sister may, one of these days, be looking down from the hills of glory, and see that MISSIONARY STEAMER coursing her way along the African river, with her colors flying, doing noble service for Jesus in evangelizing the dark Continent! Will she not have a full cup of blessedness as she gazes upon such a scene?

Reader, would you like to take a little *Christmas*, or *New Year's* stock in that steamer? A dollar would buy a good lot of nails, or rivets, possibly a plank. Five dollars would purchase several planks. Ten dollars might be used in constructing the *boiler*, and every time the steam is up you might say, "*I helped to fire up that boiler!*" Twenty, Fifty, One Hundred, *A Thousand* would make you a heavy stockholder. Dividends will be declared in eternity! Send on your Christmas donations for *The Missionary Steamer for Africa*, be they large or small!

"LITTLE BITS."—A sister in Canada writes: "I love to be doing something in the blessed cause, and every day Jesus puts some *little bits* of work in my way, just such as I am able to do, and every day I feel His '*well-done*' smile resting upon me."

What a beautiful way is this to live! Here is one who stands daily "*on waiting orders*," not looking for great things, but for the "*little bits of work*" that the Master puts in her way, joyously working for Him. Let us be like her.

—Are you saved, fully saved? If not, get into the fountain at once!

The Inquiry Room.

For the last time this year of 1886 we invite our friends to meet us in the "Inquiry Room." Let our prayer be, "Open thou mine eyes, that I may behold wondrous things out of thy law."

SUBJECT OF GENERAL INQUIRY.

PARABLE OF THE TALENTS. — Turn to your Bible and read Matthew 25th chapter, 14th to 30th verse. This is a very solemn portion of Holy Scripture, and one suited to the time, the close of the year. The "*kingdom of heaven*," that is, the dispensation of grace by Christ Jesus, is likened to a man delivering to his servants of his goods before he takes his journey into a far country. There was a difference made—to one he gave five, to another two, and to another one talent—wisely, no doubt, considering their ability to use the capital thus intrusted. At length he returns and takes account of his servants. Note the result—the cases of fidelity and, and the one of flagrant neglect, and the terrible consequences.

PRACTICAL LESSONS.—1. To each of us God has given a portion of His property to be used for His glory. 2. We shall finally be held to a reckoning. 3. The returns required will be in exact proportion to what we have received.

Reader, if the summons to judgment should now be made, are you ready?

QUESTIONS OF CORRESPONDENTS

1. A sister in Michigan asks, 1st. Is it not better to avoid extreme plainness in dress, and be neither *in* the fashion, nor too much *out* of it?

2d. Is it not best to avoid all Church Socials the motive for which is money-getting?

—As to the first question, according to its wording it would seem like a disposition to trim between Christ and the world. It is safer to follow Bible instruction on this subject, fully. (See 1 Tim. 2 : 9, 10 ; 1 Pet. 3 : 3, 4.) The sister in her communication refers to certain evil examples in high places, ministers' wives, and even professors of holiness, who wear costly array, glittering ornaments, etc. Well, there are such lamentable inconsistencies. We know some professors of holiness who plead that they can have more influence by dressing elegantly. That is one of the devices of the devil. God's word is either binding, or

not. Who will say *not*? We purpose soon to publish Mr. Wesley's Sermon on Dress. The times demand it.

—2d. As to the second question, it must be settled thus as to all Church entertainments: (1 Cor. 10 : 31.) Ask yourself this question: If Jesus were standing by my side, in bodily presence, could I cordially invite Him to accompany me to that *Sociable*? If not, it is no place for you, for you simply remain here on the earth to stand as Christ's *representative*—"in His stead."

2. A sister in Maine inquires: If, as it is stated in the Scriptures, there remaineth no more sacrifice for sin, what chance is there for a backslider?

ANS.—There is only *one* sacrifice for sin. If that be positively rejected, as many do, whether it be a sinner or a backslider, there remaineth no more sacrifice for sin. The man seals his own doom, irrevocably, because he refuses the only remedy.

3. A sister in Canada writes of professors of holiness who think they can innocently use tobacco—and females adorn themselves, as to hair and dress.

ANS.—The 1 Cor. 10 : 31 referred to above, answers both questions. Let the tobacco-user ask himself, Do I use it to the glory of God? Let the female, given to fashionable dress and adornments ask herself the same question. We will risk the answer.

MERCY FOR EVERMORE.

"*My mercy will I keep for him for evermore.*"—PSA. 89 : 28. Ever bestowed, never exhausted. The vessel that contains it is one that can never be emptied. God Himself is a vessel of mercy to me; and I am a vessel of mercy to receive that mercy. To say that God will keep mercy is to say that God will keep Himself. There is mercy in Him; and I am its object. Mercy first makes me an appropriate object for itself, and ever after keeps me so. I can say to my soul, "Soul, thou hast much goods laid up for many years: laid up too in a granary safer than any granary of earth; enough for thy wants in time and in eternity; eat, drink, and take thine ease. Eat the food of angels; drink the water of life; experience the true rest of the soul in Christ."—Bowen.

The Harvest Field.

THE HARVESTER'S PROMISE.—"*In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thine hand be slack.*"—Zeph. 3: 16.

"Let thrones, and powers, and kingdoms be Obedient, mighty God, to Thee."

AT HOME.

THE TUESDAY MEETING.—The past month's history of this meeting has been full of interest. Gracious revelations of the Divine presence have been made. Those walking in the light of full salvation have greatly rejoiced in the Lord, and been mutually edified, and sincere inquirers have been led into the good way, finding rest for their souls.

NORTHVILLE (N. Y.) CAMP MEETING.—

"Rev. C. F. Wilcox, pastor, furnished some time ago some cheering intelligence concerning this Camp Meeting. It is a District Camp Meeting, within the bounds of the Troy Conference, under the direction of the presiding elder, Rev. S. Meredith. It is situated in one of the loveliest spots in the Adirondack mountains, on the banks of the Sacandaga river, one mile from Northville. The cars stop at the ground. There are now 120 cottages, and it is destined to become noted as a healthful resort. Camp Meetings have been held there since 1876. Within the past three years Holiness has been made very prominent. The Presiding Elder is in thorough sympathy; he has a clear experience of the blessing, gives definite testimony, and every possible encouragement to the work. Three years ago he secured the services of Mrs. S. E. Rose, of New Jersey. She held meetings in a large tent, and her labors were abundantly blessed of God. She has attended the meeting each year since that time, and gracious results have followed. Last year she assisted Bro. Wilcox in the village church, Northville, and over 100 were converted. This has given the work of holiness an impetus in that section. The Camp Meeting will be held next year about the middle of August, and earnest workers on the line of heart-purity are invited to go and help forward the work."

—At South Norwalk, Conn., the pastor, H. L. Hoag, reports 25 conversions.

—Sister Grace Weiser has been aiding Rev. M. Y. Bovard, pastor of 27th St. M. E. Church, New York—a large number converted.

—Sisters Lizzie Smith and L. Kenney have been at work in Altoona, Pa., and there is a powerful work of grace there.

—Rev. S. O. Garrison, pastor of 11th St. M. E. Church, Philadelphia, has received 55 into the Church within a few months.

—In the 4th Street M. E. Church, Washington, D. C., 64 have been received on probation since Conference.

—At Pine Hill, Ga., a great outpouring of the Spirit has been enjoyed—30 converted, 15 entirely sanctified.

—At Beckwith's, Del., there is much spiritual interest in the M. E. Church, G. W. Bowman, pastor; 73 conversions.

—A good revival interest prevails in Park Street M. E. Church, Lewiston, Me., W. F. Berry, pastor.

—Rev. W. K. Galloway, pastor of the M. E. Church in Tangier Island, is having prosperity,—34 accessions.

—Mrs. Van Cott is working in Winthrop Street M. E. Church, Boston. Over 220 have found the Saviour.

—Grace Weiser is laboring in 19th Street M. E. Church, Philadelphia. On a late Sabbath, the large altar was filled with seekers.

—Rev. Dr. Levy is holding special services in the Church at North Attleboro', Mass., of which Rev. J. A. Wood resigned the pastorate.

—Rev. Thos. Harrison has been holding meetings in the Bromfield Street M. E. Church, Boston, with success.

—Bro. G. D. Watson has been working for some time in the Churches in Philadelphia with his usual success. At present he is in Cumberland St. M. E. Church,

—Bro. J. W. Wolling, in "*The Way of Life*," reports a glorious meeting for the promotion of Holiness at Anderson, N. C.—over 50 converted, 31 united with the Church, 12 sanctified.

—Madison Avenue Methodist Episcopal Church, New York, under the pastorate of Rev. Dr. C. P. Masden, is enjoying prosperity. Fifty have united with the Church since Conference.

—Rev. J. Watts, Presiding Elder of the Macon District, Savannah Conference of the M. E. Church says, that the Lord is working gloriously within their bounds. About 300 have been sanctified on the District.

—Special services have been continued in the M. E. Church, South, Milledgeville, Ga., since the close of the late Convention for Holiness there. The meeting is glorious, 30 have united with the Church, many have been converted, 100 seekers at the altar one night, among them a barkeeper.

—Blessed Divine visitations are being enjoyed at Brunswick, Me. The Convention for Holiness in October was a season of great interest. Many obtained a clean heart. The work is going on in special services now being held.

—Bro. J. S. Keen sends good tidings from Hebardsville, Ky.: "The Lord blessed, saved, and sanctified. Ten family altars were erected. No wonder our children go into sin from altarless homes. Bro. Brandon, the pastor, and his wife, have been in the enjoyment of full salvation for several months. Their circuit is in a blaze."

—Rev. C. A. Spalding, Wesleyan Methodist, writes from Athens, Pa.: "We as a people rejoice all together in the way God is leading us. Meetings are getting better and better, and souls are seeking Christ. Hallelujah!"

THE WORK ABROAD.

AFRICA.—Bishop Taylor writes from Kimpoko :

"I work with spade, axe, or hoe, seven to ten hours a day, six days in a week. During my ministry of 44 years, I had no time nor occasion for any such work, but never wrought harder nor with less fatigue in my youthful days. God gives me strength of muscle and of mind according to my need. Kimpoko is a lovely spot, on the east bank of Stanley Pool. I cannot conceive of a more healthy spot. The climate is unsurpassed."

THE ANNUAL CONFERENCE of Bishop Taylor's missionaries in Angola, South Central Africa, was held at Nhanguepepo, commencing August 13th. Supt. A. E. Withey presided. It was opened with a Lovefeast. The Holy Spirit was manifestly present, and it was a time of blessing. On the 14th, after the singing of Portuguese hymns, and prayer, Bro. W. H. Mead gave an account of his trip to Ambaca with Bros. Withey and S. J. Mead. On Sabbath morning there was a class-meeting which was a season of searching power and blessing. Brother Withey preached on Holiness, from the text, Luke 1. 67-75.

—The *India Watchman* says :

"Every week we meet with some fresh evidence of a mighty inward struggling going on within the minds of the Hindu. Here and there it is leading to the vigorous grasping of important and most-needed reform. Economy in marriage, child-marriage, widow-marriage, etc., are all getting increased attention among the Hindu reformers. A revolution is coming. Christianity, though uncredited for it largely, is the quickening energy in its coming. Hindus will yet arise as they should and sweep away groveling idolatry, cruelties, follies, extravagances, etc., from their fair country. Armed with grace from believing in Jesus, they will roll back the curse and bring in the blessing of God. Hasten the day, O Lord!"

—TELEGU MISSION, India, Rev. C. B. Ward. The *India Watchman* says :

"God is with us in experience and work. Slowly He is leading us forward toward our 'Orphan Homes' and 'Christian colony.' Bless the Lord for the prospects. This year will be one of severe labor and self-denial for all in the mission. But for this came we to India. We yet hope to see the day when we can give to other work for God more than we have ever received from others. Let our friends pray for us."

—The *India Watchman* says :

"A fearful responsibility rests on those who sugar-coat the truth of God in doctrine or experience and deceive souls thereby, and insure the burning up of their own work when 'it shall be tried by fire.'"

—Last year 10,000 converts of the Wesleyan Missions in Sierre Leone and the Gold Coast of Africa raised a jubilee fund of \$75,000.

—Madagascar is almost a miracle of missionary triumph. The native Christians of that island have given more than £800,000 for the spread of the Gospel within the past ten years.

—Thirteen missionaries left Philadelphia the other day, for India and Egypt, under the care of the United Presbyterian Foreign Mission Board, the largest Band ever sent out by that Church.

—The income of the British and Foreign Bible Society for the past year was \$1,191,000. The Bibles sent forth numbered 4,123,994.

—At Lucknow, India, where so many were murdered during the Sepoy rebellion, thirty years ago, 30,000 children, nearly all of Hindu or Mohammedan parentage, recently marched in a Sunday-school procession.

—During the past year 155,553 members were added to the Churches on missionary ground, which is only 28,404 less than the accessions to the Churches in all Christendom, with their manifold advantages.

—The aggregate income of the missionary societies in England is a million and a quarter. The amount spent on amusements is \$60,000,000; on tobacco, \$65,000,000; and on strong drink, \$740,000,000.

—Several Christians in the India Civil Service have resolved to form a Prayer Union for members of that service. It is to be a branch of the Civil Service Prayer Union in England, which numbers 600 members.

—As respects religious faith, the census thus divides the population of India: Hindus, 187,037,550; Mohammedans, 50,120,585; Aborigines, 6,426,511; Buddhists, 3,418,784; Sikhs, 1,853,426; Jains, 1,221,896; Parsees, 85,307; Jews, 12,009; Christians, 1,862,634; others, 952,029.

—Over \$5,000,000 is still spent yearly in pilgrimages to Mecca and Medina. Many of the Mohammedan pilgrims travel immense distances. Thus nearly six thousand of them are from the Soudan, and neighboring parts of Africa, seven thousand are Moors, one thousand four hundred Persians, sixteen thousand Malays and Indians, and twenty-five thousand Turks or Egyptians. In 1885, there were fifty-three thousand and ten pilgrims to these two famous shrines.

—The American Board of Commissioners for Foreign Missions assembled last month in Annual Session in Des Moines, Iowa. The receipts from all sources were \$500,683, of which \$235,985 came from Churches, individuals and Sunday-schools; \$148,262 from Woman's Boards; \$107,191 from legacies, and 9,244 from the income of the permanent fund and other sources.

—The Board of Foreign Missions of the Presbyterian Church reports that last year it expended \$37,227.43 on its missions to the American Indians, among whom it has 15 American, 15 native ordained and 5 native licentiate ministers; 5 American male, 39 American female, and 22 native lay missionaries; 20 Churches, 1,706 communicants; 17 schools with 685 scholars. Among the Chinese in America it has 4 American ministers, 7 American female and 6 native lay missionaries, 5 Churches, 278 communicants, 17 schools with 905 pupils. A Japanese Church has been organized in San Francisco with 42 members.

Helps to Christian Devotion.

PRAYING IN THE SPIRIT.—On the passage, "I will pray with the Spirit, but I will pray with the understanding also," Mr Wesley remarks: "I will use my own understanding, as well as the power of the Spirit. I will not act so absurdly as to utter in a congregation what can edify none but myself." Those who, in public, attempt to lead the congregation in prayer, do well to take heed to this.

CHAPTER FOR THE MONTH.—The members of the *Guide Prayer Union* will read in concert this month—

3D CHAPTER OF JAMES.

I.—CLOSET EXERCISES.

QUESTIONS FOR THOUGHT.—1. What is the spiritual record of the year now closing? 2. Have my closet exercises been increasingly delightful? 3. Has the Word of God been unusually attractive? 4. Are the signs of my growth in holiness very palpable?

DAILY BIBLE CALENDAR.

1. 1 Cor. 10: 31. Rom. 8: 6. Ps. 63: 7
2. Prov. 22: 22. Ps. 41: 1-2. Ps. 71: 4
3. Prov. 3: 25. Prov. 3: 26. Ps. 59: 17
4. Titus 3: 2. Phil. 3: 20, 21. Ps. 89: 3
5. Eph. 5: 17. John 6: 45. Ps. 119: 26
6. Prov. 8: 34. Prov. 8: 35. Ps. 63: 4, 5
7. Eph. 4: 2. Job 22: 29. Ps. 40: 12, 13
8. Mark 16: 15. Matt. 12: 21. Ps. 67: 1-2.
9. Prov. 4: 13. Isa. 32: 18. Ps. 119: 125.
10. Deut. 11: 1. 1 Tim. 4: 8. Ps. 5: 12.
11. Prov. 3: 11. Prov. 3: 12. Ps. 90: 15.
12. Prov. 3: 5. Prov. 2: 6. Ps. 54: 2.
13. Eph. 5: 6. Isa. 45: 17. Ps. 7: 1.
14. Eph. 4: 23. Ps. 92: 13. Ps. 5: 7.
15. Prov. 27: 1. Prov. 1: 23. Jer. 14: 20, 21.
16. Ps. 135: 3. Prov. 14: 26. Ps. 145: 1.
17. 1 Thess. 5: 8. Ps. 46: 5. Ps. 18: 3
18. 1 Pet. 2: 11. Rom. 4: 5. Ps. 69: 29.
19. Jas. 1: 21. Jer. 17: 7, 8. Jer. 17: 14.
20. Colos. 3: 14. Rom. 13: 10b. 1 Thess. 3: 12
21. Ps. 40: 16. Isa. 30: 19. Ps. 28: 7
22. Ps. 22: 23. Rom. 1: 16. Ps. 8: 4
23. Jas. 3: 13. Rom. 2: 10. Phil. 1: 10, 11
24. John 12: 35. Ps. 37: 17. Ps. 13: 3.
25. Acts 3: 22. Gal. 4: 4, 5. Luke 1: 68.
26. 1 Cor. 1: 10. 1 Cor. 1: 7, 8. 2 Thess. 1: 11, 12.
27. Jas. 1: 2. Jas. 1: 3. Ps. 119: 153.
28. Heb. 3: 12. Jer. 24: 7. Ps. 69: 13.
29. Deut. 8: 6. Isa. 30: 18. Ps. 57: 1
30. Jas. 5: 7, 8. Ps. 121: 7. Ps. 39: 12
31. Rev. 3: 11. Rev. 3: 12. Ps. 17: 5.

THE PRAYER REQUESTS.

PROMISE FOR DECEMBER.—"For he must reign until he (Christ) hath put all enemies under his feet."
—1 Cor. 15: 25.

GENERAL REQUEST.—For gracious revivals in Churches of all denominations, this winter.

REQUESTS BY LETTER.—

Colorado, C—S—, for the conversion of a son, and husband to be sanctified. *Connecticut*, M—, for the outpouring of the Spirit upon a dead Church; for the salvation of a daughter. *Idaho*, M—, for the salvation of two sons. *Illinois*, G—, for parents to be sanctified, and an only son

converted. A—, for a sister to be filled with the Spirit. *Indiana*, B—, for a daughter and two sons to be converted. *Iowa*, For the conversion of an infidel, once a class-leader. A—, for a husband and family to be sanctified; for three sisters and families, and two nieces, converted. *Maine*, A sister for the conversion of a brother over 70, domestic relations not favorable. *Massachusetts*, A wife to be sanctified, backslidden husband reclaimed. *Michigan*, H—, for an outpouring of the Spirit; for the conversion of children and grand-children. *Missouri*, E—, for a young Baptist sister just converted, to be sanctified. *Minnesota*, For the conversion of a young man who has been a great trial to his friends; conversion of another young man; for a young convert to have the courage to stand up for Jesus; for one needing divine guidance and financial help. *Nebraska*, A—, for the restoration of a mother, 78, suffering with cancer. *New York*, For the conversion of an intemperate brother; for the restoration of a daughter who is in a hospital; a mother for her son's conversion; a sister for an increase of spiritual and physical health; a sick mother to be sanctified, and a sister and brother-in-law converted. C—M, for an intemperate son, once a Christian. For restoration of an invalid daughter; for a man going astray. M—, for a revival. *New Jersey*, For one bemoaning the presence of inbred sin, to be entirely sanctified. *Ohio*, For the restoration of a wife partly paralyzed; for a brother to be sanctified—thinks he is called to preach—wants the matter made plain. A—, for a sister to be sanctified and her husband converted. C—, for a sister to have special divine direction; for the sanctification of a young minister; for one who has lost perfect love; for a sister to be sanctified. *Pennsylvania*, A—, for the conversion of an intemperate husband, family suffering. *Texas*, E—P—, for one long struggling to be entirely free from sin. *Vermont*, B—, for an evangelist to be helped in his work among the outcasts. *Washington, D. C.*, For the conversion of a brother and son-in-law.

CLOSET HYMN.

AWAKE, ye saints, and raise your eyes,
And raise your voices high;
Awake, and praise that sovereign love,
That shows salvation nigh.

On all the wings of time it flies,
Each moment brings it near;
Then welcome each declining day,
Welcome each closing year.

Not many years their rounds shall run,
Not many mornings rise,
'Ere all its glories stand revealed
To our admiring eyes.

Ye wheels of nature, speed your course!
Ye mortal powers, decay!
Fast as ye bring the night of death,
Ye bring eternal day.

WORK FOR JESUS.

1. Call on some Church neglecter.
2. Try to win a soul for Christ this month.
3. Do good to some needy family this Christmas.
4. Testify against Church amusements, boldly, but in love.
5. Procure employment for some one needing it, if possible.
6. Get a book on Holiness in your Sabbath-school library, this month.

YOU SHOULD PROCURE

One or more of the following NEW BOOKS for profitable Winter Reading;

1. LIFE OF Mrs. MARY D. JAMES, by her Son. \$1.00.
2. FRAGRANT MEMORIES OF THE TUESDAY MEETING. By Rev. G. Hughes. 50 cents.
3. THE BELOVED PHYSICIAN. By Rev. G. Hughes. \$1.00
4. RIFTED CLOUDS; Life-Story of Bella Cooke. \$1.25,
5. CHRISTIAN HOLINESS ALMANAC.

For particulars, see 2d page of the cover.

Notes by the Way.

PRESS THE CANVASS for THE GUIDE this month. Report names of new subscribers promptly, that they may have November and December numbers free. Our October supply is now exhausted. Look at the SPECIAL LIST OF PREMIUMS in November Supplement.

—MONTHLY READINGS:

The Beloved Physician. By Rev. G. Hughes. \$1.00. Tracts by Mrs. Phoebe Palmer, "The Altar Sanctifieth the Gift," and "The Longer and Shorter Way Tested." Price, 3 cents each.

—Rev. G. K. Little takes the editorial management of the "*Highway of Holiness*," a monthly magazine at Lisbon, Iowa. We will send it, with the Guide, next year, for \$1.25.

—Do you want a help to the study, from a spiritual standpoint, of the Berean Sunday-school Lessons? Then get "*The Illustrator*." With the Guide next year for \$1.35.

—A Tract on "*Simplicity of Attire*," an essential to the promotion of *Social Purity*, has just been issued by Josiah Leeds, 52 Walnut Street, Philadelphia. It should be circulated.

—The "*Young People's Methodist Alliance*" has been enlarged. It is a neat, well-arranged paper. Price, 35 cents. Sent with the Guide next year for \$1.25. It should be circulated. Write to Miss Lodilla Ambrose, Cor. Sec., Evanston, Ill., for circulars.

—Pennington Seminary, N. J., Rev. Dr. Hanlon, Principal, is having great prosperity, temporally and spiritually. More students this year than ever before.

—Every subscriber to the Guide should procure a lot of the Phoebe Palmer Series of Tracts and scatter them. See notice on second page of the cover.

—The "*Book Record*" for December, published bi-monthly, 50 cents per year, by Wilbur B. Ketcham, 71 Bible House, is a neat issue. It contains valuable information respecting books now circulating, and others to come. He has many nice things on his list. Address him as above.

—Every pastor who loves holiness should organize a "*Young People's Alliance*," (not a Ly-

ceum). For form of Constitution, write to to Miss Lodilla Ambrose, Cor. Sec., Evanston, Ill.

—The "*Christian Standard*," Rev. E. I. D. Pepper, editor, published by the National Association, Philadelphia, is ably conducted. No better paper on the line of holiness. We will send it with the Guide, next year, for \$2.50.

The Conference Seminary at Hackettstown, N. J., Rev. Dr. Whitney, Pres't, is in a flame of revival. "A meeting one night lasted until 1 o'clock. A number were converted.

BOOKS AND AUTHORS.

From PHILLIPS & HUNT, New York.

FIRST PRINCIPLES OF FAITH. — By Marshall Randles, author of "For Ever," Substitution, etc. In the Preface the author says, "The present volume aspires to be one of many contributions, made in vindication of those great principles which underlie the experience and practice of true religion. No doubt the Christian student will find the subject ably discussed in this work." Price, \$1.50.

JOHN CONSCIENCE, of Kingseal. By John M. Bamford, author of "Elias' Power, of Ease in Zion," and other works. Important truth is here presented in the form of an interesting narrative. Price, 80 cents.

From ROBERT CARTER & BROS., New York.

STORM SIGNALS. A collection of Sermons, by Rev. C. H. Spurgeon. Another in the series of pointed and pungent Sermons by Mr. Spurgeon. Gospel alarms are here sounded so that unsaved men may flee to the "City of Refuge." The book is in Carter's neat style. Price, \$1.00.

BIBLE WARNINGS. Sermons to Children by Rev. Richard Newton, D.D. Here is something on the same line as the above, addressed to children. Dr. Newton's sermons to children are very instructive, interesting, and profitable. This is like its beautiful predecessors. Nice for a present to a child. Price, \$1.25.

From T. WHITTAKER, New York.

WORDS OF COMFORT AND CONSOLATION. A beautiful Wall Roll, with words of comfort for each day, meeting a wide-pervading want. Printed in strong type, on good paper. Well suited for home use, or for a present. Price, 75 cents.

A SCRIPTURE TEXT-BOOK for every day in the year. It is handsomely illuminated, printed on fine paper, with blank pages upon which records may be made. An excellent little work for use in the closet, or to carry in the pocket. Price, 60 cents.

FROM MORN TILL EVE. By Cecilia Havergal. A beautiful little illuminated work—with appropriate Scripture and Poetical Selections for each day. It is a gem. Price, 35 cents.

From F. H. REVELL, Chicago.

MANY INFALLIBLE PROOFS. A series of chapters on the Evidences of Christianity, or, The Written and Living Word of God. By Arthur T. Pierson, D.D. Dr. Pierson is one of the vigorous writers of the times, the author of several able works on Missions. We have not yet carefully examined this work, but we doubt not it will repay a careful perusal. Price, \$1.25.

D. L. MOODY AT HOME. *His Home and Home Work*. Describing his Educational Institutions, with accounts of the various Christian Conferences held at Northfield. This work we are sure will interest and profit the reader. Mr. Moody's educational enterprises, and his Summer Gatherings at Northfield, have a mighty religious influence. Price, —

FROM OTHER PUBLISHERS.

AN ILLUSTRATED BOOK ON AFRICA.—Its People, Climate, Resources, Discoveries, and some of its Missions. By Rev. E. Davies. It has a map, and several illustrations, views in Africa. It is just what is needed now on account of the deep interest awakened in Bishop Taylor's missions. Circulate it. Price, only 25 cents.

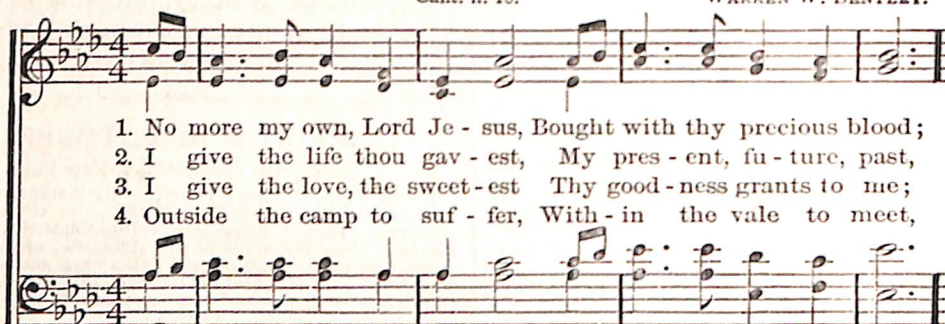
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THE GUIDE HYMNAL

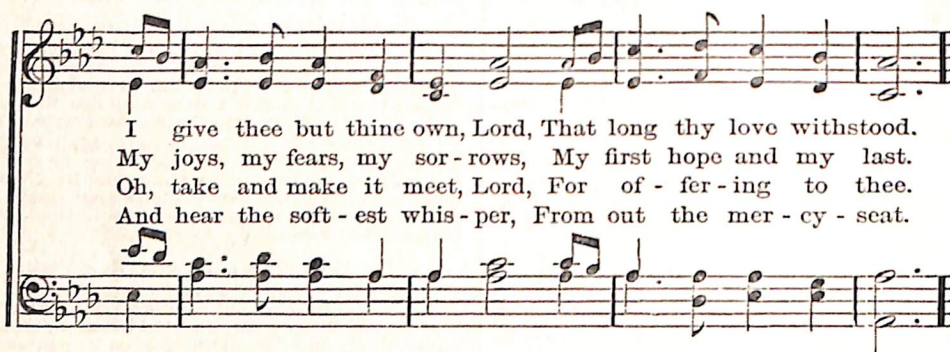
I'm Thine, Forever Thine.

"My beloved is mine, and I am his."
Cant. ii. 16.

WARREN W. BENTLEY.

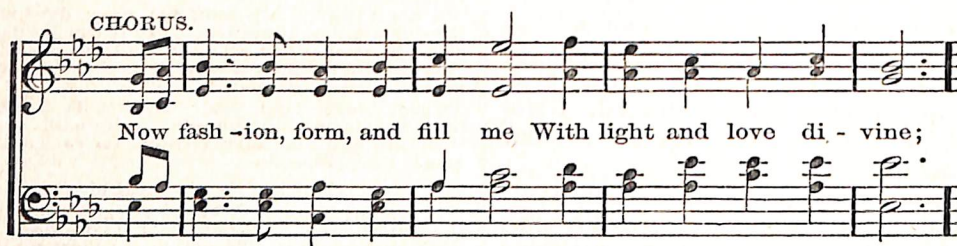


1. No more my own, Lord Je - sus, Bought with thy precious blood;
2. I give the life thou gav - est, My pres - ent, fu - ture, past,
3. I give the love, the sweet - est Thy good - ness grants to me;
4. Outside the camp to suf - fer, With - in the vail to meet,



I give thee but thine own, Lord, That long thy love withstood.
My joys, my fears, my sor - rows, My first hope and my last.
Oh, take and make it meet, Lord, For of - fer - ing to thee.
And hear the soft - est whis - per, From out the mer - cy - seat.

CHORUS.



Now fash - ion, form, and fill me With light and love di - vine;



So, one with thee, Lord Je - sus, I'm thine, for - ev - er thine.

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